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IN ADAM CLARKE'S
COMMENTARY
—
THE OLD TESTAMENT.

VOLUME I.
GENESIS.
—
LONDON: ADAM CLARKE, 1790.

DR. ADAM CLARKE'S
COMMENTARY
ON
THE OLD TESTAMENT.

VOLUME I.

CONTAINING

GENESIS, EXODUS, LEVITICUS, AND NUMBERS.



A. Cushing LL.D. F.R.S. M.P. &c. &c. &c.

THE
HOLY BIBLE,

CONTAINING THE
OLD AND NEW TESTAMENTS.

THE TEXT

CAREFULLY PRINTED FROM THE MOST CORRECT COPIES OF THE PRESENT

Authorized Translation,

INCLUDING THE

MARGINAL READINGS AND PARALLEL TEXTS.

WITH

A COMMENTARY AND CRITICAL NOTES,

DESIGNED AS A HELP TO A BETTER UNDERSTANDING

OF

THE SACRED WRITINGS.

BY ADAM CLARKE, LL.D., F.S.A., M.R.I.A., &c. &c.

The Old Testament.

VOLUME I.

CONTAINING THE BOOKS OF

GENESIS, EXODUS, LEVITICUS, AND NUMBERS.

FOR WHATSOEVER THINGS WERE WRITTEN *AFORETIME*, WERE WRITTEN FOR OUR *LEARNING*; THAT WE, THROUGH
PATIENCE AND COMFORT OF THE *SCRIPTURES*, MIGHT HAVE *HOPE*.—ROM. XV. 4.

L O N D O N :

PRINTED FOR JOSEPH BUTTERWORTH AND SON, 43, FLEET-STREET.

1825.

ADVERTISEMENT.

THROUGH many delays, occasioned by a variety of hindrances, the detail of which would be useless to the Reader, I have at length brought this part of my work to its conclusion ; and now send it to the Public, not without a measure of anxiety ; for though perfectly satisfied with the *purity* of my *motives*, and the *simplicity* of my *intention*, I am far from being pleased with the work itself. The *wise* and the *learned* will no doubt find many things *defective*, and perhaps, several *incorrect*. In my plan, defects are unavoidable : the perpetual study to be as *concise* as possible, while endeavouring to go to the bottom of every thing, has, no doubt, in several cases produced obscurity. Whatever errors may be observed, must be attributed to my scantiness of knowledge, when compared with the learning and information necessary for the tolerable perfection of such a work.

To an undertaking of this kind, a man's whole time should be dedicated—to me this is impossible, having a variety of other avocations, most of which have an equal claim on my time and attention. It is true, that for many years past, I have been making collections for this work ; but finding it necessary to alter my plan, I have been obliged to begin the whole *anew*, without availing myself of a single page of what I had already written.—I have re-transcribed the whole, and have made innumerable retrenchments and additions throughout.

I had at first designed to introduce a considerable portion of *criticism* on the sacred text, accompanied with illustrations from ancient authors ; but after having made many collections of this kind, on some particular parts, I was induced to throw almost the whole of them aside, for two reasons, 1. Because a continuation of my original plan, through the whole work, would have necessarily taken up more time than I could have well spared : And, 2. Because, having designed my Notes not for the learned, but for comparatively simple people, or those whose avocations prevent them from entering deeply into subjects of this kind, I thought it best to bring every thing as much as possible, within *their* reach, and thus study, rather to be *useful*, than appear to be learned. The *Criticism* which may be found in the work, is of a very humble description ; its chief merit consisting in pointing out the force and meaning of certain expressions which no simple translation can reach ; and the doing this, in such a way, as to cause the subject to be the more easily understood. By the standard therefore of sincere endeavour to be *useful*, I wish alone my work to be tried ; and hope that none will look for more in it than the *title* will authorize him to expect. I do not pretend to write for the *learned* ; I look up to *them* myself for instruction ; all the pretensions of my work are included in the sentence that stands in the Title : it is *designed as a help to a better understanding of the Sacred Writings*. Here its claims end. If there be but a few spots, such as may be fairly attributed to human frailty, and comparatively inefficient means, the candid will pass them by, in favour of the general principle. What is now before the Reader is a fair specimen of the whole ; if he be pleased, and in any measure profited by it, should God spare him and the Author, he may expect farther improvement. In the mean time let him remember, that though even Paul should plant, and Apollos water, it is GOD *alone* that gives the increase.

A. C.

London, 8th September, 1810.

GENERAL PREFACE.

THE different Nations of the Earth which have received the Old and New Testaments as a divine revelation, have not only had them carefully translated into their respective languages, but have also agreed in the propriety and necessity of illustrating them by *comments*. At first, the insertion of a *word* or *sentence* in the margin, explaining some particular word in the text, appears to have constituted the whole of the comment. Afterwards, these were mingled with the text, but with such marks as served to distinguish them from the words they were intended to illustrate: sometimes the comment was *interlined* with the text; and at other times it occupied a space at the bottom of the page.

Ancient comments, written in all these various ways, I have often seen; and a Bible now lies before me, written, probably, before the time of *Wicliff*, where the glosses are all *incorporated* with the text, and only distinguished from it by a *line* underneath; the line evidently added by a later hand. As a matter of curiosity, I shall introduce a few specimens.

And seide, Math, or wele I am chaufid, I sawe the fir. *Isai. xl. 16.*

He cete hawe as an ore, and with dewe of heven his body was informid or defouled, til his heris weriden into lichenesse of eglis, and his naylis as naylis or clces of briddis. *Dan. iv. 33.*

He that is best in hem is as a palpure, that is a scharp busche, or a thistel or firse. *Micah vii. 4.*

He schal baptise or christend gou, with the hooly goost and fir, whos whyntwinge clothe or fan in his hond. *Matt. iii. 11, 12.*

Who ever schal leeve his wiif, geve he to her a lybel, that is, a lytil book of forsakinge. *Matt. v. 31.*

Wlynde men seen, crokid men wandren, mesels ben maad clene, deef men heeren, deed men rysen agein, pore men ben taken to prechyng of the gospel, or ben maad kepers of the gospel. *Matt. xi. 5.*

I schal bolke out, or telle out thingis hid fro making of the world. *Matt. xiii. 35.*

See serpentis fruytis of burrowyngis of eddris that sleen her modris, how schuln zee flee fro the dome of heile. *Matt. xxiii. 33.*

Heroude tetraarcha, that is, prince of the fourth parte. *Luke iii. 1.*

Havyngge your conversacioun or liif good amonge heithen men. *1 Pet. ii. 12.*

See schuln resceyve the unwelewable crown of glorie, or that schal never faade. *1 Pet. v. 4.*

Anoynt thin eegen with colurpo, that is, medicinal for eegen maad of diverse erbis, that thou see. *Rev. iii. 18.*

Comments written in this way, have given birth to multitudes of the *various readings* afforded by ancient manuscripts: for, the notes of distinction being omitted or neglected, the *gloss* was often considered as an integral part of the text, and entered accordingly by succeeding copyists.

This is particularly remarkable in the *Vulgate*, which abounds with explanatory words and phrases, similar to those in the preceding quotations. In the *Septuagint* also traces of this custom are easily discernible, and to this circumstance many of its *various readings* may be attributed.

In proportion to the distance of times from the period in which the sacred oracles were delivered, the necessity of comments became more apparent: for, the political state of the people to whom the Scriptures were originally given, as well as that of the surrounding nations, being, in the lapse of time, essentially changed; hence was found the necessity of *historical* and *chronological notes*, to illustrate the facts related in the Sacred Books.

Did the nature of this preface permit, it might be useful to enter into a detailed history of commentators and their works, and shew by what gradations they proceeded from simple *verbal glosses*, to those colossal accumulations, in which, *the words of God* lie buried in the *sayings of men*. But this, at present, is impracticable; a short sketch must therefore suffice.

Perhaps the most ancient comments containing merely verbal glosses, were the *Chaldee Paraphrases*, or *Targums*, particularly those of ONKELOS on the *Law*, and JONATHAN on the *Prophets*: the former written a short time before the Christian *Æra*, the latter about fifty years after the Incarnation. These comments are rather *glosses on words*, than an *exposition of things*; and the former is little more than a *verbal translation* of the Hebrew text into pure *Chaldee*.

The TARGUM YERUSHLEMAY is written in the manner of the two former, and contains a Paraphrase, in very corrupt Chaldee, on select parts of the five books of Moses.

The *Targum* ascribed to JONATHAN ben UZZIEL embraces the whole of the Pentateuch; but is disgraced with the most ridiculous and incredible fables.

Among the *Jews*, several eminent commentators appeared at different times, besides the *Targumists* already mentioned, who endeavoured to illustrate different parts of the *Law* and the *Prophets*. PHILO JUDEUS may be reckoned among these; his works contain several curious treatises in explication of different parts of the Hebrew Scriptures. He flourished about A. D. 40.

JOSEPHUS may be fairly ranked among commentators: the twelve first books of his Jewish Antiquities are a regular paraphrase and comment on the political and ecclesiastical history of the Jews, as given in the Bible, from the foundation of the world to the time of the *Asmonæans*, or *Maccabees*. He flourished about A. D. 80.

It is well known that the MISHNAH, or Oral Law of the Jews, is a pretended Comment on the five books of Moses. This was compiled from innumerable traditions by Rabbi Judah Hakkodesh, probably about the year of our Lord 150.

The TALMUDS, both of *Jerusalem* and *Babylon*, are a Comment on the *Mishnah*. The former was compiled about A. D. 300, the latter about 200 years after.

Chaldee Targums, or Paraphrases, have been written on all the books of the Old Testament; some parts of the book of *Ezra*, and the book of *Daniel* excepted: which being originally written in *Chaldee*, did not require for the purpose of being read during the captivity, any farther explanation. When the London Polyglott was put to press, no Targum was found on the two books of

Chronicles; but after that work was printed, a Targum on these two books was discovered in the university of Cambridge, and printed at Amsterdam, with a Latin translation, 4to. 1715, by Mr. D. Wilkins. It is attributed to *Rabbi Joseph the blind*, who flourished about A. D. 400.

The MAZORITES were the most extensive Jewish Commentators which that nation could ever boast. The system of *punctuation*, probably invented by them, is a *continual gloss* on the Law and Prophets: their *vowel points*, and prosaic and metrical *accents*, &c. give every word, to which they are affixed, a peculiar kind of meaning, which, in their *simple* state, multitudes of them can by no means bear. The vowel points alone, add *whole conjugations* to the language. This system is one of the most artificial, particular, and extensive comments ever written on the word of God; for there is not one *word* in the Bible that is not the subject of a particular gloss, through its influence. This school is supposed to have commenced about 450 years before our Lord, and to have extended down to A. D. 1030.

Rabbi SAADIAS GAON, about A. D. 930, wrote a Commentary upon Daniel, and some other parts of Scripture; and translated, in a literal and very faithful manner, the whole of the Old Testament into the Arabic language. The *Pentateuch* of this translation has been printed by Erpenius, *Lugd. Bat.* 1622, 4to.

Rabbi SOLOMON JARCHI or *Isaaki*, who flourished in A. D. 1140, wrote a Commentary on the whole Bible so completely obscure in many places, as to require a very large Comment to make it intelligible.

In 1160 ABEN EZRA, a justly celebrated Spanish Rabbin, flourished; his Commentaries on the Bible are deservedly esteemed, both by Jews and Gentiles.

Rabbi MOSES ben MAYMON, commonly called *Maimonides*, also ranks high among the Jewish Commentators: his work entitled *Moreh Nebochim*, or *Teacher of the perplexed*, is a very excellent illustration of some of the most difficult words and things in the sacred writings. He flourished about A. D. 1160.

Rabbi DAVID KIMCHI, a Spanish Jew, wrote a very useful Comment on most Books of the Old Testament: his Comment on the Prophet *Isaiah*, is peculiarly excellent. He flourished about A. D. 1220.

Rabbi Jacob BAAL HATTURIM, flourished A. D. 1300, and wrote short Notes or Observations on the Pentateuch, principally Cabalistical.

Rabbi Levi ben GERSHOM, a Spanish Jew and Physician, died A. D. 1370. He was a very voluminous author, and wrote some esteemed Comments on different parts of Scripture, especially the *five books of Moses*.

Rabbi ISAAC ABARBANEL OF ABARBANEL, a Portuguese Jew, who was born A. D. 1437, died A. D. 1508, wrote also extensive Commentaries on the Scriptures, which are highly esteemed by the Jews.

RABBINOO ISAIAH wrote select Notes or Observations on the Books of Samuel.

For farther information on the subject of Jewish and Rabbinical writers, I must refer my Readers to the BIBLIOTHECA MAGNA RABBINICA of *Bartolucci*, begun in 1675, and finished in 1693, four vols. folio. In this work the Reader will find an ample and satisfactory account of all Jewish writers and their works from the giving of the law, A. M. 2513, B. C. 1491, continued down to A. D. 1681. This work is digested in *alphabetical* order, and contains an ac-

count of upwards of 1300 Jewish authors and their works, with a confutation of their principal objections and blasphemies against the Christian religion; together with frequent demonstrations that Jesus Christ is the promised Messiah, drawn not only from the sacred writings, but from those also of the earlier and most respectable Rabbins themselves: Each of the volumes is enriched with a great variety of dissertations on many important subjects in Biblical Literature. This work, left unfinished by its author, was completed by *Imbonati*, his disciple, who added a fifth vol. entitled *Bibliotheca Latino-Hebraica*, containing an ample alphabetical account of all the Latin authors who have written either against the Jews, or on Jewish affairs. Romæ, 1694. These two works are very useful, and the authors may be deservedly ranked among *Biblical Critics and Commentators*. Bartolucci was born at Naples in 1613, and died at Rome where he was Hebrew professor, in 1687.

Most of the Jewish Comments being written in the corrupt Chaldee dialect, and in general printed in the *Rabbinical Character*, which few, even among scholars, care to read; hence they are, comparatively, but little known. It must be however allowed, that they are of great service in illustrating the *rites and ceremonies* of the Mosaic Law; and of great use to the Christians in their controversies with the Jews.

As some of my Readers may wish to know where the chief of these Comments may be most easily found; it will give them pleasure to be informed, that the *Targums* or Chaldee Paraphrases of ONKELOS and JONATHAN; the *Targum YERUSHLEMEY*; the MASORAH; the Comments of RADAK, i. e. *Rabbi David Kimchi*; RASHI, i. e. *Rabbi Solomon Jarchi*; RALBAG, i. e. *Rabbi Levi ben Gershon*; RAMEAM, i. e. *Rabbi Moses ben Maymon, or Maimonides*; RASHAG, i. e. *Rabbi Saadiah Gaon*; ABEN EZRA, with the scanty observations of *Rabbi Joseph BAAL HATURIM*, on the five books of Moses; and those of *Rabbi ISAAH*, on the two books of Samuel, are all printed in the Second Edition of Bomberg's Great Bible, Venice, 1547, &c. 2 vol. folio: the most useful, the most correct, and the most valuable Hebrew Bible ever published. It may be just necessary to say, that *Radak*, *Rashi*, *Ralbag*, &c. are technical names, given to these Rabbins from the initials of their proper names, with some interposed vowels; as RaDaK, stands for *Rabbi David Kimchi*; RaShI, for *Rabbi Salomon Jarchi*; RaLBeG, for *Rabbi Levi Ben Gershon*; and so of the rest. The *Targums* of *Onkelos* and *Jonathan* are printed also in the three first volumes of the *London Polyglott*, with a generally correct literal Latin version. The *Targum* ascribed to *Jonathan ben Uzziel*, and the *Targum Yerushlemey* on the Pentateuch, are printed, with a literal Latin version, in the fourth volume of the above work. The *Mishnah* has been printed in a most elegant manner by *Surrenhusius*, Amsterdam, 1698, 6 vol. folio, with a Latin translation, and an abundance of Notes.

Christian Commentators, both ancient and modern, are vastly more numerous, more excellent and better known, than those among the Jews. On this latter account I may be well excused for passing by many, which have all their respective excellencies, and mentioning only a few out of the vast multitude, which are either more eminent, more easy of access, or better known to myself.

These Comments may be divided into four distinct classes:—1. Those of the *Primitive Fathers* and *Doctors of the Church*; 2. those written by *Roman Catholics*; 3. those written by *Protestants*; and 4. *Compilations* from both, and *Collections of Biblical Critics*.

1. CLASS.—PRIMITIVE FATHERS AND DOCTORS.

TATIAN, who flourished about A. D. 150, wrote a *Harmony* of the four Gospels; perhaps the first thing of the kind ever composed: the genuine work is probably lost; as that extant, under his name, is justly suspected by the learned.

In this class ORIGEN occupies a distinguished place: he was born A. D. 185, and wrote much on the Scriptures: his principal works are unfortunately lost; many of his Homilies still remain, but they are so replete with metaphorical and fanciful interpretations of the sacred Text, that there is much reason to believe they have been corrupted since his time. Specimens of his mode of interpreting the Scriptures may be seen in the ensuing Comment.—See on Exod. ii.

HYPOLITUS wrote many things on the Scriptures, most of which are lost; he flourished about A. D. 230.

CHRYSOSTOM is well known and justly celebrated for his learning, skill, and eloquence in his Homilies on the sacred Writings, particularly the *Psalms*. He flourished A. D. 344.

JEROM is also well known: he is author of what is called the *Vulgate*, a Latin version from the Hebrew and Greek of the whole Old and New Testaments: as also of a very valuable Comment on all the Bible. He flourished A. D. 360.

EPHRAIM SYRUS, who might be rather said to have *mourned* than to have *flourished*, about A. D. 360, has written some very valuable Expositions of particular parts of Scripture. They may be found in his Works Syr. and Gr. published by Asseman, Romæ, 1737, &c. 6 vol. folio.

To AUGUSTIN, a laborious and voluminous writer, we are indebted for much valuable information on the sacred Writings. His expositions of Scripture, however, have been the subjects of many acrimonious controversies in the Christian Church. He has written upon a number of abstruse and difficult points, and in several cases, not in a very lucid manner; and hence it is not to be wondered at, if many of his commentators have mistaken his meaning. Some strange things drawn from his writings, and several things in his creed, may be attributed to the tincture his mind received from his *Manichean* sentiments: for it is well known that he had embraced, previously to his conversion to Christianity, the doctrine of the *two principles*, one *wholly evil*, and the other *wholly good*; to whose energy and operation all the *good* and *evil* in the world were attributed. These two opposite and conflicting beings, he seems, in some cases, unwarily to unite in one God: and hence, he, and many of his followers, appear to have made the ever blessed God, the fountain of all justice and holiness, the author, not only, of all the good that is in the world, for on this, there can be but one opinion, but of all the *evil* likewise; having reduced it to a necessity of existence, by a predetermining, unchangeable and eternal decree, by which, all the actions of angels and men are appointed, and irrevocably established. St. Augustin died A. D. 430.

GREGORY the *Great*, who flourished about A. D. 600, has written Commentaries which are greatly esteemed, especially among the Catholics.

THEOPHYLACT has written a valuable Comment on the Gospels, Acts and St. Paul's Epistles. He flourished A. D. 700.

VENERABLE BLDE flourished A. D. 780. and wrote Comments, (or rather collected those of others) on the principal books of the Old and New Testaments, which are still extant.

RABANUS MAURUS, who flourished A. D. 800, was one of the most voluminous Commentators since the days of Origen. Besides his numerous Comments published in his works, there is a glossary of his on the whole Bible, in MS. in the imperial library at Vienna.

WALFRIDUS STRABUS or *Strabo*, composed a work on the Old and New Testaments entitled

Glossæ Ordinariæ ; which is properly a *Catena* or collection of all Comments of the Greek and Latin Fathers prior to his time. Strabo constantly endeavours to shew the literal, historical and moral sense of the inspired writers. The best edition of this valuable Work, was printed at Antwerp in 1634. The author died in his forty-third year, A. D. 846.

It would be very easy to augment this list of Fathers and Doctors by the addition of many respectable names, but my limits prevent me from entering into any detail. A few scanty additional notices of authors and their works must suffice.

SALONIUS, Bishop of Vienna, who flourished in 440, wrote a very curious piece entitled a Mystical Explanation of the *Proverbs of Solomon*, in a Dialogue between himself and his brother Veranius: the latter asks questions on every important point contained in the book, and the former answers and professes to solve all difficulties. He wrote also an Exposition of *Ecclesiastes*.

PHILO, Bishop of the Carpathians, wrote also on *Solomon's Song*.

JUSTUS, Bishop of Orgelitanum, or *Urgel*, wrote a mystical explanation of the same book. He died A. D. 540.

And to APONIUS, a writer of the *seventh* century, a pretty extensive and mystical exposition of this book is attributed. It is a continued Allegory of the *Marriage between Christ and his Church*.

To Aponius, and the preceding writers, most modern expositors of Solomon's Song stand considerably indebted, for those who have never seen these ancient authors, have generally borrowed from others who have closely copied their mode of interpretation.

Among the opuscula of THEOPHILUS, Bishop of Antioch, is found an allegorical exposition of the *four gospels*. Theophilus flourished about the middle of the *second* century.

VICTOR, Presbyter of Antioch, wrote a very extensive comment on St. *Mark's Gospel*, in which many very judicious observations may be found.

THEODULUS, a Presbyter of Cœlosyria, about A. D. 450. wrote a comment on the *Epistle to the Romans*.

REMIGIUS, Bishop of Auxerre, who flourished about the end of the 9th century, wrote a comment on the *twelve minor Prophets*.

SEDULIUS HYBERNICUS, wrote Collectanea on all the *Epistles of St. Paul*, in which there are many useful things. When he flourished is uncertain.

PRIMASIUS, Bishop of Utica, in Africa, and disciple of St. Augustin, wrote also a comment on all *St. Paul's Epistles*, and one on the book of the *Revelation*. He flourished A. D. 550.

And to ANDREAS, Archbishop of Cæsarea, in Cappadocia, we are indebted for a very extensive comment on the *Apocalypse*, which is highly extolled by Catholic writers, and which contains a sufficient quantum of mystical interpretations.

All these writers, with others of minor note, may be found in the *Bibliotheca Veterum Patrum*, &c. by De la BIGNE, folio, Par. 1624, vol. i. Any person who is fond of ecclesiastical antiquity, will find himself gratified even by a superficial reading of the preceding Authors; for they not only give their own sentiments on the subjects they handle, but also those of accredited writers who have flourished long before their times.

II. CLASS.—CATHOLIC COMMENTATORS.

Among the *Catholic* writers, many valuable Commentators are to be found: the chief of whom are the following:—*Iluogo de Sancta* CLARA, or *Hugh de St. CHER*, flourished in 1200. He was a Dominican Monk, and Cardinal, and wrote a Commentary on the whole Bible, and

composed a *Concordance*, probably the first regular Work of the kind, in which he is said to have employed not less than 500 of his brethren to write for him!

Nicholaus de LYRA, or *Lyranus*, Anglicè, *Nicholas Harper*, wrote short Comments on the whole Bible, which are allowed to be very judicious, and in which he reprehends many reigning abuses. It is supposed, that from these, Martin Luther borrowed much of that light which brought about the Reformation. Hence it has been said:

*Si Lyra non lyrasset ;
Lutherus non saltasset.*

“ If Lyra had not *harp’d* on Profanation,
“ Luther had never *plann’d* the Reformation.”

Lyra flourished in 1300, and was the first of the Christian Commentators since St. Jerom, who brought Rabbinical learning to illustrate the sacred Writings.

John MENOCHIVS, who flourished in the sixteenth century, has published short Notes on all the Scriptures—they are generally esteemed very judicious and satisfactory.

ISIDORE CLARIUS, Bishop of Fuligni in Umbria, in 1550 wrote some learned Notes on the Old and New Testaments: he is celebrated for an eloquent speech delivered before the Council of Trent, in favour of the *Vulgate*—His learned defence of it contributed, no doubt, to the canonization of that Version.

JOHN MALDONAT wrote Notes on particular parts of the Old and New Testaments, at present little read.

CORNELIVS à LAPIDE is one of the most laborious and voluminous Commentators since the invention of Printing. Though he has written nothing either on the *Psalms* or *Job*, yet his Comment forms no less than 16 vols. folio; it was printed at Venice 1710. He was a very learned man; but cites as *authentic*, several *spurious* writings. He died in 1637.

In 1693—4, Father *QUESNEL*, Priest of the Oratory, published in French, at Brussels, *Moral Reflections on the New Testament*, in 8 vols. 12mo. The Author was a man of deep piety; and were it not for the rigid Jansenian predestinarianism which it contains, it would, as a *spiritual Comment*, be invaluable. The Work was translated into English by the Rev. Richard Russel, and published in 4 vols. 8vo. London 1719, &c. In this work the reader must not expect any elucidation of the difficulties, or indeed of the text of the New Testament: the design of Father Quesnel is to draw spiritual uses from his text, and apply them to moral purposes. His reflections contain many strong reprehensions of reigning abuses in the church, and especially among the clergy. It was against this Book that Pope Clement XI. issued his famous Constitution *Unigenitus*, in which he condemned *one hundred and one* propositions taken out of the Moral Reflections, as dangerous and damnable heresies. In my Notes on the New Testament, I have borrowed several excellent reflections from father *Quesnel’s* Work. The Author died at Amsterdam, December 2, 1719, aged 86 years.

DOM AUGUSTIN CALMET, a Benedictine, published, what he terms *Commentaire Literale*, on the whole of the Old and New Testaments. It was first printed at Paris, in 26 vols. 4to. 1707—1717. And afterwards, in 9 vols. folio, Paris, Emery, Saugrain and Martin, 1719—1726. It

contains the Latin Text of the *Vulgate*, and a French translation, in collateral columns; with the Notes at the bottom of each page. It has a vast apparatus of Prefaces and Dissertations, in which, immense learning, good-sense, sound judgment and deep piety are invariably displayed. Though the *Vulgate* is his Text, yet he notices all its variations from the *Hebrew* and *Greek* originals; and generally builds his Criticisms on *these*. He quotes all the *ancient* Commentators, and most of the modern, whether Catholic or Protestant; and gives them due credit and praise. His Illustrations of many difficult Texts, referring to idolatrous Customs, Rites, Ceremonies, &c. from the Greek and Roman Classics, are abundant, appropriate and successful. His *Tables*, *Maps*, *Plans*, &c. are very judiciously constructed, and consequently, very useful. This is, without exception, the best Comment ever published on the Sacred Writings, either by Catholics or Protestants; and has left little to be desired for the completion of such a Work. It is true, its scarcity, voluminousness, high price, and the language in which it is written, must prevent its ever coming into common use in our Country; but it will ever form one of the most valuable parts of the private library of every Biblical student and divine. From this judicious and pious Commentator, I have often borrowed; and his contributions form some of the best parts of my Work.

In 1753, *Father* HOUBIGANT, a Priest of the Oratory, published a *Hebrew Bible*, in 4 vols. folio, with a Latin Version, and several critical Notes at the end of each chapter. He was a consummate Hebraician and accurate critic: even his conjectural emendations of the Text, cast much light on many obscure passages; and not a few of them have been confirmed by the MS. Collections of *Kennicott* and *De Rossi*. The Work is as invaluable in its *matter* as it is high in *price*, and difficult to be obtained. To this Edition, the following Notes are often under considerable obligation.

III. CLASS.—PROTESTANT COMMENTATORS.

Sebastian MUNSTER, first a Cordelier, but afterwards a Protestant, published a *Hebrew Bible*, with a Latin translation, and short critical Notes at the end of each chapter. His Bible has been long neglected, but his Notes have been often republished in large Collections. He died in 1552.

The Bible in Latin, printed at *Zurich*, in 1543, and often afterwards, in folio, has a vast many scholia or marginal notes, which have been much esteemed, (as also the Latin Version) by many divines and critics. The Compilers of the Notes were *Leo de Juda*, *Theodore Bibliander*, *Peter Cholin*, *Ralph Guatier* and *Conrad Pelicanus*.

TREMELLIUS, a converted Jew, with *Junius* or *du Jon*, published a very literal Latin Version of the *Hebrew Bible* with short, critical Notes; folio, 1575. It has been often reprinted, and was formerly in high esteem. *Father Simon* accuses him unjustly, of putting in *pronouns* where none exist in the *Hebrew*: had he examined more carefully, he would have found that *Tremellius* translates the *emphatic article* by the *pronoun* in Latin; and it is well known, that it has this power in the *Hebrew* language. *Father Simon's* censure is therefore not well founded.

John PISCATOR published a laborious and learned Comment on the Old and New Testaments, in 24 vols. 8vo. Herborn, 1601—1616. Not highly esteemed.

John DRUSIUS was an able Commentator; he penetrated the literal sense of Scripture; and in his *Animadversions*, *Hebrew Questions*, *Explanations of Proverbs*, *Observations on the Rites*

and Customs of the Jews, he has cast much light on many parts of the Sacred Writings. He died at Franeker, in 1616, in the 66th year of his age.

Hugo GROTIVS, or *Hugh le Groot*, has written Notes on the whole of the Old and New Testaments. His learning was very extensive, his erudition profound, and his moderation on subjects of controversy highly praise-worthy. No man possessed a more extensive and accurate knowledge of the Greek and Latin writers; and no man has more successfully applied them to the illustration of the Sacred Writings. To give the literal and genuine sense of the sacred writings is always the laudable study of this great man: and he has not only illustrated them amply, but he has defended them strenuously, especially in his treatise *On the Truth of the Christian Religion*, a truly classical performance that has never been answered, and never can be refuted. He has also written a piece which has been highly esteemed by many, *on the satisfaction of Christ*. He died in 1645, aged 62 years.

LOUIS DE DIEU wrote animadversions on the Old and New Testaments, in which are many valuable things. He was a profound scholar in Greek, Hebrew, Chaldee, Persian, and Syriac, as his works sufficiently testify. He died at Leyden in 1642.

Desiderius ERASMUS is well known, not only as an able *Editor* of the Greek Testament; but also as an excellent Commentator upon it. The *first Edition* of this sacred Book was published by him in Greek and Latin, folio, 1516, for though the Complutensian Edition was printed in 1514, it was not published till 1522. For many years, the Notes of Erasmus served for the foundation of all the Comments that were written on the New Testament; and his Latin Version itself, was deemed an excellent Comment on the Text, because of its faithfulness and simplicity. Erasmus was one of the most correct Latin scholars since the Augustan age. He died in 1536. I need not state that in some cases, he appeared so indecisive in his religious creed, that he has been both claimed and disavowed by Protestants and Catholics.

JOHN CALVIN wrote a Commentary on all the Prophets and the Evangelists, which has been in high esteem among Protestants, and is allowed to be a very learned and judicious work. The decided and active part which he took in the Reformation is well known. To the doctrine of human merit, indulgences, &c. he, with *Luther*, opposed the doctrine of justification by grace through faith, for which they were strenuous and successful advocates. The peculiar doctrines which go under the name of *Mr. Calvin*, from the manner in which they have been defended by some, and opposed by others, have been the cause of much dissention among Protestants, of which the enemies of true religion have often availed themselves. Mr. Calvin is allowed by good judges to have written with great purity, both in Latin and French. He died in 1564.

Mr. *DAVID MARTIN* of Utrecht, not only translated the whole of the Old and New Testaments into French, but also wrote short Notes on both, which contain much good-sense, learning and piety, Amsterdam, 1707, 2 vols. folio.

Dr. *Henry HAMMOND* is celebrated over Europe as a very learned and judicious Divine. He wrote an extensive Comment on the *Psalms* first published in 1639 and on the whole of the *New Testament* in 1653. In this latter Work, he imagines he sees the *Gaostics* every where pointed at; and he uses them as a universal *menstruum* to dissolve all the difficulties in the Text. He was a man of great learning, and critical sagacity; and as a divine ranks high in the Church of England. He died in 1660.

Theodore BEZA not only published the Greek Testament, but wrote many excellent Notes on it. The best edition of this Work is that printed at Cambridge, folio, 1642.

Dr. *Edward WELLS* published a very useful Testament in Greek and English, in several parcels, with Notes, from 1709, to 1719; in which, 1. The Greek Text is amended according to the best and most ancient Readings. 2. The common English Translation rendered more agreeable to the original. 3. A paraphrase explaining the difficult expressions, design of the sacred Writer, &c. 4. Short Annotations. This is a judicious, useful Work.

Of merely critical Comments, on the Greek Testament, the most valuable is that of *J. James WETSTEIN*, 2 vols. folio, Amsterdam, 1751—2. Almost every peculiar form of speech in the sacred Text, he has illustrated by quotations from the Jewish, Greek and Roman writers.

Mr. *HARDY* published a Greek Testament with a great variety of useful Notes chiefly extracted from Poole's Synopsis. The Work is in 2 vols. 8vo. Lond. 1768, and is a very useful companion to every biblical student. It has gone through two editions; the first of which is the best, but it must be acknowledged, that the Greek Text in both, is inexcusably incorrect.

Mr. *HENRY AINSWORTH*, one of that class of the ancient *Puritans*, called *Brownists*, made a new Translation of the *Pentateuch*, *Psalms*, and *Canticles*, which he illustrated with notes, fol. 1639. He was an excellent Hebrew scholar, and made a very judicious use of his Rabbinical learning in his Comment, especially on the five books of Moses. To his Notes on the *Pentateuch*, I am often under obligation.

The notes of the *Assembly of Divines*, in 2 vols. folio, 1654, have been long in considerable estimation. They contain many valuable elucidations of the sacred text.

Mr. *J. Caryl's* Exposition of the book of Job, in two immense vols. folio, 1676, another by *Albert Schultens*, and a third by *Chapelowe*, on the same book, contain a vast deal of important matter: delivered in general, by the two latter, in the dullest and most uninteresting form.

Mr. *MATTHEW POOLE*, a Non-conformist divine, has published a Commentary on the Scriptures, in two vols. folio. The notes, which are mingled with the text, are short, but abound with good-sense and sound judgment. He died in Holland, in 1679.

Dr. *JOHN LIGHTFOOT* was a profound scholar, a sound divine, and pious man. He brought all his immense learning to bear on the sacred volumes, and diffused light wherever he went. His Historical, Chronological, and Topographical Remarks on the Old Testament, and his *Talmudical Exercitations* on the New, are invaluable. His works were published in two large vols. folio, 1684. He died in 1675.

On the plan of Dr. Lightfoot's *HORÆ HEBRAICÆ*, or *Talmudical Exercitations*, a work was undertaken by *Christian Schoettgenius*, with the title *Horæ Hebraicæ & Talmudicæ in universum Novum Testamentum, quibus horæ Jo. Lightfooti in Libris historicis suppleuntur, Epistolæ & Apocalypsis eodem modo illustrantur, &c.* Dresdæ 1733, two vols. 4to. This is a learned and useful work, and supplies and completes the work of Dr. LIGHTFOOT. The *Horæ Hebraicæ* of *Lightfoot* extend no farther than the First Epistle to the Corinthians; the work of *Schoettgen* passes over the same ground as a *Supplement*, without touching the things already produced in the English work; and then continues the work on the same plan to the end of the New Testament. It is both scarce and dear.

Mr. RICHARD BAXTER published the New Testament with Notes, 8vo. 1695. The notes are interspersed with the text, and are very short, but they contain much sound sense and piety.

Dr. SIMON PATRICK, Bishop of Ely, began a Comment on the Old Testament, which was finished by Dr. *Lowth*; to which the New Testament, by Dr. *Whitby*, is generally added, to complete the work. Dr. Whitby's work was first published in 1703, and often since, with many emendations. This is a valuable collection, and is comprized in six vols. folio. *Patrick* and *Lowth* are always judicious and solid; and *Whitby* is learned, argumentative, and thoroughly *orthodox*.

The best Comment on the New Testament, taken in all points of view, is certainly that of Whitby. He is said to have embraced Socinianism previously to his death, which took place in 1726.

Mr. ANTHONY PURVER, one of the people called Quakers, translated the whole Bible into English, illustrated with critical Notes, which was published at the expense of Dr. J. Fothergill, in 1764, two vols. folio. This work has never been highly valued; and is much less literal, and simple, than the habits of the man, and those of the religious community, to which he belonged, might authorise one to expect.

The Rev. WILLIAM BURKITT, Rector of Dedham, in Essex, has written a very useful Commentary on the New Testament, which has often been republished. It is both pious and practical, but not distinguished either by depth of learning or judgment. The pious author died in 1703.

The Rev. MATTHEW HENRY, a very eminent Dissenting Minister, is author of a very extensive Commentary on the Old and New Testaments, five vols. folio, and one of the most popular works of the kind ever published. It is always orthodox, generally judicious, and truly pious and practical, and has contributed much to diffuse the knowledge of the Scriptures among the common people, for whose sakes it was chiefly written. A new edition of this work, by the Rev. J. Hughes, of Battersea, and the Rev. G. Burder, of London, corrected from innumerable errors which have been accumulating with every edition, is now in the course of publication.

As I apply the term *orthodox* to persons who differ considerably in their religious creed on certain points, I judge it necessary once for all to explain my meaning. He who holds the doctrine of the fall of man, and through it, the universal corruption of human nature—the godhead of our blessed Redeemer—the atonement made by his obedience unto death—justification through faith alone in his blood—the inspiration of the Holy Spirit, regenerating and renewing the heart, is generally reputed *orthodox*, whether in other parts of his creed he be Arminian or Calvinist. WHITBY and HENRY held and defended all these doctrines in their respective Comments; therefore I scruple not to say that both were *orthodox*. With their opinions in any of their other works I have no concern.

Dr. JOHN GILL, an eminent Divine of the Baptist persuasion, is author of a very diffuse Commentary on the Old and New Testaments, in nine vols. folio. He was a very learned and good man; but has often lost sight of his better judgment in spiritualizing his text.

Dr. PHILIP DODDRIDGE's Family Expositor, 4to. 1745, often republished, is (with the exception of his *Paraphrase*) a very judicious work. It has been long highly esteemed, and is worthy of all the credit it has among religious people.

To Dr. Z. PEARCE, Bishop of Rochester, we are indebted for an invaluable Commentary and

Notes on the Four Gospels, the Acts, and the First Epistle to the Corinthians, two vols. 4to. 1777. The deep learning and judgment displayed in these notes, are really beyond all praise.

Dr. CAMPBELL's work on the Evangelists is well known, and universally prized. So is also Dr. MACKNIGHT's Translation of the Epistles, with Notes. Both these works, especially the former, abound in sound judgment, deep erudition, and a strong vein of correct critical acumen.

Mr. LOCKE and Dr. BENSON are well known in the republic of letters: their respective works on different parts of the New Testament abound with judgment and learning.

The Rev. J. WESLEY published a Selection of Notes on the Old and New Testaments, in four vols. 4to. Bristol, 1765. The notes on the Old Testament are allowed, on all hands, to be meagre and unsatisfactory: this is owing to a circumstance with which few are acquainted. Mr. Pine, the printer, having set up and printed off several sheets in a type much larger than was intended, it was found impossible to get the work within the prescribed limits of *four volumes*, without retrenching the notes, or cancelling what was already printed. The former measure was unfortunately adopted; and the work fell far short of the expectation of the public. This account I had from the excellent author himself. The notes on the New Testament, which have gone through several editions, are of a widely different description: though short, they are always judicious, accurate, spiritual, terse, and impressive; and possess the happy and rare property of leading the reader immediately to God and his own heart. A New Edition of this work, with considerable additions, has been lately announced by the Rev. *Joseph Benson*, from whose learning, piety, and theological knowledge, much may be expected, if the confined limits of his plan (one vol. folio) do not prevent him from enriching the work with his own valuable criticisms and observations.

The late unfortunate Dr. WILLIAM DODD published a Commentary on the Old and New Testaments, in three vols. folio. Lond. 1770. Much of it is taken from the Comment of *Father Calmet*, already described; but he has enriched his work by many valuable notes, which he extracted from the inedited papers of Lord Clarendon, Dr. Waterland, and Mr. Locke. He has also borrowed many important notes from Father Houbigant. This work, as giving in general, the true sense of the Scriptures, is by far the best Comment that has yet appeared in the *English* language.

A work, entitled *An Illustration of the Sacred Writings*, was published by Mr. Goadby, at Sherborne: it contains many judicious notes; has gone through several editions; and while it *seems* to be orthodox, is written entirely on the *Arian* hypothesis.

The Rev. THOMAS COKE, LL.D. has lately published a Commentary on the Old and New Testaments, in six vols. 4to. This is in the main, a reprint of the work of Dr. Dodd, with several retrenchments, and some additional reflections. Though the major part of the *notes*, and even the *dissertations* of Dr. Dodd, are here republished; yet all the marginal readings and parallel texts are entirely omitted. The absence of these would be inexcusable in any Bible beyond the size of a *duod. cimo*. Of their importance see p. xxvi. and xxvii. of this Preface. Dr. Coke's Edition is, in general, well printed, has some good Maps, and has had a very extensive sale. The original work of Dodd was both scarce and dear, and therefore a new Edition became necessary: and had the whole of the original work, with the marginal readings, parallel texts, &c. been preserved, Dr. Coke's publication would have been much more useful. It is with pleasure I learn, and I

embrace this opportunity to announce it, that the Doctor is about to republish this work, with all the *marginal readings, and parallel texts*.

The Rev. T. SCOTT, Rector of Aston Sandford, has recently published, and is now republishing, a Commentary on the Old and New Testaments, in five vols. 4to. The author's aim seems to be, *to speak plain truth to plain men*; and for this purpose he has interspersed a multitude of practical observations all through the text, which cannot fail, from the spirit of sound piety which they breathe, of being very useful. I am informed, that this work has been extensively circulated, and has already done much good.

The late Dr. *Priestly* compiled a body of Notes on the Old and New Testaments, in 3 vols. 8vo. published at Northumberland, in America, 1804: though the Doctor keeps his own creed (*unitarianism*) continually in view, especially when considering those Texts which other religious people adduce in favour of theirs, yet his Work contains many valuable Notes and Observations, especially on the philosophy, natural history, geography, and chronology of the Scriptures: and to these subjects, few men in Europe were better qualified to do justice.

In closing this part of the list, it would be unpardonable to omit a class of eminently learned men, who, by their labours on select parts of the Scriptures, have rendered the highest services both to religion and literature.

Samuel Bochart, Pastor of the Protestant church at Caen in Normandy, wrote a very learned and accurate work on the geography of the sacred writings, entitled *Phaleg* and *Canaan*, and another on the Natural History of the Bible, entitled *Hierozoicon*; by both of which, as well as by several valuable dissertations in his works, much light is thrown on many obscure places in the sacred writings. The best collection of his works is that by Leusden and *Villemandy*, three vols. folio. L. Bat. 1712.

Dr. *I. James Scheuchzer*, professor of medicine and the mathematics, in the university of Zurich, is author of a very elaborate work on the Natural History of the Bible, entitled *Physica Sacra*, which has been printed in *Latin*, *German*, and *French*, and forms a regular comment on all the books of the Bible where any subject of natural history occurs.

The very learned author has availed himself of all the researches of his predecessors on the same subject, and has illustrated his work with 750 engravings of the different subjects in the animal, vegetable, and mineral kingdoms, to which there is any reference in the Scriptures. The German edition was published in 1731, in 15 vols. folio, the Latin edition in 1731, and the French in 1732, 8 vols. folio, often bound in 4. The work is as rare as it is useful and elegant.

The late Rev. Mr. *Thomas Harmer* published a very useful work, entitled "Observations on various passages of Scripture," in which he has cast much light on many difficult Texts that relate to the customs and manners, religious and civil, of the Asiatic nations, by quotations from the works of ancient and modern travellers into different parts of the East, who have described those customs, &c. as still subsisting. The best edition of this work was published in four vols. 8vo. 1808.

Campegius Vitringa wrote a learned and most excellent Comment on the book of the Prophet Isaiah, in 2 vols. folio; the best edition of which was printed in 1724. He died in 1722.

Dr. R. LOWTH Bishop of London, is author of an excellent Work, entitled *ISAIAH: a new*

translation, with a preliminary Dissertation and Notes critical, philological and explanatory; 4to. Lond. 1779, first edition. The preliminary Dissertation contains a fund of rare and judicious criticism. The translation formed by the assistance of the ancient Versions, collated with the best mss. of the Hebrew Text, is clear, simple and yet dignified. The concluding Notes which shew a profound knowledge of Hebrew criticism, are always judicious, and generally useful.

The late Archbishop of Armagh, Dr. Newcomb, has published a translation of the minor Prophets with learned Notes: it is a good Work, but creeps slowly after its great predecessor. He has also published a translation of the New Testament, with Notes: not much esteemed.

On the same plan, the Rev. Mr. Blaney translated and published the Prophet Jeremiah with Notes, 1784.

JOHN ALBERT BENDEL, is author of an edition of the New Testament, with various readings, and such a judicious division of it into paragraphs, as has never been equalled, and perhaps never can be excelled. He wrote a very learned Comment on the *Apocalypse*, and short Notes on the New Testament, which he entitled *Gnomon Novi Testamenti, in quo ex nativa verborum vi, simplicitas, profunditas, concinnitas, salubritas sensuum Cælestium indicatur*. In him were united two rare qualifications—the deepest piety and the most extensive learning.

A Commentary on the same plan, and with precisely the same title was published by *Phil. David Burkhus*, on the twelve minor Prophets, 4to. Heilbronnæ, 1753, which was followed by his *Gnomon Psalmorum*, 2 vols. 4to. Stutgardiæ, 1760. These are, in many respects, valuable Works, written in a pure strain of piety, but rather too much in a technical form. They are seldom to be met with in this country, and are generally high priced.

The late pious Bishop of Norwich, *Dr. Horne*, published the Book of Psalms with Notes, which breathe a spirit of the purest and most exalted piety.

HERMAN VENEMA, is known only to me by a Comment on Malachi, some Dissertations on sacred subjects, an ecclesiastical history, correct editions of some of Vitringa's Theological Tracts, and a most excellent and extensive *Commentary on the Psalms*, in 6 vols. 4to. printed Leovardiæ, 1762–7. Through its great scarcity, the work is little known in Great Britain. What was said by David of Goliath's sword, has been said of Venema's Commentary on the Book of Psalms; "There is none like it."

IV. CLASS.—COMPILATIONS AND COLLECTIONS.

On the FOURTH CLASS, containing Compilations and critical Collections, a few words must suffice. Among the *Compilations* may be ranked what are termed *Catena* of the Greek and Latin Fathers: these consist of a connected series of different writers on the same Text. The Work of *Galfridus*, or *Walfridus Strabo*, already described, is of this kind: it contains a *Catena* or connected series of the Expositions of all the Fathers and Doctors prior to his time. A very valuable *Catena* on the Octateuch, containing the Comments of about fifty Greek Fathers, has been published at Leipsic, 1792, in 2 vols. folio: it is all in Greek, and therefore of no use to common Readers. The Work of *Venerable Bede*, already noticed, is professedly of the same kind.

Father *De la Haye*, in what was called the *Biblia Magna*, 1643, 5 vols. folio, and afterwards *Biblia Maxima*, 1660, 19 vols. folio, besides a vast number of critical Dissertations, Prefaces, &c. inserted the whole notes of *Nicholas de Lyra*, *Menochius*, *Gagneus*, *Estius*, and the Jesuit *Tirin*.

Several *minor* compilations of this nature have been made by needy writers who, wishing to get a little money, have, without scruple or ceremony, borrowed from those whose reputation was well established with the public; and, by taking a little from one, and a little from another, pretended to give the *marrow* of all. These pretensions have been rarely justified: it often requires the genius of a voluminous original writer to make a faithful abridgement of his work; but in most of *these* compilations, the love of money is much more evident than the capacity to do justice to the original Author; or the ability to instruct and profit mankind. To what a vast number of these minor compilations has the excellent work of Mr. Matthew Henry given birth! every one of which, while professing to lop off his *redundancies*, and supply his *deficiencies*, falls, by a semi-diameter of the immense orb of literature and religion, short of the eminence of the Author himself.

The most important *Collection* of Biblical Critics ever made, was that formed under the direction of *Bishop Pearson, John Pearson, Anthony Scattergood, and Francis Gouldman*, printed by *Cornelius Bee*, London, 1660, in 9 vols. folio, under the title of *CRITICI SACRI*, intended as a companion for the Polyglott Bible, published by Bishop Walton, in 1657. This great work was republished at Amsterdam, with additions, in 12 vols. folio, in 1698. Two volumes, called *Thesauri Dissertationum Elegantiorum, &c.* were printed as a supplement to this work, at Frankfort on the Maine, in 1701-2. Of this supplement it may be said, it is of less consequence and utility than is generally supposed, as the substance of several treatises in it, is to be found in the preceding volumes. The work contains a vast variety of valuable materials for Critics, Chronologists, &c.

The principal Critics on the Old Testament, contained in the foreign Edition of this great Collection, which is by far the most complete, are the following:—*Sebastian Munster, Paul Fagius, Francis Vatablus, Claudius Badwellus, Sebastian Castalio, Isidore Clarius, Lucas Brugensis, Andrew Masius, John Drusius, Sextinus Amama, Simeon de Muis, Philip Codureus, Rodolph Baynus, Francis Forrerius, Edward Lively, David Hoeschellius, Hugo Grotius, Christopher Cartwright, and John Pricæus.*

Besides the above, who are regular Commentators on the Old Testament, there are various important *Dissertations* and *Tracts* on the principal subjects in the Law and Prophets, by the following Critics:—*Joseph Scaliger, Lewis Capellus, Martin Helvicius, Alberic Gentilis, Moses bar Cepha, Christopher Helvicius, John Buteo, Matthew Hostus, Francis Moncæus, Peter Pithæus, George Rittershusius, Michael Rothardus, Leo Allatius, Gasper Varrerius, William Schickardus, Augustin Justinianus, Bened. Arias Montanus, Bon. Corn. Bertramus, Peter Cunæus, Caspar Waser, and Edward Brerewood.*

On the New Testament the following Commentators are included:—*Sebastian Munster, Laurentius Valla, James Revius, Desiderius Erasmus, Francis Vatablus, Sebastian Castalio, Isidore Clarius, Andrew Masius, Nicolas Zegerus, Lucas Brugensis, Henry Stephens, John Drusius, Joseph Scaliger, Isaac Casaubon, John Canero, James Capellus, Lewis Capellus, Otho Gualtperius, Abraham Schultetus, Hugo Grotius, and John Pricæus.*

Dissertations on the most important subjects in the New Testament, inserted here, were written by *Lewis Capellus, Nicolas Faber, William Klebilu, Marquard Precherus, Archbishop Usher, Matthew Hostus, I. A. Vander-Linden, Claudius Salmasius* under the feigned name of *Johannes*

Simplicius, James Gothofridus, Philip Codureus, Abraham Schultetus, William Ader, John Dru-sius, Jac. Lopez Stunica, Desider. Erasmus, Angelus Caninius, Peter Pithœus, Nicephorus Patri-arch of Constantinople, Adriani Isagoge cum notis Dav. Hœschelii, B. C. Bertram, Anton. Ne-brisensis, Nicholas Fuller, Samuel Petit, John Gregory, Christ. Cartwright, John Cloppenburg, and Pet. Dam. Huet. Those marked in *Italics*, are not included in the Critics on the Old Testa-ment. The *Thesaurus Dissertationum Elegantiorum*, published as a Supplement to this Work, by *Theod. Hascæus* and *Conrad Ikenius*, in two volumes, folio, contains upwards of *one hundred and fifty* additional Writers. Such a constellation of learned men can scarcely be equalled in any age or country.

Mr. *Matthew Poole*, whose *English Comment* has been already noticed, conceiving that the *CRITICI SACRI* might be made more useful, by being methodized; with immense labour, formed the work well known among Divines, by the title of *Synopsis Criticorum*, a general view of the Critics, viz. those in the nine volumes of the *Critici Sacri* mentioned above. The printing of this work began in 1669, and was finished in 1674, 5 vols. folio. Here, the Critics no longer occupy *dis-tinct* places as they do in the *Critici Sacri*, but are all consolidated, one general Comment being made out of the whole; the names of the Writers being referred to by their initials in the margin. To the Critics above named, Mr. Poole has added several others of equal note, and he refers also to the most important *Versions*, both ancient and modern. The learned Author spent ten years in compiling this work. In point of size, the work of Mr. Poole has many advantages over the *Critici Sacri*; but no man, who is acquainted with both works, will ever prefer the *Synopsis* to the original.

Perhaps no city in the world can boast of having produced, in so short a period, so many im-portant works on the sacred writings as the city of London; works, which for difficulty, utility, critical and typographical correctness, and expense, have never been excelled. These are, 1. The *Polyglott*, 6 vol. folio; begun in 1653, and finished in 1657. 2. The *Critici Sacri*, in 9 vols. folio, 1660. 3. *Castell's Heptaglott Lexicon*, compiled for the Polyglott Bible, 2 vols. folio, 1669. And 4. The *Synopsis Criticorum*, 5 vols. folio; begun in 1669, and finished in 1674. These works, printed in *Hebrew, Chaldee, Samaritan, Syriac, Arabic, Ethiopic, Persian, Greek, and Latin*, forming twenty-two vast volumes, folio, were begun and finished in this city by the *industry* and at the *expense* of a few English Divines and Noblemen, in the comparatively short compass of about twenty years! To complete its eminence in *Biblical Literature*, and to place itself at the head of all the cities in the universe, *London* has only to add a *new and improved* Edition of its own *Polyglott*. I am happy to say that *this measure, is at present, under consideration.*

To the above list might be added those, who have illustrated the sacred writings by passages drawn from Josephus and the Greek and Roman Classics; among which the following are worthy of particular regard: *Jo. Tobiaë KREBSII* Observationes in Nov. Testam. à Flav. JOSEPHO, 8vo. Lips. 1754. *Geo. Dav. KYPKE* Observationes in Novi Fœderis Libros, ex auctoribus, potissimum *Græci*, &c. 2 vols. 8vo. Vratislaviæ, 1755. *Georgii RAPHELI* Annotationes in *Sacram Scrip-turam*, &c. Lugd. 1747, 2 vols. 8vo. *Krebs* throws much light on different facts and forms of speech in the New Testament, by his quotations from Josephus. *Kypke* does the same, by an appeal to the Greek Writers in general. And *Raphelius* gives historical elucidation of the Old,

and philological observations on the New Testament, drawn particularly from *Xenophon*, *Polybius*, *Arrian*, and *Herodotus*.

To these might be added several excellent names who have rendered considerable services to sacred Literature and Criticism by their learned labours: Sir *Norton Knatchbull's* Observations, *Hallett's* Critical Notes, *Bowyer's* Conjectures, *Leigh's* Annotations, &c. &c. to whom may be added those who have illustrated innumerable passages, obscure and difficult, in Lexicons and Dictionaries for the Hebrew Bible and Greek Testament, *Buatorf*, *Cocceius*, *Mintert*, *Pasor*, *Schoettgenius*, *Stockius*, *Krebs*, *Calmet*, *Leusden*, *Robinson*, *Michaelis*, *Edward Leigh*, *Schulz*, *Dr. Taylor*, *Schleusner*, and *Parkhurst*; a particular account of which would far exceed the limits of this Preface; but *Schleusner*, as a Lexicographer for the New Testament, is far beyond my praise.

I have already apprized the reader that I did not design to give a *history of Commentators*, but only a *short sketch*: this I have done, and am fully aware that different readers will form different opinions of its execution; some will think that writers of comparatively little eminence are inserted, while several of acknowledged worth are omitted. This may be very true, but the judicious reader will recollect that it is a sketch, and not a complete history that is here presented to his view; and that the *important* and *nonimportant* are terms which different persons will apply in opposite senses, as they may be prejudiced in favour of different writers. I have given my opinion as every honest man should, with perfect deference to the judgment of others; and shall be offended with no man for differing from me in any of the opinions I have expressed on any of the preceding authors or their works. I could easily swell this list with many *foreign* critics; but as far as I know them, I do not in general like them—besides, they are not within the reach of common readers, though many of them stand, no doubt, deservedly high in the judgment of learned men.

Having said thus much on Commentaries in general, it may be necessary to give some account of that now offered to the public, the grounds on which it has been undertaken, and the manner in which it has been compiled.

At an early age I took for my motto, Prov. xviii. 1. *Through desire, a man, having separated himself, seeketh and intermeddleth with all wisdom.* Being convinced that the Bible was the source whence all the principles of *true wisdom*, wherever found in the world, had been derived; my *desire* to comprehend adequately its great design, and to penetrate the meaning of all its parts, led me to *separate myself* from every pursuit that did not lead at least indirectly to the accomplishment of this end; and while *seeking and intermeddling* with different branches of human knowledge, as my limited means and capacity would permit, I put each study under contribution to the object of my pursuit; endeavouring to make every thing subservient to the information of my own mind, that, as far as Divine Providence might think proper to employ me, I might be the better qualified to instruct others. At first, I read and studied, scarcely committing any thing to paper, having my own edification alone in view, as I could not then hope, that any thing I wrote could be of sufficient importance to engage the attention, or promote the welfare of the public. But as I proceeded, I thought it best to note down the result of my studies, especially as far as they related to the *Septuagint*, which about the year 1785 I began to read regularly, in order to acquaint myself more fully with the phraseology of the New Testament; as I found that this truly venerable Version was that to which the Evangelists and Apostles appear to have had constant recourse, and from which in general, they make their quotations. The study of this Version served more to illuminate and

expand my mind, than all the theological works I had ever consulted. I had proceeded but a short way in it, before I was convinced that the prejudices against it were utterly unfounded; and that it was of incalculable advantage toward a proper understanding of the literal sense of Scripture, and am astonished that the study of it should be so generally neglected. About nine years after this, my health having been greatly impaired by the severity of my labours, and fearing that I should soon be obliged to relinquish my public employment; I formed the purpose of writing short notes on the New Testament, collating the common printed text with all the Versions, and collections from mss. to which I could have access. Scarcely had I projected this work, when I was convinced that another was *previously* necessary, *viz.* a careful perusal of the *original Text*. I began this work; and soon found that it was perfectly possible to *read*, and not *understand*. Under this conviction, I sat down determining to *translate* the whole, before I attempted any comment, that I might have the Sacred Text the more deeply impressed on my memory.

I accordingly began my translation; collating the *original Text* with all the *ancient* and with several of the *modern Versions*; carefully weighing the value of the most important *various readings* found in those Versions, as well as those which I was able to collect from the most authentic copies of the Greek Text. A worse state of health ensuing, I was obliged to remit almost all application to study, and the work was thrown aside for nearly two years:—Having returned to it when a state of comparative convalescence took place, I found I had not gone through the whole of my *preliminary* work. The New Testament I plainly saw was a *Comment* on the Old; and to understand *such* a comment, I knew, it was absolutely necessary to be well acquainted with the *original Text*. I then formed the plan of reading, consecutively, a portion of the Hebrew Bible daily. Accordingly I began to read the Old Testament, noting down on the different books, chapters, and verses, such things as appeared to me of most importance; intending the work as an *outline* for one on a more extensive scale, should it please God to spare my life, and give me health and leisure to complete it. In this preliminary work I spent a little more than *one year and two months*; in which time I translated every sentence, Hebrew and Chaldee, in the Old Testament. In such a work, it would be absurd to pretend that I had not met with many difficulties. I was attempting to illustrate the most ancient and most learned Book in the universe, replete with allusions to arts that are lost,—to nations that are extinct,—to customs that are no longer observed,—and abounding in modes of speech and turns of phraseology, which can only be traced out through the medium of the cognate Asiatic languages. On these accounts I was often much perplexed; but I could not proceed till I had done the utmost in my power to make every thing plain. The frequent occurrence of such difficulties led me closely to examine and compare all the original Texts, Versions, and translations as they stand in the London Polyglott, with some others not inserted in that work; and from these, especially the Samaritan, Chaldee Targums, Septuagint, and Vulgate, I derived the most assistance; though all the rest contributed their quota in cases of difficulty.

Almost as soon as this work was finished, I began my Comment on the four Gospels; and notwithstanding the preparations already made, and my indefatigable application, early and late, to the work, I did not reach the end of the fourth Evangelist, till eighteen months after its commencement. Previously to this, I had purposed to commit what I had already done to the press; but when I had all my arrangements made, a specimen actually set up and printed, and advertise-

ments circulated; a sudden rise in the price of paper, which I fondly hoped would not be of long continuance, prevented my proceeding. When this hope vanished, another work on the Scriptures, by a friend, was extensively announced: As I could not bear the thought of even the most distant appearance of opposition to any man, I gave place, being determined not to attempt to divide the attention of the public mind, nor hinder the general spread of a work, which for aught I knew, might supersede the necessity of mine. That work has been for some time completed, and the numerous subscribers supplied with their copies. My plan however is untouched; and still holding from the call of many judicious friends, and especially of my Brethren in the Ministry, who have long been acquainted with my undertaking and its progress, that the religious public would gladly receive a work on the plan which I had previously announced; I have, after much hesitation, made up my mind, and in the name of God, with a simple desire to add my mite to the treasury, having recommenced the revisal and improvement of my papers, now present them to the public. I am glad that Divine Providence has so ordered it, that the publication has been hitherto delayed; as the years, which have elapsed since my first intention of printing, have afforded me a more ample opportunity to re-consider and correct what I had before done, and to make many improvements.

Should I be questioned as to my specific object in bringing this work before the religious world, at a time when works of a similar nature abound; I would simply answer, I wish to do a little good also, and contribute *my* quota to enable men the better to understand the records of their salvation. That I am in hostility to no Work of this kind, the preceding pages will prove; and I have deferred my own, as long as in prudence I can. My tide is turned; life is fast ebbing out, and what I do in this way, I must do *now*, or relinquish the design for ever. This I would most gladly do; but I have been too long, and too deeply pledged to the Public, to permit me to indulge my own feelings in this respect. Others are doing much to elucidate the Scriptures; I wish them all, God's speed. I also will shew my opinion of these Divine Records, and do a little in the same way. I wish to assist my fellow-labourers in the vineyard, to lead men to HIM who is the fountain of all excellence, goodness, truth, and happiness,—to magnify his LAW and make it honourable,—to shew the wonderful provision made in his GOSPEL for the recovery and salvation of a sinful world,—to prove that God's great design is to make his creatures happy; and that such a salvation as it becomes God to give, and such as man needs to receive, is *within the grasp of every human soul*.

He who carefully and conscientiously receives the truths of Divine Revelation, not merely as a *creed*, but in reference to his *practice*, cannot fail of being an ornament to civil and religious society. It is my endeavour therefore to set these truths fairly and fully before the eyes of those who may be inclined to consult my Work. I do not say that the principles contained in *my creed*, and which, I certainly have not studied to conceal, are *all* essentially necessary to every man's salvation; and I should be sorry to unchristianize any person, who may think he has scriptural evidence for a faith in several respects different from mine; I am sure that all sincere Christians are agreed on what are called the essential Truths of Divine Revelation; and I feel no reluctance to acknowledge, that men eminent for wisdom, learning, piety and usefulness, have differed among themselves and from me, in many points which I deem of great importance. While God bears with and does us good, we may readily bear with each other.

Of the COPY of the sacred text used for this work, it may be necessary to say a few words. It is stated in the title, that the Text “is taken from the most correct copies of the present authorized version.” As several use this term, who do not know its meaning, for their sakes I shall explain it. A resolution was formed, in consequence of a request made by Dr. Reynolds, head of the *Nonconformist* party, to King James I. in the *Conference* held at *Hampton-Court*, 1603, that a New Translation, or rather a revision of what was called the *Bishop’s Bible*, printed in 1568, should be made. *Fifty-four* Translators, divided into *six* classes, were appointed for the accomplishment of this important work. *Seven* of these appear to have died before the work commenced, as only *forty-seven* are found in Fuller’s List. The *names* of the *persons*, the *places* where employed, and the proportion of *work* allotted to each class, and the *rules* laid down by King James for their direction, I give chiefly from Mr. Fuller’s *Church History*, Book x. p. 44, &c.

Before I insert this account, it may be necessary to state Dr. Reynolds’s request in the *Hampton-Court Conference*, and King James’s answer.

Dr. Reynolds. “May your Majesty be pleased that the Bible be new translated: such as are extant not answering the original.” [*Here he gave a few examples.*]

Bishop of London. “If every man’s humour might be followed, there would be no end of translating.”

The King. “I profess I could never yet see a Bible well translated in English; but I think, that of all, that of *Geneva* is the worst. I wish some special pains were taken for an uniform translation, which should be done by the best learned in both Universities; then reviewed by the Bishops; presented to the *Privy Council*; lastly, ratified by Royal authority, to be read in the whole Church, and no other.”

The Bishop of London in this, as in every other case, opposed Dr. Reynolds, till he saw that the project pleased the King, and that he appeared determined to have it executed. In consequence of this Resolution, the following learned and judicious men were chosen for the execution of the work.

WESTMINSTER.	Doctor <i>Andrews</i> , Fellow and Master of <i>Pembroke Hall</i> , in <i>Cambridge</i> ; then Dean of <i>Westminster</i> , afterwards Bishop of <i>Winchester</i> .
10.	
The <i>Pentateuch</i> :	Dr. <i>Overall</i> , Fellow of <i>Trinity Coll.</i> Master of <i>Kath. Hall</i> , in <i>Cambridge</i> ; then Dean of <i>St. Paul’s</i> , afterwards Bishop of <i>Norwich</i> .
the Story from	Dr. <i>Saravia</i> .
<i>Joshua</i> , to the	Dr. <i>Clarke</i> , Fellow of <i>Christ Coll.</i> in <i>Cambridge</i> , Preacher in <i>Canterbury</i> .
first Book of the	Dr. <i>Laifield</i> , Fellow of <i>Trin.</i> in <i>Cambridge</i> , Parson of <i>St. Clement Danes</i> . Being skilled in architecture, his judgment was much relied on for the fabric of the <i>Tabernacle</i> and <i>Temple</i> .
<i>Chronicles</i> exclusively.	Dr. <i>Leigh</i> , Archdeacon of <i>Middlesex</i> , Parson of <i>All-hallow’s</i> , <i>Barking</i> . Master <i>Burgley</i> . Mr. <i>King</i> . Mr. <i>Thompson</i> . Mr. <i>Bedwell</i> , of <i>Cambridge</i> , and (I think) of <i>St. John’s</i> , Vicar of <i>Tottenham</i> , nigh <i>London</i> .

CAMBRIDGE.

8.

From the First of the *Chronicles*, with the rest of the Story, and the *Hagiographa*, viz. *Job*, *Psalms*, *Proverbs*, *Canticles*, *Ecclesiastes*.

Master *Edward Lively*.

Mr. *Richardson*, Fellow of *Emman.* afterwards D. D. Master, first of *Peter-house*, then of *Trin. Coll.*

Mr. *Chaderton*, afterwards D. D. Fellow, first of *Christ Coll.* then Master of *Emmanuel*.

Mr. *Dillingham*, Fellow of *Christ Coll.* beneficed at———in *Bedfordshire*, where he died a single and a wealthy man.

Mr. *Andrews*, afterwards D. D. brother to the Bishop of *Winchester*, and Master of *Jesus Coll.*

Mr. *Harrison*, the Rev. Vice-master of *Trinity Coll.*

Mr. *Spalding*, Fellow of *St. John's*, in *Cambridge*, and Hebrew Professor therein.

Mr. *Bing*, Fellow of *Peter-house*, in *Cambridge*, and Hebrew Professor therein.

OXFORD.

7.

The four greater *Prophets*, with the *Lamentations*, and the twelve lesser *Prophets*.

Dr. *Harding*, President of *Magdalen Coll.*

Dr. *Reynolds*, President of *Corpus Christi Coll.*

Dr. *Holland*, Rector of *Exeter Coll.* and King's Professor.

Dr. *Kilby*, Rector of *Lincoln Coll.* and *Regius* Professor.

Master *Smith*, afterwards D. D. and Bishop of *Gloucester*. He made the learned and religious Preface to the Translation.

Mr. *Brett*, of a worshipful family, beneficed at *Quainton*, in *Buckinghamshire*.

Mr. *Fairclowe*.

CAMBRIDGE.

7.

The Prayer of *Manasseh*, and the rest of the *Apocrypha*.

Dr. *Duport*, Prebend of *Ely*, and Master of *Jesus Coll.*

Dr. *Braithwait*, first, Fellow of *Emmanuel*, then Master of *Gonvil and Caius Coll.*

Dr. *Radclyffe*, one of the Senior Fellows of *Trin. Coll.*

Master *Ward*, *Emman.* afterwards D. D. Master of *Sidney Coll.* and *Margaret Professor*.

Mr. *Downs*, Fellow of *St. John's Coll.* and Greek Professor.

Mr. *Boyce*, Fellow of *St. John's Coll.* Prebend of *Ely*, Parson of *Boxworth* in *Cambridgeshire*.

Mr. *Ward*, Regal, afterwards D. D. Prebend of *Chichester*, Rector of *Bishop-Waltham*, in *Hampshire*.

OXFORD.

8.

The Four Gospels, *Acts* of the Apostles, *Apocalypse*.

Doctor *Ravis*, Dean of *Christ-church*, afterwards Bishop of *London*.

Dr. *Abbot*, Master of *University Coll.* afterwards Archbp. of *Canterbury*.

Dr. *Eedes*.

Mr. *Thomson*.

Mr. *Savill*.

Dr. *Peryn*.

Dr. *Ravens*.

Mr. *Harmer*.

WESTMINSTER.

7.

The *Epistles* of *St. Paul*, and the *Canonical Epistles*.

Doctor *Barlowe*, of *Trinity Hall*, in *Cambridge*, Dean of *Chester*, afterwards Bishop of *Lincolne*.

Dr. *Hutchenson*.

Dr. *Spencer*.

Mr. *Fenton*.

Mr. *Rabbet*.

Mr. *Sanderson*.

Mr. *Dakins*.

“ Now, for the better ordering of their proceedings, his Majesty recommended the following rules, by them to be most carefully observed.

1. The ordinary Bible read in the Church, commonly called the *Bishop's Bible*, to be followed, and as little altered as the original will permit.
2. The names of the Prophets, and the Holy writers, with their other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.
3. The old ecclesiastical words to be kept, viz. as the word (*Church*) not to be translated *Congregation*, &c.
4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place, and the analogy of faith.
5. The division of the Chapters to be altered either not at all, or as little as may be, if necessity so require.
6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.
7. Such quotations of places to be marginally set down, as shall serve for the fit reference of one Scripture to another.
8. Every particular man of each company to take the same chapter, or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand.
9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his Majesty is very careful in this point.
10. If any company, upon the review of the book so sent, shall doubt, or differ upon any places, to send them word thereof, note the places, and therewithal send their reasons: to which, if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.
11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land, for his judgment in such a place.
12. Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send his particular observations to the company, either at *Westminster*, *Cambridge*, or *Oxford*.
13. The Directors in each company to be the Deans of *Westminster* and *Chester* for that place; and the King's Professors in Hebrew and Greek in each University.

14. These Translations to be used, when they agree better with the text than the Bishop's Bible, viz.

Tindal's,
Matthews',
Coverdale's,
Witchurch,
Geneva.

“ Besides the said directions before-mentioned, three or four of the most ancient and grave Divines in either of the Universities, not employed in translating, to be assigned by the Vice-chancellor upon conference with the rest of the heads, to be overseers of the Translations, as well Hebrew as Greek, for the better observation of the *fourth* rule above specified. —

“ And now after long expectation and great desire,” says Mr. Fuller, “ came forth the new translation of the Bible (most beautifully printed) by a *select* and *competent* number of *Divines* appointed for that purpose ; not being too many, lest one should trouble another ; and yet many, lest many things might haply escape them. Who neither coveting praise for expedition, nor fearing reproach for slackness (seeing in a business of moment, none deserve blame for convenient slowness) had expended almost *three years* in the Work, not only examining the *channels* by the *fountain*, *translations* with the *original*, which was absolutely necessary, but also comparing *channels* with *channels*, which was abundantly useful in the Spanish, Italian, French and Dutch (German) languages.—These, with *Jacob*, rolled away the stone from the mouth of the well of life : so that now, even *Rachel’s* weak women may freely come both to *drink* themselves, and *water* the *flocks* of their families at the same.—

“ Leave we then, those worthy men now all gathered to their fathers, and gone to God, however they were requited on earth, well rewarded in heaven for their worthy Work. Of whom, as also of that gracious KING that employed them, we may say, *Wheresoever the Bible shall be preached or read in the whole world, there shall also this that they have done be told in memorial of them.*” Ibid. p. 57. &c.

The character of James the *First* has been greatly under rated. In the Hampton-Court Conference, he certainly shewed a clear and ready comprehension of every subject brought before him ; together with extensive reading, and a remarkably sound judgment. For the *best Translation* into any language, we are indebted under God to King James, who was called a *hypocrite* by those who had no religion ; and a *pedant* by persons who had not half his *learning*. Both piety and justice require, that while we are thankful to God for the gift of his word, we should revere the memory of the man, who was the instrument of conveying the water of life, through a channel by which its purity has been so wonderfully preserved.

Those who have compared most of the European Translations with the Original, have not scrupled to say, that the *English Translation of the Bible, made under the direction of King James the first, is the most accurate and faithful of the whole*. Nor is this its only praise : the Translators have seized the very *spirit* and *soul* of the Original, and expressed this almost every where, with pathos and energy. Besides, our Translators have not only made a *standard Translation* ; but they have made their Translation the *standard of our language* : the English tongue in their day was not equal to such a work—“ but God enabled them to stand as upon mount *Sinai*,” to use the expression of a learned friend, “ and *crane up* their country’s language to the dignity of the originals, so that after the lapse of 200 years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. The *Original* from which it was taken, is, alone, superior to the Bible translated by the authority of King James.” This is an opinion, in which my heart, my judgment, and my conscience coincide†.

† It is not unknown that, at the Hampton-Court Conference, several alterations were proposed by Dr. Reynolds and his associates to be made in the *Litany* then in common use, as well as in the *Bible*. These however were in general objected

This Bible was begun in 1607, but was not completed and published till 1611; and there are copies of it, which in their title pages, have the dates 1612 and 1613. This Translation was corrected,

to by the King, and only a few changes made, which shall be mentioned below. While on this part of the subject, it may not be unacceptable to the Reader to hear how the present *Liturgy* was compiled; and who the persons were, to whom this work was assigned: a work almost universally esteemed by the devout and pious of every denomination, and the greatest effort of the *Reformation*, next to the translation of the Scriptures into the English language. The word LITURGY is derived, according to some, from *λειτουργία*, *prayer*, and *εργον*, *work*, and signifies literally the *work* or *labour* of *prayer* or *supplication*; and he who *labours* not in his prayers, prays not at all; or, more properly *λειτουργία*, from *λειτος* *public* or *common*, and *εργον* *work*, denoting the *common* or *public work* of *Prayer*, *Thanksgiving*, &c. in which it is the duty of every person to engage: and from *λειτουργειν* to supplicate, comes *λειτουργία* *Prayers*, and hence, *Λιτανεία* LITANY, *supplication*, a *collection* of *prayers* in the *Liturgy*, or *public Service* of the Church. Previously to the reign of Henry VIII. the *Liturgy* was all said or sung in *Latin*; but the *Creed*, the *Lord's Prayer*, and the *Ten Commandments*, in 1536, were translated into *English*, for the use of the common people, by the King's command. In 1545, the *Liturgy* was also permitted in *English*; as Fuller expresses it, "and this was the farthest *pace* the reformation *stept* in the reign of Henry the Eighth."

In the first year of Edward VI. 1547, it was recommended to certain grave and learned Bishops and others, then assembled by order of the King, at Windsor Castle, to draw up a *Communion Service*, and to revise and reform all other offices in the Divine Service: this service was accordingly printed and published, and strongly recommended by special letters from *Seymour*, Lord Protector, and the other Lords of the Council. The persons who compiled this work were the following:

1. THOMAS CRANMER, Archbishop of Canterbury.
2. George Day, Bishop of Chichester.
3. Thomas Goodrick, Bishop of Ely.
4. John Skip, Bishop of Hereford.
5. Henry Holbeach, Bishop of Lincoln.
6. NICHOLAS RIDLEY, Bishop of Rochester.
7. Thomas Thirlby, Bishop of Westminster.
8. Doctor May, Dean of St. Paul's.

9. John Taylor, then Dean, afterwards Bishop of Lincoln.
10. Doctor Huines, Dean of Exeter.
11. Doctor Robinson, afterwards Dean of Durham.
12. Doctor John Redman, Master of Trinity College, Cambridge.
13. Doctor Richard Cox, then Almoner to the King, and afterwards Bishop of Ely.

It is worthy of remark, that as the *first translators* of the Scriptures into the *English language*, were several of them, persecuted unto death by the Papists, so, some of the *chief* of those who translated the *Book of Common Prayer*, (Archbishop Cranmer and Bishop Ridley,) were burnt alive by the same cruel faction.

This was what Mr. Fuller calls the *first Edition* of the *Common Prayer*. Some objections having been made to this work by Mr. John Calvin abroad, and some learned men at home, particularly in reference to the *Commemoration* of the *Dead*, the use of *Chrism*, and *Extreme Unction*, it was ordered by a Statute in Parliament (5 and 6 of Edward VI.) that it should be *faithfully* and *godly* perused, explained, and made *fully perfect*. The chief alterations made in consequence of this order were these: the *General Confession* and *Absolution* were added, and the *Communion Service* was made to begin with the *Ten Commandments*; the use of *Oil* in *Confirmation* and *Extreme Unction* was left out, also *Prayers for the Dead*; and certain expressions that had a tendency to countenance the doctrine of *transubstantiation*.

The same persons to whom the compiling of the *Communion Service* was entrusted, were employed in this revision, which was completed and published in 1548. On the accession of Queen Mary, this *Liturgy* was abolished, and the *Prayer Book* as it stood in the last year of Henry VIII. commanded to be used in its place. In the first year of the reign of Queen Elizabeth, 1559, the former *Liturgy* was restored, but it was subjected to a further revision, by which some few passages were altered, and the petition in the *Litany* for being delivered from the tyranny, and all the detestable enormities of the Bishop of Rome, left out, in order that conscientious Catholics might not be prevented from joining in the common service. This being done, it was presented to Parliament, and by them received and established, and the Act for Uniformity, which is usually printed with the *Liturgy*, published by the Queen's authority, and sent throughout the nation. The persons employed in this revision were the following:

and many parallel texts added, by Dr. Scattergood, in 1683; by Dr. Lloyd, Bishop of London, in 1701; and afterwards by Dr. Paris, at Cambridge; but the most complete revision was made by Dr. Blegney, in the year 1769, under the direction of the Vice-chancellor and Delegates of the University of Oxford; in which, 1. the *punctuation* was thoroughly revised; 2. the words printed in *Italics* examined, and corrected by the Hebrew and Greek originals; 3. the *proper names*, to the etymology of which, *allusions* are made in the text, translated, and entered in the margin; 4. the *heads* and *running titles* corrected; 5. some material errors in the *chronology* rectified; and, 6. the *marginal references* re-examined, corrected, and their number greatly increased. Copies of this revision are those, which are termed above, *the most correct copies of the present authorized version*; and it is this revision, *re-collated, re-examined, and corrected* from typographical inaccuracies, in a great variety of places, that has been followed for the *text*, prefixed to these *notes*. But, besides these corrections, I have found it necessary to re-examine all the *Italics*; by those, I mean the words interspersed through the text, avowedly not in the original, but thought necessary by our Translators to complete the sense, and accommodate the idioms of the Hebrew and Greek to that of

1. Master *Whitehead*, once Chaplain to Queen *Anna Bullen*.
2. *Matthew Parker*, afterwards Archbishop of *Canterbury*.
3. *Edmund Grindall*, afterwards Bishop of *London*.

4. *Richard Cox*, afterwards Bishop of *Ely*.
5. *James Pilkington*, afterwards Bishop of *Durham*.
6. Doctor *May*, Dean of *St. Paul's* and Master of *Trinity College, Cambridge*.
7. Sir *Thomas Smith*, Principal Secretary of State.

Of these Drs. *Cox* and *May* were employed on the first edition of this work, as appears by the preceding list.

In the first year of King James, 1604, another revision took place, and a few alterations were made, which consisted principally in the *addition* of some *prayers* and *thanksgivings*, some *alteration* in the *Rubrics* relative to the *Absolution*, to the *Confirmation*, and to the office of *Private Baptism*, with the *addition* of that *part* of the *Catechism*, which contains the *Doctrine of the Sacraments*. The other additions were *A Thanksgiving for diverse Benefits—A Thanksgiving for fair Weather—A Thanksgiving for Plenty—A Thanksgiving for Peace and Victory*, and *A Thanksgiving for Deliverance from the Plague*. See the Instrument in Rymer, vol. xvi. p. 565, &c. When the work was thus completed, a royal Proclamation was issued, bearing date March 1st, 1604, in which the King gave an account of the Hampton Court Conference, the alterations that had been made by himself and his Clergy in the Book of Common Prayer, commanding it, and none other, to be used throughout the Kingdom. See the Instrument, Rymer, vol. xvi. p. 575.

In this state the Book of Common Prayer continued till the reign of Charles II. who, the 25th of October, 1660, “granted his Commission under the Great Seal of England, to several Bishops and Divines, to review the Book of Common Prayer, and to prepare such alterations and additions as they thought fit to offer.” In the following year, the King assembled the convocations of both the Provinces of *Canterbury* and *York*, and “authorized the Presidents of those Convocations, and other, the Bishops and Clergy of the same, to review the said Book of Common Prayer,” &c. requiring them, “after mature consideration, to make such alterations and additions, as to them should seem meet and convenient.” This was accordingly done, several prayers and some whole services added, and the whole published with the *Act of Uniformity* in the 14th of Charles II. 1661: since which time, it has undergone no farther revision. This is a short history of a work, which, all who are acquainted with it, deem superior to every thing of the kind, produced either by ancient or modern times.

It would be disingenuous not to acknowledge, that the chief of those Prayers were in use in the Roman Catholic Church, from which the Church of England is reformed: and it would betray a want of acquaintance with Ecclesiastical Antiquity, to suppose that those Prayers and Services originated in that Church; as several of them were in use from the first ages of Christianity, and many of the best of them, before the name of *Pope* or *Papery* was known in the earth.

the English language. See the sixth rule, p. xxii. In these I found gross corruptions, particularly where they have been changed for Roman characters, whereby words have been attributed to God which he never spoke.

The *Punctuation*, which is a matter of no small importance, to a proper understanding of the sacred Text, I have examined with the greatest care to me possible: by the insertion of commas where there were none before, putting semicolons for commas, the better to distinguish the members of the sentences; changing colons for semicolons, and vice versa; and full points for colons, I have been, in many instances, enabled the better to preserve and distinguish the sense, and carry on a narration to its close, without interrupting the reader's attention by the intervention of improper stops.

The *References* I have in many places considerably augmented, though I have taken care to reprint all that Dr. Blayney has inserted in his edition, of which I scruple not to say, that as far as they go, they are the best collection ever edited; and I hope their worth will suffer nothing by the additions I have made.

After long and diligently weighing the different systems of *Chronology*, and hesitating which to adopt, I ultimately fixed on the system commonly received; as it appeared to me on the whole, though encumbered with many difficulties, to be the least objectionable. In fixing the dates of particular transactions, I have found much difficulty; that this was never done in any edition of the Bible hitherto offered to the Public, with any tolerable correctness, every person acquainted with the subject, must acknowledge. I have endeavoured carefully to fix the date of each transaction *where* it occurs; (and where it could be ascertained) shewing throughout the whole of the Old Testament, the year of the World, and the year before Christ, when it happened. From the beginning of Joshua, I have introduced the years before the *building of Rome* till the seven hundred and fifty-third year before Christ, when the foundation of that city was laid, and also introduced the *Olympiads* from the time of their commencement, as both these *Æras* are of the utmost use to all who read the sacred Writings, connected with the histories of the times, and nations, to which they frequently refer. And who that reads his Bible, will not be glad to find at what time of the sacred History, those great events fell out, of which he has been accustomed to read in the Greek and Roman historians? This is a gratification, which the present Work will afford from a simple inspection of the margin, at least as far as those facts and dates have been ascertained by the best Chronologists.

In the *Pentateuch*, I have not introduced either the years of Rome or the Olympiads: because the transactions related in the Mosaic writings, are in general too remote from these *Æras*, to be at all affected by them; and I judged it early enough to commence with them at the time when Israel was governed by the *Judges*. But as the Exodus from Egypt forms a very remarkable era in the Jewish history, and is frequently referred to, in the historical Books, I have entered this also, beginning at the 12th of Exodus, A. M. 2513, and have carried it down to the building of Solomon's Temple. This, I conceive, will be of considerable use to the Reader.

As to *Marginal Readings*, I could with very little trouble, have added many hundreds, if not thousands: but as I made it a point of conscience, strictly to adhere to the *present authorized Version* in the Text, I felt obliged, by the same principle, scrupulously to follow the *Marginal Readings*, without adding or omitting any. Had I inserted *some of my own*, then my Text

would be no longer *the Text of the authorized Version*, but an *altered Translation*, for the *Marginal Readings* constitute an integral part, properly speaking, of the authorized Version; and to add any thing, would be to *alter* this Version, and to omit any thing, would be to render it *imperfect*. When Dr. Blayney revised the present Version in 1769, and proposed the insertion of the translations of some proper names, to the etymology of which, reference is made in the Text, so scrupulous was he of making any change in this respect, that he submitted all his proposed alterations to a select Committee of the University of Oxford, the Vice-chancellor, and the Principal of Hertford College, and Mr. Professor *Wheeler*; nor was even the slightest change made but by their authority. All this part as well as the entire Text, I must, therefore, to be consistent with my Proposals, leave conscientiously as I found them, typographical errors and false Italics excepted. Whatever *emendations* I have proposed either from myself or others, I have included among the *Notes*.

That the *Marginal Readings*, in our authorized Translation, are essential to the integrity of the Version itself, I scruple not to assert; and they are of so much importance, as to be in several instances, preferable to the *Textual Readings* themselves. Our conscientious Translators, not being able in several cases, to determine, which of two meanings borne by a word, or which of two words found in different copies, should be admitted into the Text, adopted the measure of receiving *both*, placing one in the *Margin*, and the other in the *Text*; thus leaving the Reader at liberty to adopt either, both of which in their apprehension, stood nearly on the same authority. On this very account, the *Marginal Readings* are essential to our Version; and I have found on collating many of them with the Originals, that those in the *Margin* are to be preferred to those in the *Text*, in the proportion of at least *eight to ten*.

To the *Geography* of the sacred Writings I have also paid the utmost attention in my power. I wished in every case to be able to ascertain the ancient and modern names of places, their situation, distances, &c. &c. but in several instances, I have not been able to satisfy myself. I have given those opinions which appeared to me, to be best founded; taking frequently the liberty to express my own doubts or dissatisfaction. I must therefore bespeak the Reader's indulgence not only in reference to the work in general, but in respect to several points both in the *Scripture Geography* and *Chronology* in particular, which may appear to him not satisfactorily ascertained; and have only to say that I have spared no pains, to make every thing as correct and accurate as possible, and hope I may, without vanity, apply to myself on these subjects, with a slight change of expression, what was said by a great man, of a great work: "For negligence or deficiency, I have perhaps not need of more apology than the nature of the work will furnish: I have left that inaccurate, which *can never be made exact*; and that imperfect, which *can never be completed*."—JOHNSON. For particulars under these heads, I must refer to Dr. *Hales's* elaborate and useful work, entitled, *A New Analysis of Chronology*, 2 vols. 4to, 1809-10.

The *Summaries* to each Chapter are entirely written for the purpose, and formed from a careful examination of the Chapter, verse by verse, so as to make them a faithful Table of Contents, constantly referring to the verses themselves. By this means, all the subjects of each Chapter may be immediately seen, so, as in many cases, to preclude the necessity of consulting a Concordance.

In the *Heads* or Head-lines to each Page, I have endeavoured to introduce, as far as the room would admit, the chief subject of the columns underneath; so as immediately to catch the eye of the Reader.

Quotations from the original Texts I have made as sparingly as possible: those which are introduced, I have endeavoured to make plain by a literal translation, and by putting them in European characters. The Reader will observe, that though the *Hebrew* is here produced *without* the *points*, yet the reading given in European characters, is *according to the points*, with very few exceptions. I have chosen this *middle way* to please, as far as possible, the opposers and friends of the *Masoretic system*.

The *Controversies* among religious people I have scarcely ever mentioned: having very seldom referred to the Creed of any sect or party of Christians: nor produced any opinion, merely to confute or establish it. I simply propose *what I believe to be the meaning of a passage*; and maintain *what I believe to be the truth*, but scarcely ever in a *controversial* way. I think it quite possible, to give my own views of the Doctrines of the Bible, without introducing a single sentence at which any Christian might reasonably take offence. And I hope that no provocation which I may receive, shall induce me to depart from this line of conduct.

It may be expected by some, that I should enter at large into the proofs of the *authenticity of Divine Revelation*.—This has been done amply by others; and their works have been published in every form, and with a very laudable zeal, spread widely through the Public: on this account, I think it unnecessary to enter professedly into the subject. The different portions of the Sacred Writings, against which, the shafts of infidelity have been levelled, I have carefully considered; and I hope, sufficiently defended, in the places where they respectively occur.

For a considerable time I hesitated whether I should attach to each chapter what are commonly called *Reflexions*, as these do not properly belong to the province of the *Commentator*. It is the business of the *Preacher*, who has the literal and obvious sense before him, to make *Reflexions* on select passages, providential occurrences, and particular histories; and to apply the Doctrines contained in them, to the hearts and practices of his hearers. The chief business of the *Commentator* is critically to examine his Text, to give the true meaning of every passage in reference to the context, to explain words that are difficult or of dubious import; illustrate local and provincial customs, manners, idioms, laws, &c. and from the whole, to collect the great design of the inspired writer.

Many are of opinion, that it is an easy thing to write *Reflexions* on the Scriptures.—My opinion is the reverse: *commonplace* observations, which may arise on the surface of the letter, may be easily made by any person, possessing a little common sense, and a measure of piety; but *Reflexions*, such as *become the Oracles of God*, are properly *inductive reasonings* on the *facts* stated, or the *doctrines* delivered, and require not only a clear head, and a sound heart, but such compass and habit of philosophic thought, such a power to discern the end from the beginning, the *cause* from its *effect*, (and where several causes are at work, to ascertain their *respective* results, so that every effect may be attributed to its true cause,) falls to the lot of but few men. Through the flimsy, futile, and false dealing of the immense herd of Spiritualizers, Metaphor-men, and Allegorists pure religion has been often disgraced. Let a man put his reason in ward, turn conscience out of its province, and throw the reins on the neck of his fancy, and he may write—*Reflexions* without end. The former description of *Reflexions* I rarely attempt, for want of adequate powers; the latter, my reason and conscience prohibit—Let this be my excuse with the intelligent and pious Reader. I have however, in this way, done what I could. I have gene-

rally, at the close of each chapter, summed up in a few particulars, the *facts* or *doctrines* contained in it; and have endeavoured to point out to the Reader, the spiritual and practical use he should make of them. To these *inferences, improvements*, or whatever else they may be called, I have given no specific name; and of them, can only say, that he who reads them, though he may be sometimes disappointed, will not always lose his labour. At the same time, I beg leave to inform him, that I have not deferred spiritual uses of important Texts, to the end of the chapter: where they should be noticed, in the occurring verse, I have rarely passed them by.

Before I conclude, it may be necessary to give some account of the *original* VERSIONS of the Sacred Writings, which have been often consulted, and to which occasional references are made in the ensuing Work. These are the *Samaritan, Chaldaic, Æthiopic, Septuagint*, with those of *Aquila, Symmachus, and Theodotion*; the *Syriac, Vulgate, Arabic, Coptic, Persian, and Anglo-Saxon*.

The SAMARITAN *Text* must not be reckoned among the *Versions*. It is precisely the same with the Hebrew, only fuller; having preserved many letters, words, and even whole sentences; sometimes several verses, which are not extant in any Hebrew copy with which we are acquainted. In all other respects, it is the same as the Hebrew, only written in what is called the Samaritan character, which was probably the ancient Hebrew, as that now called the Hebrew character, was probably borrowed from the Chaldeans.

1. The SAMARITAN *Version* differs widely from the *Samaritan Text*; the latter is pure Hebrew, the former, is a literal version of the Hebreo-Samaritan Text, into the Chaldaico-Samaritan Dialect. When this was done it is impossible to say, but it is allowed to be very ancient, considerably prior to the Christian Æra. The language of this version is composed of pure Hebrew, Syro-Chaldaic, and Cuthite terms. It is almost needless to observe, that the Samaritan Text and Samaritan Version, extend no farther than the five books of Moses: as the Samaritans received no other parts of the Sacred Writings.

2. The CHALDAIC Version or TARGUMS have already been described among the Commentators. Under this head are included the Targum of *Onkelos* upon the whole *law*; the *Jerusalem* Targum on select parts of the five books of Moses; the Targum of *Jonathan ben Uzziel*, also upon the Pentateuch; the Targum of Jonathan upon the prophets; and the Targum of Rabbi *Joseph* on the books of Chronicles; but of all these, the Targums of *Onkelos* on the *law*, and *Jonathan* on the *prophets*, are the most ancient, the most literal, and the most valuable. See page ii. of this Preface.

3. The SEPTUAGINT Translation, of all the Versions of the Sacred Writings, has ever been deemed of the greatest importance by *competent* judges. I do not, however, design to enter into the controversy concerning this venerable Version: the history of it by Aristæus, I consider in the main, to be a mere fable, worthy to be classed with the tale of *Bel and the Dragon*, and the stupid story of *Tobit and his Dog*. Nor do I believe, with many of the Fathers, that “*Seventy or Seventy-two Elders*, six out of each of the twelve Tribes, were employed in the work: that each of these, translated the whole of the Sacred Books from Hebrew into Greek, while confined in separate cells in the Island of Pharos;” or that they were so particularly inspired by God, that every species of error was prevented, and that the seventy-two copies, when compared together, were found to be precisely the *same*, verbatim et literatim. My own opinion, on the controversial part of the subject, may be given in a few words. I believe that the five books of Moses, the most

correct and accurate part of the whole work, were translated from the Hebrew into Greek, in the time of *Ptolemy Philadelphus* King of Egypt, about 285 years before the Christian *Æra*: that this was done, not by *seventy-two*, but probably by *five* learned and judicious men; and that when completed, it was examined, approved, and allowed as a faithful Version, by the *seventy* or *seventy-two* Elders, who constituted the *Alexandrian Sanhedrin*: and that the other books of the Old Testament, were done at different times, by different hands, as the necessity of the case demanded, or the Providence of God appointed. It is pretty certain, from the quotations of the *Evangelists*, the *Apostles*, and the *Primitive Fathers*, that a *complete version* into Greek, of the whole Old Testament, probably called by the name of the *Septuagint*, was made, and in use before the Christian *Æra*: but it is likely that some of the books of that ancient version are now lost; and that some others, which now go under the name of the *Septuagint*, were the production of times posterior to the Incarnation.

4. The Greek Versions of *Aquila*, *Symmachus*, and *Theodotion* are frequently referred to. *Aquila* was first a *Heathen*, then a *Christian*, and lastly a *Jew*. He made a translation of the Old Testament into Greek, so very literal, that St. Jerom said, it was a good *Dictionary* to give the genuine meaning of the Hebrew words. He finished and published this work, in the twelfth year of the reign of the Emperor *Adrian*, A. D. 128.

5. *Theodotion* was a Christian of the *Ebionite* sect, and is reported to have begun his translation of the Hebrew Scriptures into Greek, merely to serve his own party: but from what remains of his Version, it appears to have been very literal, at least as far as the idioms of the two languages would bear. His translation was made about the year of our Lord 180. All this Work is lost, except his version of the book of the Prophet *Daniel*, and some *Fragments*.

6. *Symmachus* was originally a *Samaritan*, but became a convert to Christianity, as professed by the *Ebionites*. In forming his translation, he appears to have aimed at giving the *sense*, rather than a *literal Version* of the Sacred Text. His work was probably completed about A. D. 200.

These three Versions were published by *Origen*, in his famous work entitled *Hexapla*, of which they formed the *third*, *fourth*, and *sixth* columns. All the remaining fragments have been carefully collected by Father *Montfaucon*, and published in a work entitled *Hexapla Origenis quæ supersunt*, &c. Paris, 1713, 2 vols. folio. Republished by *C. F. Buhrdt*, Leips. 1769, 2 vols. 8vo.

7. The *Æthiopic* Version comprehends only the New Testament, the Psalms, some of the minor Prophets, and a few fragments of other books. It was probably made in the *fourth* Century.

8. The *Coptic* Version includes only the five Books of Moses, and the New Testament. It is supposed to have been made in the *fifth* Century.

9. The *Syriac* Version is very valuable and of great authority. It was probably made as early as the *second* Century: and some think that a *Syriac* version of the Old Testament was in existence long before the Christian *æra*.

10. A Latin version, known by the name of the *ITALA*, *Italic* or *Antehieronymian*, is well known among learned men: it exists in the Latin part of the *Codex Bezae* at Cambridge, and in several other mss. The Text of the four Gospels in this version, taken from four mss. more than a thousand years old, was published by *Blanchini*, at Rome, 1749, four vols. folio; and a larger collection by *Sabbathier*, Rheims, 1742, three vols. folio. This ancient version, is allowed to be of great use in biblical criticism.

11. The *Vulgate* or Latin Version, was formed by *Saint Jerom*, at the command of Pope Damasus, A.D. 384. Previously to this, there were a great number of Latin Versions made by different hands, some of which Jerom complains of, as being extremely corrupt, and self-contradictory. These Versions, at present, go under the general name of the old *Itala* or *Antichironianum*, already noticed. Jerom appears to have formed his Text in general, out of these; collating the whole with the Hebrew and Greek, from which he professes to have translated several books entire. The New Testament, he is supposed to have taken wholly from the Original Greek: yet there are sufficient evidences, that he often regulated even this Text, by the ancient Latin Versions.

12. The *Anglo-Saxon* version of the *four Gospels*, is supposed to have been taken from the ancient *Itala*, some time in the eighth century; and that of the Pentateuch, Joshua, Judges, and Job, from the *Vulgate*, by a Monk called *Alfric*, in the ninth century. The former was printed at *Dort* in conjunction with the Gothic version, by *T. Junius*, 1655, 4to. the latter by *Edward Thwaites*, *Oxford*, 1698, 8vo. but in this version many verses, and even whole chapters, are left out; and the Book of Job is only a sort of abstract, consisting of about five pages.

13. The *Arabic*, is not a very ancient Version; but is of great use, in ascertaining the signification of several Hebrew words and forms of speech.

14. The *Persian*, includes only the five Books of Moses, and the four Gospels. The former, was made from the Hebrew Text, by a Jew named *Yacoub Toosee*: the latter, by a Christian of the Catholic persuasion, *Simon Ibn Yusuf Ibn Ibraheem al Tabreezee*, about the year of our Lord 1341.

These are the principal Versions which are deemed of authority, in settling controversies relative to the Text of the Original. There are some others, but of less importance, such as the Slavonic, Gothic, Sahidic, and Armenian; for detailed accounts of which, as also of the preceding, as far as the New Testament is concerned, I beg leave to refer the Reader to *Michaelis's Lectures*, in the Translation, and with the Notes of the Rev. Dr. *Herbert Marsh*; and for farther information concerning Jewish and Christian Commentators, he is requested to consult *Bartoloccius's Bibliotheca Rabbinnica*, and the *Bibliotheca Theologica* of Father *Cabnet*.

In the preceding list of Commentators, I find I have omitted to insert in its proper place, a work, with which I have been long acquainted, and which, for its piety and erudition I have invariably admired, viz. “*A plain discovery of the whole Revelation of Saint John: set forth in two Treatises: The one searching and proving the true interpretation thereof: The other applying the same paraphrastically and historically to the text. Set forth by JOHN NAPIER L. of Marchestoun, younger. Whereunto are annexed certaine Oracles of SYBILLA, agreeing with the Revelation and other places of Scripture.*” Edinburgh, printed by Robert Waldegrave, printer to the King's Majesty, 1593. Cum privilegio Regali, 8vo.

When the Reader learns that the author of this little work, was the famous Baron of Marchestoun, the inventor of the Logarithms; a discovery which has been of incalculable use in the sciences of astronomy, practical geometry, and navigation, he will be prepared to receive with respect what so great a genius has written upon a book, that above all others in the sacred code, seems to require the head and hand of the soundest divine and mathematician. The work is dedicated “to the right excellent, high and mighty Prince James VI. King of Scottes,” afterwards James I. King of England; and in the Epistle Dedicatorie, the author strongly urges him to complete the reformation begun in his own empire, that he might be a ready instrument in the hand

of God in executing judgment on the papal throne, which, he then supposed, to be near the time of its final overthrow. The first treatise is laid down in *thirty-six* Propositions relating to the seals, trumpets, vials and thunders.

In the *third*, *fifth* and *sixth* Propositions, he endeavours to prove, that each trumpet or vial, contains 245 years; that the *first* begun A. D. 71. The *second* A. D. 316. The *third* A. D. 561. The *fourth* A. D. 806. The *fifth* A. D. 1051. The *sixth* A. D. 1296. The *seventh* A. D. 1541. See Propos. vi. And in Propos. x. he shews, that as the last trumpet or vial began in 1541, consequently, as it contains 245 years, it should extend to A. D. 1786. “Not that I mean,” says the noble writer, “that that age, or yet the world shall continew so long, because it is said, that for the Elect’s sake, the time shall be shortened; but I mean, that if the world wer to indure, that seventh age should continew untill the yeare of Christ, 1786.” Taking up this subject again, in Propos. xiv. he endeavours to prove by a great variety of calculations formed on the 1835 days mentioned by Daniel, chap. xii. 11. and the period of the three thundering angels, Rev. chaps. viii. and ix. that, by the former it appears, the DAY OF JUDGMENT will take place in A. D. 1700, and by the latter, in 1688, whence it may be confidently expected that this awful day shall take place between these two periods!

We who have lived to A. D. 1810, see the fallacy of these predictive calculations; and with such an example before us, of the miscarriage of the first mathematician in Europe, in his endeavours to solve the prophetic periods marked in this most obscure book, we should proceed in such researches, with humility and caution; nor presume to ascertain the times and the seasons which the Father has reserved in his own power. I may venture to affirm, so very plausible were the reasonings and calculations of Lord Napier, that scarcely a Protestant in Europe who read his work, but was of the same opinion. And how deplorably has the event falsified the predictions of this *eminent* and *pious* man! And yet, unawed by his miscarriage, *Calculators* and *Ready Reckoners*, in every succeeding age, on less specious pretences, with minor qualifications, and a less vigorous pinion, have endeavoured to soar where Napier sunk! Their labours, however well intended, only serve to increase the records of the weakness and folly of mankind. *Secret* things belong to God: those that are *revealed*, to us and to our children. Writers, who have endeavoured to illustrate different prophecies in the Apocalypse by *past* events, and those that are *now* occurring, are not included in this censure. Some respectable names in the present day, have rendered considerable services to the cause of Divine Revelation, by the careful and pious attention they have paid to this part of the subject.

ADAM CLARKE.

LONDON, July 2nd, 1810.

P.S. On Gen. ii. 4. I have hinted that our Saxon ancestors have translated the *Dominus* of the Vulgate by *plapord*, *lovenp*, or *lopd*. This is not to be understood of the fragments of their translations of the Old and New Testament which have reached our times; for in them *Dominus* when connected with *Deus* is often omitted, and the word *Eos* substituted for both: at other times, they use *spubzen*, both for *יהוה* *Jehovah*, and *אדוני* *adonai*: and in the New Testament, *spubzen* is generally used for *κύριος* *lord*, at other times, *plapord*. It seems to have been applied as a title of respect to men; see Matt. xiii. 27. xxi. 30. Afterwards, it was applied to the Supreme Being also; and the title *Lord*, continues to be given to both indifferently, to the present day.

PREFACE TO THE BOOK
OF
G E N E S I S.

EVERY believer in Divine Revelation finds himself amply justified in taking for granted that the Pentateuch is the work of Moses. For more than 3000 years, this has been the invariable opinion of those who were best qualified to form a correct judgment on this subject. The Jewish Church from its most remote antiquity, has ascribed the work to no other hand; and the Christian Church from its foundation, has attributed it to the Jewish Lawgiver alone. The most respectable Heathens have concurred in this testimony, and Jesus Christ and his Apostles have completed the evidence, and have put the question beyond the possibility of being doubted by those who profess to believe the divine authenticity of the New Testament. As to those, who, in opposition to all these proofs, obstinately persist in their unbelief, they are worthy of little regard, as argument is lost on their unprincipled prejudices, and demonstration on their minds, because ever wilfully closed against the Light. When they have *proved* that Moses is *not* the author of this Work, the advocates of divine revelation will reconsider the grounds of their faith.

That there are a few things in the Pentateuch which *seem* to have been added by a later hand, there can be little doubt; among these, some have reckoned, perhaps, without reason, the following passage, Gen. xii. 6. *And the Canaanite was then in the land.* But see the note on this place. Num. xxi. 14. *In the book of the wars of the Lord,* was probably a marginal note, which in process of time got into the text: see the note on this passage also. To these may be added the *five first verses* of Deuteronomy, chap. i. the *twelfth* of chap. ii. and the *eight* concluding verses of the last chapter, in which we have an account of the death of Moses. These last words could not have been added by Moses himself, but are very probably the work of Ezra, by whom, according to uninterrupted tradition among the Jews, the various books, which constitute the canon of the Old Testament, were collected and arranged, and such expository notes added, as were essential to connect the different parts: but as *he* acted under divine inspiration, the additions may be considered of equal authority with the text. A few other places might be added, but they are of little importance, and are mentioned in the Notes.

PREFACE TO GENESIS.

The Book of GENESIS, Γενεσις, has its name from the title it bears in the *Septuagint*, Βιβλος Γενεσεως (ch. ii. v. 4.) which signifies *the book of the Generation*, but it is called in Hebrew בראשית *Bereshith*, “*In the beginning*,” from its initial word: it is the most ancient history in the world; and from the great variety of its singular details, and most interesting accounts, is as far superior in its value and importance to all others, as it is in its antiquity. This book contains an account of the creation of the world, and its first inhabitants; the original innocence and fall of man; the rise of religion; the invention of arts; the general corruption and degeneracy of mankind; the universal deluge; the repopling and division of the earth; the origin of nations and kingdoms; and a particular history of the *Patriarchs* from *Adam* down to the death of *Joseph*, including a space, at the lowest computation, of 2369 years.

It may be asked, how a detail so circumstantial and minute, could have been preserved, when there was no *writing* of any kind; and when the earth, whose history is here given, had already existed more than 2000 years? To this enquiry a very satisfactory answer may be given. There are only *three* ways in which these important records could have been preserved and brought down to the time of *Moses*: viz. *Writing*, *Tradition*, and *Divine Revelation*. In the antediluvian world, when the life of man was so protracted, there was, comparatively, little need for *writing* of any kind; and perhaps no alphabetical writing then existed. *Tradition* answered every purpose to which writing in any kind of characters could be subservient; and the necessity of erecting *monuments* to perpetuate public events, could scarcely have suggested itself, as during those times there could be little danger apprehended of any important fact becoming obsolete, as its history had to pass through very few hands, and all these *friends* and *relatives* in the most proper sense of the terms; for they lived in an insulated state under a patriarchal government.

Thus it was easy for *Moses* to be satisfied of the truth of all he relates in the book of *Genesis*, as the accounts came to him through the medium of very few persons. From *Adam* to *Noah*, there was but *one man* necessary to the correct transmission of the history of this period of 1656 years. Now this history was, without doubt, perfectly known to *Methuselah* who lived to see them both. In like manner, *Shem* connected *Noah* and *Abraham*, having lived to converse with both; as *Isaac* did with *Abraham* and *Joseph*, from whom these things might be easily conveyed to *Moses* by *Amram*, who was contemporary with *Joseph*. See the *Plate*, ch. xi. Supposing, then, all the curious facts recorded in the book of *Genesis* had no other authority than the *tradition* already referred to, they would stand upon a foundation of credibility *superior* to any that the most reputable of the ancient Greek and Latin historians can boast. Yet, to preclude all possibility of mistake, the unerring Spirit of God directed *Moses* in the selection of his *facts*, and the ascertaining of his *dates*. Indeed the narrative is so simple; so much like truth; so consistent every where with itself; so correct in its dates; so impartial in its biography; so accurate in its philosophical details; so pure in its morality; and so benevolent in its design, as amply to demonstrate that it never could have had an *earthly* origin. In this case also, *Moses* constructed every thing according to the pattern which God shewed him in the Mount.

THE
FIRST BOOK OF MOSES,
CALLED
G E N E S I S.

Year before the common Year of Christ, 4004.—Julian Period, 710.—Cycle of the Sun, 10.—Dominical Letter, B.—
Cycle of the Moon, 7.—Indiction, 5.—Creation from Tisri or September, 1.

CHAP. I.

First day's work—*Creation of the heavens and the earth*, 1, 2. *Of the light and its separation from the darkness*, 3—5. Second day's work—*The creation of the firmament, and the separation of the waters above the firmament, from those below it*, 6—8. Third day's work—*The waters are separated from the earth and formed into seas*, &c. 9, 10. *The earth rendered fruitful, and clothed with trees, herbs, grass, &c.* 11—13. Fourth day's work—*Creation of the celestial luminaries intended for the measurement of time, the distinction of periods, seasons, &c.* 14. *and to illuminate the earth*, 15. *distinct account of the formation of the sun, moon and stars*, 17—19. Fifth day's work—*The creation of fish, fowls, and reptiles in general*, 20. *Of great aquatic animals*, 21. *They are blessed so as to make them very prolific*, 21—23. Sixth day's work—*Wild and tame cattle created, and all kinds of animals which derive their nourishment from the earth*, 24, 25. *The creation of man in the image and likeness of God, with the dominion given him over the earth and all inferior animals*, 26. *Man or Adam, a general name for human beings, including both male and female*, 27. *Their peculiar blessing*, 28. *Vegetables appointed as the food of man and all other animals*, 29, 30. *The judgment which God passed on his works at the conclusion of his creative acts*, 31.

A. M. 1.
B. C. 4004. **I**N the ^abeginning ^bGod created the
heavens and the earth.
2 ^cAnd the earth was without form and void ;

and darkness *was* upon the face of
the deep. ^dAnd the Spirit of God
moved upon the face of the waters. A. M. 1.
B. C. 4004.

CHAP. I. ^aProv. 8. 22, 23, 24. Mark 13. 19. John 1. 1, 2. Hebr. 1. 10.
^b1 Chron. 16. 16. Neh. 9. 6. Ps. 8. 3. & 53. 6. & 89. 11, 12. & 96. 5
& 102. 25 & 104. 24. & 115. 15. & 121. 2. & 124. 8. & 134. 3. 136. 5. &
116. 6. Prov. 3. 19. & 8. 26, 27. &c. Eccles. 12. 1. Isai. 37. 16. & 42. 5.
& 44. 24. & 51. 16. & 65. 17. Jer. 10. 12. & 32. 17. & 51. 15. Zech. 12. 1.

Acts 4. 24. & 14. 15. & 17. 24. Rom. 1. 20. Eph. 3. 9. Colos. 1. 16, 17.
Heb. 1. 2. & 11. 3. 2 Pet. 3. 5. Rev. 1. 8. & 3. 14. & 4. 11. & 10. 6. & 14. 7.
& 21. 6. & 22. 13. — ^cIsai. 45. 18. Jer. 4. 23. — ^dPsa. 104. 30. Isai. 40.
13, 14.

NOTES ON CHAP. I.

Verse 1. בראשית ברא אלהים את השמים ואת הארץ *Bereshith bara Elohim eth hashamayim weth haarets.* **GOD** in the be-
ginning *created the Heavens and the Earth.*]

Many attempts have been made to define the term **GOD**:
as to the word itself, it is pure Anglo-saxon, and among our
ancestors signified not only the Divine Being, now com-

monly designated by the word, but also *Good*: as in their
apprehension it appears, that *God* and *Good* were correlative
terms; and when they thought or spoke of him, they were
doubtless led from the word itself, to consider him as **THE**
GOOD BEING, a fountain of infinite Benevolence and Be-
neficence towards his creatures.

A general definition of this great First Cause, as far as

A. M. 1. 3 ¶^a And God said, ^b Let there be
B. C. 4004. light: and there was light.
4 And God saw the light, that *it was* good:

and God ^cdivided ^dthe light from the
darkness.

5 And God called the light ^eDay, and the

^aPsa. 33. 6, 9. & 148. 5.—^bJob 36. 30. & 38. 19. Psa. 97. 11. & 104. 2. & 113. 27. Isa. 45. 7. & (1) 19. John 1. 5, 9. & 3. 19. 2 Cor. 4. 6. Eph. 5. 8. 1 Tim. 6. 16. 1 John 1. 5. & 2. 8.—^c2 Cor. 6. 14.—^dHeb. be-

tween the light and between the darkness.—^eChap. 8. 22. Psa. 19. 2. & 74. 16. & 104. 20. Jer. 33. 20. 1 Cor. 3. 13. Ephes. 5. 13. 1 Thess. 5. 5.

human words dare attempt one, may be thus given. The eternal, independent, and self-existent Being: The Being whose purposes and actions spring from himself, without foreign motive or influence: He who is absolute in dominion; the most pure, most simple, and most spiritual of all Essences: infinitely benevolent, beneficent, true and holy; the Cause of all being, the upholder of all things: infinitely happy, because infinitely perfect; and eternally self-sufficient, needing nothing that he has made. Illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence: known fully only to Himself, because an infinite mind can be fully apprehended only by itself. In a word, a Being who, from his infinite wisdom, cannot err or be deceived; and who, from his infinite goodness, can do nothing but what is eternally just, right, and kind. Reader, such is the God of the Bible, but how widely different from the God of most human creeds and apprehensions!

The original word אֱלֹהִים *Elohim* God, is certainly the plural form of אֱלֹהִי *elohi*, or אֱלֹהִי *eloah*, and has long been supposed, by the most eminently learned and pious men, to imply a plurality of Persons in the Divine nature. As this plurality appears in so many parts of the sacred writings to be confined to three Persons, hence the doctrine of the TRINITY, which has formed a part of the Creed of all those who have been deemed sound in the faith from the earliest ages of Christianity. Nor are the Christians singular in receiving this Doctrine, and in deriving it from the first words of Divine Revelation. An eminent Jewish Rabbín, Simeon ben Joachi, in his comment on the sixth section of Leviticus has these remarkable words: "Come and see the mystery of the word *Elohim*: there are three degrees, and each degree by itself alone, and yet notwithstanding they are all one, and joined together in one, and are not divided from each other." See *Ainsworth*. He must be strangely prejudiced indeed, who cannot see that the doctrine of a Trinity, and of a Trinity in Unity, is expressed in the above words. The verb בָּרָא *bara*, he created, being joined in the singular number with this plural noun, has been considered as pointing out, and not obscurely, the Unity of the divine Persons in this work of creation. In the ever-blessed Trinity, from the infinite and indivisible unity of the Persons, there can be but one will, one purpose, and one infinite and uncontrollable energy.

"Let those who have any doubt whether אֱלֹהִים *Elohim*, when meaning the true God, Jehovah, be plural or not, consult the following passages, where they will find it joined with adjectives, verbs, and pronouns plural.

Gen. i. 26. iii. 22. xi. 7. xx. 13. xxxi. 7, 53. xxxv. 7. Deut. iv. 7. v. 23. Josh. xxiv. 19. 1 Sam. iv. 8. 2 Sam. vii. 23. Ps. lvi. 12. Isa. vi. 8. Jer. x. 10. xxiii. 36.

See also Prov. ix. 10. xxx. 3. Ps. cxlix. 2. Eccl. v. 7.

xii. 1. Job v. 1. Isa. vi. 3. liv. 5. lxii. 5. Hos. xi. 12. or xii. 1. Mal. 1. 6. Dan. v. 18, 20. vii. 18, 22."

PARKHURST.

As the word *Elohim* is the term by which the Divine Being is most generally expressed in the Old Testament, it may be necessary to consider it here, more at large. It is a maxim that admits of no controversy, that every noun in the Hebrew language is derived from a verb, which is usually termed the *radix* or root from which, not only the noun, but all the different flexions of the verb, spring. This radix is the third person singular of the preterite or past tense. The *ideal* meaning of this root expresses some essential property of the thing which it designates, or of which it is an appellative. The root in Hebrew, and in its sister language, the Arabic, generally consists of three letters, and every word must be traced to its root in order to ascertain its genuine meaning, for there alone is this meaning to be found. In Hebrew and Arabic this is essentially necessary, and no man can safely criticise on any word in either of these languages, who does not carefully attend to this point.

I mention the Arabic with the Hebrew for two reasons.

1. Because the two languages evidently spring from the same source, and have very nearly the same mode of construction.
2. Because the deficient roots in the Hebrew Bible are to be sought for in the Arabic language. The reason of this must be obvious, when it is considered that the whole of the Hebrew language is lost except what is in the Bible, and even a part of this is written in Chaldee. Now, as the English Bible does not contain the whole of the English language, so, the Hebrew Bible does not contain the whole of the Hebrew. If a man meet with an English word which he cannot find in an ample concordance or dictionary to the Bible, he must of course seek for that word in a general English dictionary. In like manner, if a particular form of a Hebrew word occur that cannot be traced to a root in the Hebrew Bible, because the word does not occur in the third person singular of the past tense in the Bible, it is expedient, it is perfectly lawful, and often indispensably necessary, to seek the deficient root in the Arabic. For, as the Arabic is still a living language, and perhaps the most copious in the universe; it may well be expected to furnish those terms which are deficient in the Hebrew Bible. And the reasonableness of this is founded on another maxim: viz. that either the Arabic was derived from the Hebrew, or the Hebrew from the Arabic. I shall not enter into this controversy; there are great names on both sides, and the decision of the question in either way, will have the same effect on my argument. For, if the Arabic was derived from the Hebrew, it must have been when the Hebrew was a living and complete language; because, such is the Arabic now; and therefore all its essential roots we may reasonably expect to find there: but if, as Sir William Jones supposed, the Hebrew was derived from the Arabic; the same

A. M. 1. darkness he called Night. ^a And the
B. C. 4004. evening and the morning were the
first day.

^a Heb. and the evening was, and the morning was. — ^b Job 36 7. & 37. 18.

expectation is justified, the deficient roots in Hebrew may be sought for in the *mother tongue*. If, for example, we meet with a term in our ancient English language, the meaning of which we find difficult to ascertain; common sense teaches us that we should seek for it in the *Anglo-saxon*, from which our language springs, and if necessary, go up to the *Teutonic*, from which the *Anglo-saxon* was derived. No person disputes the legitimacy of this measure; and we find it in constant practice. I make these observations at the very threshold of my work, because the necessity of acting on this principle (seeking deficient Hebrew roots in the Arabic) may often occur; and I wish to speak *once for all* on the subject.

The first sentence in the Scripture shews the propriety of having recourse to this principle. We have seen that the word אֱלֹהִים *Elohim* is plural; we have traced our term *God* to its source, and have seen its signification; and also a general definition of the *thing* or *being* included under this term, has been tremblingly attempted. We should now trace the *original* to its *root*; but this root does not appear in the Hebrew Bible. Were the Hebrew a *complete language*, a pious reason might be given for this omission: *viz.* "As God is without beginning and without cause, as his being is infinite and *underived*, the Hebrew language consults strict propriety in giving no *root* whence his name can be *deduced*." Mr. Parkhurst to whose pious and learned labours in Hebrew literature, most biblical students are indebted, thinks he has found the root in אָלַהּ *alah*, he swore, bound himself by oath; and hence he calls אֱלֹהִים *Elohim*, the ever-blessed Trinity, as being bound by a conditional oath to redeem man, &c. &c. Most pious minds will revolt from such a definition, and will be glad with me, to find both the *word* and the *root* preserved in Arabic. ALLAH ﷲ is the common name for GOD in the Arabic tongue, and often the emphatic ﷲ is used.

Now both these words are derived from the root *alaha*, he worshipped, adored, was struck with astonishment, fear or terror: and hence, he adored with sacred horror and veneration, cum sacro horrore ac veneratione coluit, adoravit. WILMIT. Hence, *ishlah* fear, veneration, and also the object of religious fear, the Deity, the supreme God, the tremendous Being. This is not a new idea; God was considered in the same light among the ancient Hebrews: and hence Jacob swears by the fear of his father Isaac, Gen. xxxi. 53. To complete the definition, Golius renders *alaha*; *juvit, liberavit, et tutatus fuit*, "he succoured, liberated, kept in safety or defended." Thus, from the *ideal* meaning of this most expressive root, we acquire the most correct notion of the divine nature; for we learn that God is the *sole object of adoration*, that the perfections of his nature are such as must *astonish* all those who piously contemplate them, and fill with *horror* all who would dare to give his glory to *another*, or break his commandments: that consequently, he should be wor-

6 ¶ And God said, ^b Let there be a ^c firmament in the midst of the waters, and let it divide the waters from the waters.

Psa 19. 1. & 104. 2. & 136. 6. & 150. 1. Jer. 10. 12. & 51. 15. — ^c Heb. *expansion*.

shipped with reverence and religious fear; and that every sincere worshipper may expect from him *help* in all his weaknesses, trials, difficulties, temptations, &c. *freedom* from the power, guilt, nature and consequences of sin; and to be *supported, defended* and saved to the uttermost and to the end.

Here, then, is one proof, among multitudes which shall be adduced in the course of this work, of the importance, utility, and necessity of tracing up these sacred words to their *sources*; and a proof also, that subjects which are supposed to be out of the reach of the common people, may, with little difficulty, be brought on a level with the most ordinary capacity.

In the beginning] Before the creative acts mentioned in this chapter, all was ETERNITY. *Time* signifies *Duration* measured by the revolutions of the heavenly bodies; but prior to the creation of these bodies, there could be no measurement of duration, and consequently no *time*; therefore *In the beginning* must necessarily mean the commencement of time which followed, or rather was produced by God's creative acts, as an effect follows, or is produced by a cause.

Created] Caused that to exist which, previously to this moment, had no being. The Rabbins, who are legitimate judges in a case of verbal criticism on their own language, are unanimous in asserting, that, the word בָּרָא *bara* expresses the commencement of the existence of a thing; or its egression from nonentity to entity. It does not, in its *primary* meaning, denote the *preserving* or *new forming* things that had previously existed, as some imagine; but *Creation* in the proper sense of the term, though it has some other acceptations in other places. The supposition that God formed all things out of a pre-existing eternal nature, is certainly absurd: for, if there was an eternal nature besides an eternal God, there must have been two self-existing, independent, and eternal beings, which is a most palpable contradiction.

אֶת הַשָּׁמַיִם *eth hashamayim*.] The word אֶת *eth* which is generally considered as a *particle*, simply denoting that the word following is in the accusative or oblique case, is often understood by the Rabbins in a much more extensive sense. "The particle אֶת *eth*," says Aben Ezra, "signifies the *substance* of the thing." The like definition is given by Kimchi in his *Book of Roots*. "This particle," says Mr. Ainsworth, "having the first and last letters of the Hebrew alphabet in it, is supposed to comprize the *sum* and *substance* of all things." "The particle אֶת *eth*," (says Buxtorf, *Talmudic Lexicon* sub voce) "with the Cabalists, is often mystically put for the *beginning* and the *end*, as A alpha, and Ω omega are in the Apocalypse." On this ground, these words should be translated: "God in the beginning created the *substance* of the heavens, and the *substance* of the earth:" i. e. the *prima materia*, or first elements, out of which the heavens and the earth were successively formed. The Syriac translator understood

A. M. 1. 7 And God made the firmament;
B. C. 4004. ^a and divided the waters which were
under the firmament, from the waters which

were ^b above the firmament: and it
was so.

8 And God called the firmament Heaven.

^a Prov. 8. 28.

^b Psa. 148. 4.

the word in this sense, and to express this meaning, has used the word *נֹיֵךְ* *noyeh* which has this signification, and is very properly translated in Walton's Polyglott, *ESSE cali et ESSE terra*, "the being or substance of the heaven, and the being or substance of the earth." St. Ephraim Syrus in his comment on this place, uses the same Syriac word, and appears to understand it precisely in the same way. Though the Hebrew word is certainly no more than the notation of a case in most places; yet understood here in the sense above, it argues a wonderful philosophic accuracy in the statement of Moses, which brings before us not a finished heavens and earth, as every other translation appears to do, though afterwards the process of their formation is given in detail, but merely the materials out of which God built the whole system in the six following days.

[The heavens and the earth.] As the word *שָׁמַיִם* *shamayim* is plural, we may rest assured that it means more than the atmosphere, to express which some have endeavoured to restrict its meaning. Nor does it appear that the atmosphere is particularly intended here, as this is spoken of ver. 6. under the term *firmament*. The word *heavens* must therefore com-

prehend the whole solar system; as it is very likely the whole of this was created in these six days: for, unless the earth had been the centre of a system, the reverse of which is sufficiently demonstrated, it would be unphilosophic to suppose it was created independently of the other parts of the system; as on this supposition, we must have recourse to the almighty power of God, to suspend the influence of the earth's gravitating power, till the fourth day, when the Sun was placed in the centre, round which the earth began then to revolve. But as the design of the inspired pen-man was to relate what especially belonged to our world and its inhabitants, therefore he passes by the rest of the planetary system, leaving it simply included in the plural word *heavens*. In the word *earth*, every thing relative to the terr-aque-aerial globe is included; that is, all that belongs to the solid and fluid parts of our world, with its surrounding atmosphere. As therefore I suppose the whole solar system was created at this time, I think it perfectly in place to give here a general view of all the planets with every thing curious and important, hitherto known relative to their revolutions and principal affections.

A GENERAL VIEW OF THE WHOLE SOLAR SYSTEM.

TABLE I. THE REVOLUTIONS, DISTANCES, &c. &c. OF ALL THE PRIMARY PLANETS.

Names.	Periodical Revolution.	Sidereal Revolution.	Mean distance from the Sun in English miles.	Least distance from the Earth in English miles.	Greatest distance from the Earth in English miles.	Diameter in English miles.
	Yrs. d. h. m. s.	Yrs. d. h. m. s.				
Sun				93,908,984	97,118,538	886,473
Mercury	0 87 23 14 33	0 87 23 15 40	36,973,282	58,540,512	132,487,077	3,191
Venus	0 224 16 41 27	0 224 16 49 11	69,088,240	26,425,554	164,602,034	7,630
Earth	1 0 5 48 48	1 0 6 9 12	95,513,794			7,954
Moon	0 27 7 43 5	0 27 7 43 12	95,513,794	222,920	254,084	2,172
Mars	1 321 22 18 27	1 321 23 30 36	145,533,667	50,019,873	241,047,462	4,135
Jupiter	11 315 14 39 2	11 317 14 27 11	496,765,289	401,251,495	592,279,083	86,396
Saturn	29 164 7 21 50	29 176 14 36 43	911,141,442	815,627,647	1,006,655,236	79,405
Sat. Ring	29 164 7 21 50	29 176 14 36 43	911,141,442	815,525,205	1,006,757,678	185,280
Herschel	83 294 8 39 0	84 29 0 29 0	1,822,575,228	1,727,061,434	1,918,089,022	34,457

Names.	Proportionate bulk, the Earth being 1.	Time of rotation upon their axis.	Inclination of the axis to the equator.	Attractive power or density, the Earth being 1.	Hourly motion in their orbit, in English miles.
Sun	1,384,462	25d. 14h. 8m. Os.		351,886	
Mercury	$\frac{1}{13}$ th	unknown	unknown	$\frac{1}{9}$ ths	111,256
Venus	$\frac{8}{9}$ ths	0 23 21	0 uncertain	$\frac{1}{100}$ ths	81,398
Earth	1	0 23 56	4 23' 28" 0"	1	75,222
Moon	$\frac{1}{40}$ th	27 7 43	5 1 43 0	$\frac{1}{1000}$ ths	2,335
Mars	$\frac{1}{7}$ th	1 0 39	22 28 42 0	$\frac{1}{10}$ th	56,212
Jupiter	1281 greater	0 9 55	33 3 22 0	$\frac{330}{1000}$	30,358
Saturn	995 greater	0 10 16	1 30 0 0	$\frac{103}{1000}$	22,351
Sat. Ring		0 10 32	15 30 0 0		22,351
Herschel	$80\frac{1}{2}$ greater	unknown	unknown	$\frac{17}{100}$	15,846

A GENERAL VIEW OF THE WHOLE SOLAR SYSTEM—*continued.*

The following Celestial Bodies, commonly called Planets, revolving between Jupiter and Mars, have been recently discovered: all that is known of their Magnitude, Surface, Diameter, and Distance, I here subjoin.

Names.	Mean distance from the Sun.	Least distance from Earth.	Greatest dist. from Earth.	Diameter.	Proportional bulk.	Proportional surface.
Ceres	250,000,000	155,000,000	345,000,000	160	$\frac{1}{110,000}$ th	$\frac{1}{2500}$ th
Pallas	270,000,000	175,000,000	365,000,000	110	$\frac{1}{38,000}$ th	$\frac{1}{3500}$ th
Juno	285,000,000	190,000,000	385,000,000	119	$\frac{1}{37,000}$ th	$\frac{1}{1500}$ th
Vesta	unknown	unknown	unknown	unknown	unknown	unknown

TABLE II. SATELLITES OF JUPITER.

Satellite.	Periodic revolution.	Synodic revolution.	Distance from J in semi-diameters of Jupiter.	Distance from J in parts of the ecliptic, at J's mean distance from Earth.	Diameter, the Earth being 1.	Magnitude, the Earth being 1.	Distance from Jupiter in English miles.
	d. h. m. s.	d. h. m. s.					
I.	1 18 27 53 $\frac{476}{1000}$	1 18 28 35 $\frac{9479}{10000}$	5 $\frac{67}{100}$	1' 51"	1 $\frac{2}{7}$	1 $\frac{3}{4}$	245,000
II.	3 13 13 41 $\frac{929}{1000}$	3 13 17 53 $\frac{7489}{10000}$	9	2 57	0 $\frac{2}{3}$	0 $\frac{6}{10}$	389,000
III.	7 3 42 32 $\frac{879}{1000}$	7 3 59 35 $\frac{8675}{10000}$	14 $\frac{19}{10}$	4 42	1 $\frac{1}{5}$	1 $\frac{3}{4}$	621,000
IV.	16 16 32 8 $\frac{491}{1000}$	16 18 51 7 $\frac{917}{10000}$	25 $\frac{3}{10}$	8 16	0 $\frac{7}{10}$	0 $\frac{3}{5}$	1,093,000

Satellite.	Greatest semi-duration of eclipse.	Greatest semi-diameter of Jupiter's shadow that the satellite passes through.	Least distance from the Earth in English miles.	Mean distance from the Earth in English miles.	Greatest dist. from the Earth in English miles.
	h. m. s.	° ' "			
I.	1 7 55	9 35 37	401,006,562	496,765,289	592,524,016
II.	1 25 40	6 1 33	400,862,713	496,765,289	592,667,865
III.	1 47 0	3 43 58	400,630,308	496,765,289	592,900,270
IV.	2 23 0	2 8 2	400,158,586	496,765,289	593,371,992

TABLE III. SATELLITES OF SATURN.

Satellite.	Periodic revolution.	Synodic revolution.	Dist. from h in semi-diameters of h.	Dist. from h in semidiameters of the ring of h.	Distance from Saturn in parts of the ecliptic at Saturn's mean distance from the Earth.	Dist. from h in English miles.	Nearest approach to the Earth in English miles.
	d. h. m. s.	d. h. m. s.					
VII.	0 22 37 23	0 22 37 30	3 $\frac{1}{2}$	1 $\frac{3}{5}$	0 28 $\frac{1}{2}$	112,000	815,515,647
VI.	1 8 53 9	1 8 53 24	3 $\frac{76}{100}$	1 $\frac{69}{100}$	0 37	140,000	815,487,647
I.	1 21 18 26 $\frac{111}{1000}$	1 21 18 54 $\frac{389}{1000}$	4 $\frac{893}{1000}$	2 $\frac{97}{1000}$	0 43 $\frac{1}{2}$	172,000	815,455,647
II.	2 17 44 51 $\frac{177}{1000}$	2 17 45 51 $\frac{13}{1000}$	6 $\frac{134}{1000}$	2 $\frac{43}{1000}$	0 56	217,000	813,410,647
III.	4 12 25 11 $\frac{1}{1000}$	4 12 27 55 $\frac{239}{1000}$	8 $\frac{377}{1000}$	3 $\frac{99}{1000}$	1 18	315,000	815,312,647
IV.	15 22 41 13 $\frac{52}{1000}$	15 23 15 20 $\frac{175}{1000}$	20 $\frac{295}{1000}$	8 $\frac{399}{1000}$	3 0	709,000	814,918,647
V.	79 7 53 42 $\frac{339}{1000}$	79 22 3 12 $\frac{333}{1000}$	59 $\frac{77}{1000}$	25 $\frac{173}{1000}$	8 42 $\frac{1}{2}$	2,126,000	813,501,647

TABLE IV. SATELLITES OF HERSCHEL, OR THE GEORGIUM SIDUS.

Satellite.	Periodic revolution.	Synodic revolution.	Distance from Herschel in semi-diameters of Herschel.	Distance from Herschel in parts of the ecliptic, at the mean distance of Herschel from Earth.	Dist. from Herschel in English miles.	Least distance from Earth in English miles.	Greatest distance from Earth in English miles.
	d. h. m. s.	d. h. m. s.					
I.	5 21 23 22	5 21 25 0	13 $\frac{1443}{10000}$	0 25 $\frac{1}{2}$	226,450	1,726,834,984	1,918,315,472
II.	8 16 57 43	8 17 1 19	17 $\frac{103}{1000}$	0 33	293,053	1,726,768,381	1,918,382,075
III.	10 22 58 20	10 23 4 0	19 $\frac{3269}{10000}$	0 38 $\frac{3}{4}$	342,784	1,726,718,650	1,918,431,806
IV.	13 10 56 29	13 11 5 1	22 $\frac{7335}{10000}$	0 42 $\frac{1}{2}$	392,514	1,726,668,920	1,918,481,536
V.	58 0 39 4	38 1 49 0	45 $\frac{567}{1000}$	1 28 $\frac{2}{5}$	785,028	1,726,276,406	1,918,874,050
VI.	107 7 35 10	107 16 40 0	91 $\frac{134}{1000}$	2 56 $\frac{1}{2}$	1,570,057	1,725,491,377	1,919,659,079

A. M. 1. And the evening and the morning
B. C. 4004. were the second day.

9 ¶ And God said, "Let the waters under

the heaven be gathered together unto one place, and let the dry land appear : and it was so.

A. M. 1.
B. C. 4004.

^a Job 26. 10. & 38. 8. Psa. 14. 2. & 33. 7. & 95. 5. & 104. 9. & 136. 5. 6.

Prov. 8. 29. Eccles. 1. 7. Jonah 1. 9. 2 Pet. 3. 5.

OBSERVATIONS ON THE PRECEDING TABLES.

In Table I. the quantity of the periodic and sidereal revolutions of the planets is expressed in common years, each containing 365 days; as e. g. the tropical revolution of Jupiter is by the table, 11 years 315 days 14 hours 39 minutes 2 seconds; *i. e.* the exact number of days is equal to 11 years multiplied by 365, and the extra 315 days added to the product, which make in all 4330 days. The *sidereal* and *periodic* times are also set down to the nearest second of time, from numbers used in the construction of the tables in the third edition of M. de la Lande's *Astronomy*. The columns containing the *mean distance* of the planets from the Sun in English miles, and their *greatest* and *least distance* from the Earth, are such as result from the best observations of the two last transits of Venus, which gave the solar parallax to be equal to 8 three-fifth seconds of a degree; and consequently the Earth's diameter, as seen from the Sun, must be the double of $8\frac{3}{5}$ seconds, or $17\frac{1}{5}$ seconds. From this last quantity, compared with the apparent diameters of the planets, as seen at a distance equal to that of the Earth at her mean distance from the Sun, the *diameters of the planets in English miles*, as contained in the seventh column, have been carefully computed. In the column entitled "*Proportion of bulk*, the Earth being 1." the whole numbers express the number of times the other planet contains more cubic miles, &c. than the Earth; and if the number of cubic miles in the Earth be given, the number of cubic miles in any planet may be readily found by multiplying the cubic miles contained in the Earth by the number in the column, and the product will be the quantity required.

This is a small though accurate sketch of the vast Solar System; but to describe it fully even in all its *known* revolutions and connexions, in all its astonishing energy and influence, in its wonderful plan, structure, operations, and results, would require more volumes than can be devoted to the commentary itself.

As so little can be said here on a subject so vast, it may appear to some improper to introduce it at all: but to any observation of this kind I must be permitted to reply, that I should deem it unpardonable not to give a general view of the Solar System in the very place where its creation is first introduced. If these works be stupendous and magnificent, what must HE be who formed, guides and supports them all by the *word* of his power!—Reader, stand in awe of this God, and sin not. Make him thy friend through the Son of his love; and when these heavens and this earth are no more, thy soul shall exist in consummate and unutterable felicity.

See the remarks on the *Sun, Moon, and Stars*, after ver. 16.

Verse 2. *The earth was without form and void*] The original terms *tohu* and *bohoo*, which we translate *without form and void*, are of uncertain etymology: but in this place, and wherever else they are used, they convey the idea of *confusion* and *disorder*. From these terms, it is probable,

that the ancient Syrians and Egyptians borrowed their gods, *Theuth* and *Baü*, and the Greeks their *Chaos*. God seems at first to have created the elementary principles of all things; and this formed the grand mass of matter, which in this state must be without *arrangement*, or any distinction of parts: a vast collection of indescribably confused materials, of nameless entities strangely mixed; and wonderfully well expressed by an ancient Heathen poet.

Ante mare et terras, et, quod tegit omnia, Cælum,
Unus erat toto naturæ vultus in orbe,
Quem dixere Chaos; rudis indigestaque moles,
Nec quicquam nisi pondus iners; congestaque eodem
Non bene junctarum discordia semina rerum.

OVID.

Before the seas, and this terrestrial ball,
And heaven's high canopy that covers all;
One was the face of nature; if a face:
Rather, a rude and indigested mass:
A lifeless lump, unfashion'd and unfram'd
Of jarring seeds, and justly Chaos nam'd.

DRYDEN.

The most ancient of the Greeks have spoken nearly in the same way of this crude indigested state of the primitive chaotic mass.

When this congeries of elementary principles was brought together, God was pleased to spend six days in assimilating, assorting and arranging the materials, out of which he built up, not only the earth, but the whole of the solar system.

The Spirit of God] This has been variously and strangely understood. Some think a *violent wind* is meant, because *ruach* often signifies *wind* as well as *spirit*; as *πνευμα* does in Greek; and the term *God* is connected with it, merely, as they think, to express the *superlative* degree. Others understand by it an *elementary fire*. Others the *Sun*, penetrating and drying up the earth with his rays. Others, the *angels*, who were supposed to have been employed as *agents* in creation. Others, a certain *occult* principle, termed the *anima mundi*, or *soul of the world*. Others, a *magnetic attraction*, by which all things were caused to gravitate to a common centre. But it is sufficiently evident from the use of the word in other places, that the Holy Spirit of God is intended; which our blessed Lord represents under the notion of *wind*, John iii. 8. and which, as a *mighty rushing wind* on the day of Pentecost, filled the house where the disciples were sitting, Acts ii. 2. which was immediately followed by their speaking with other tongues, because they were filled with the *Holy Ghost*, ver. 4. These Scriptures sufficiently ascertain the sense in which the word is used by Moses.

Moved] *merachepheth* was brooding over, for the word expresses that tremulous motion made by the hen while either *hatching* her eggs, or *fostering* her young. It here probably signifies, the communicating a *vital* or *prolific* principle

A. M. 1. 10 And God called the ^a dry land
B. C. 404. Earth; and the gathering together
of the waters called he Seas: and God saw that
it was good.

11 And God said, Let the earth ^b bring forth

^a 2 Pet. 3. 5.—^b Heb. 6. 7.

to the waters. As the idea of *incubation*, or hatching an egg is implied in the original word, hence probably the notion, which prevailed among the ancients, that the world was generated from an egg.

Verse 3. *And God said, Let there be light*] **יְהי אור** *Yehi aur*, *let yehi aur*. Nothing can be conceived more dignified than this form of expression. It argues at once uncontrollable authority, and omnic power; and in human language it is scarcely possible to conceive that God can speak more like himself. This passage, in the Greek translation of the Septuagint, fell in the way of Dionysius Longinus, one of the most judicious Greek critics that ever lived, and who is highly celebrated over the civilized world, for a treatise he wrote, entitled *περι ὕψους*, concerning the *SUBLIME*, both in prose and poetry; of this passage, though a heathen, he speaks in the following terms: *ταυτη και ο των Ιουδαιων θεοποιητης (ουχ ο τυχων ανηρ) επιβλεψεν την του θεου δυναμιν κατα την αξιαν εχουσαν, καθιςμεν, εδους εν τη εισβολη γραφας των νομων, ΕΙΗΕΝ Ο ΘΕΟΣ, φησι, τι: ΓΕΝΕΣΘΩ ΦΩΣ και εγενετο: ΓΕΝΕΣΘΩ ΓΗ και εγενετο.* “So likewise the Jewish Lawgiver (who was no ordinary man) having conceived a just idea of the divine power, he expressed it in a dignified manner; for at the beginning of his law he thus speaks: *GOD SAID—What? LET THERE BE LIGHT! and there was light. LET THERE BE EARTH! and there was earth.*” Longin. Sect. ix. edit. Pearce.

Many have asked, “How could light be produced on the *first day*, and the *sun*, the fountain of it, not created till the *fourth day*?” With the various and often unphilosophical answers which have been given to this question I will not meddle; but shall observe that the original word **אור** *aur*, signifies not only *light* but *fire*, see Isai. xxxi. 9. Ezck. v. 2. It is used for the *SUN*, Job xxxi. 26. And for the *electric fluid* or *LIGHTNING*, Job xxxvii. 3. And it is worthy of remark, that it is used in Isai. xlv. 16 for the *heat*, derived from **עש** *esh*, the *fire*. He burneth part thereof in the fire, (**בְּעֵשׂ בְּנֵי עֵשׂ** *bemo esh*.)—Yea he warmeth himself, and saith aba!—I have seen the fire, **אורי ראיתי** *auri aur*, which a modern philosopher who understood the language, would not scruple to translate, I have received caloric, or an additional portion of the matter of *heat*. I therefore conclude, that as God has diffused the matter of *caloric* or *latent heat* through every part of nature, without which there could be neither vegetation nor animal life, that it is *caloric* or *latent heat* which is principally intended by the original word.

That there is *latent light*, which is probably the same with *latent heat*, may be easily demonstrated: take two pieces of smooth rock crystal, agate, cornelian, or flint, and rub them together briskly in the dark, and the latent light or matter of caloric will be immediately produced and become visible. The light or caloric, thus dis-

^c grass, the herb yielding seed, and ^d the fruit-tree yielding ^e fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and

^c Heb. tender grass.—^d Luke 6. 44.

engaged, does not operate in the same powerful manner as the heat or *fire* which is produced by striking with flint and steel; or that produced by *electric* friction. The existence of this *caloric*, latent or *primitive light*, may be ascertained in various other bodies; it can be produced by the flint and steel, by rubbing two hard sticks together, by hammering cold iron, which in a short time becomes red hot; and by the strong and sudden compression of atmospheric air in a tube. Friction in general produces both *fire* and *light*. God therefore created this universal agent on the first day, because, without it, no operation of nature could be carried on or perfected.

Light is one of the most astonishing productions of the creative skill and power of God. It is the grand medium by which all his other works are discovered, examined, and understood, so far as they can be known. Its immense diffusion and extreme velocity are alone sufficient to demonstrate the being and wisdom of God. Light has been proved, by many experiments, to travel at the astonishing rate of 194,188 miles in *one second* of time! and comes from the sun to the earth in *eight minutes* 11 $\frac{2}{3}$ seconds, a distance of 95,513,794 English miles.

Verse 4. *God divided the light, from the darkness, &c.*] This does not imply that *light* and *darkness* are two distinct substances, seeing *darkness* is only the *privation* of light; but the words simply refer us, by anticipation, to the rotation of the Earth round its own axis once in *twenty-three hours, fifty-six minutes, and four seconds*, which is the cause of the distinction between day and night, by bringing the different parts of the surface of the Earth successively into, and from under, the solar rays; and it was probably, at this moment, that God gave this rotation to the Earth, to produce this merciful provision of day and night.—For the *manner* in which light is supposed to be produced, see verse 16, under the word *Sun*.

Verse 6. *And God said, Let there be a firmament*] Our translators, by following the *Firmamentum* of the Vulgate, which is a translation of the *σπερμα* of the Septuagint, have deprived this passage of all sense and meaning. The Hebrew word **רָקִיעַ** *raquai*, from **רָקַע** *rahai*, to spread out as the curtains of a tent or pavilion, simply signifies an *expanse* or *space*, and, consequently, that circumambient space or expansion, separating the clouds, which are in the higher regions of it, from the seas, &c. which are below it. This we call the *atmosphere*, the orb of atoms, or inconceivably small particles; but the word appears to have been used by Moses in a more extensive sense, and to include the whole of the planetary vortex, or the space which is occupied by the whole *solar system*.

Verse 10. *And God called the dry land earth, and the gathering together of the waters called he seas.*] These two constitute what is called the *terraqeous globe*, in which the earth and the

A. M. 1.
B. C. 4004. herb yielding seed after his kind,^a and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

^a Luke 6. 44. — ^b Deut. 4. 19. Ps. 74. 16. & 136. 7.

water exist in a most judicious proportion to each other. Dr. Long took the papers which cover the surface of a seventeen inch terrestrial globe, and having carefully separated the land from the sea, he weighed the two collections of papers accurately, and found that the sea papers weighed three hundred and forty-nine grains, and the land-papers only one hundred and twenty-four; by which experiment it appears, that nearly *three-fourths* of the surface of our globe, from the arctic to the antarctic polar circles, are covered with water. The Doctor did not weigh the parts within the polar circles, because there is no certain measurement of the proportion of land and water which they contain. This proportion of *three-fourths* water may be considered as too great, if not useless: but Mr. Ray, by most accurate experiments made on evaporation, has proved that it requires so much aqueous surface to yield a sufficiency of vapours for the purpose of cooling the atmosphere, and watering the earth. See Ray's *Physico-theological Discourses*.

An eminent chemist and philosopher, Dr. Priestley, has very properly observed, that it seems plain that Moses considered the whole terraqueous globe as being created in a *fluid* state, the earthy and other particles of matter being mingled with the water. The present form of the earth demonstrates the truth of the Mosaic account; for it is well known, that, if a soft or elastic globular body be rapidly whirled round on its axis, the parts at the poles will be flattened, and the parts on the equator, midway between the north and south poles, will be raised up. This is precisely the shape of our earth; it has the figure of an *oblate spheroid*, a figure pretty much resembling the shape of an *orange*. It has been demonstrated by admeasurement, that the earth is flatted at the poles, and raised at the equator. This was first conjectured by Sir Isaac Newton, and afterwards confirmed by M. Cassini and others, who measured several degrees of latitude at the equator and near the north-pole, and found that the difference perfectly justified Sir Isaac Newton's conjecture, and consequently confirmed the Mosaic account. The result of the experiments instituted to determine this point, proved, that the diameter of the earth at the equator is greater by more than *twenty-three and a half* miles than it is at the poles, allowing the *polar* diameter to be $\frac{1}{334}$ th part shorter than the *equatorial*, according to the recent admeasurements of several degrees of latitude made by Messrs. Mechain and Delambre.—*L'Histoire des Mathem.* par M. de la Lande, tom. iv. part v. liv. 6.

And God saw that it was good.] This is the judgment which God pronounced on his own works. They were *beautiful* and *perfect* in their kind, for such is the import of the word טוב *tobh*. They were in weight and measure, perfect and entire, lacking nothing. But the reader will think it strange that this approbation should be expressed, *once* on the first, fourth, fifth, and sixth days; twice on the third, and not at all on the second! I suppose that the words,

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be ^b lights in the firmament of the heaven, to divide ^c the day

A. M. 1.
B. C. 4004.

^c Heb. between the day and between the night.

And God saw that it was good, have been either lost from the conclusion of the eighth verse, or that the clause in the tenth verse originally belonged to the eighth. It appears from the Septuagint translation, that the words in question existed originally at the close of the eighth verse, in the copies which they used; for in that version we still find και ειδεν ο Θεος οτι καλον, And God saw that it was good. This reading, however, is not acknowledged by any of Kennicott's or De Rossi's MSS. nor by any of the other Versions. If the account of the second day stood originally as it does now, no satisfactory reason can be given for the omission of this expression of the Divine approbation of the work wrought by his wisdom and power on that day.

Verse 11. Let the earth bring forth grass—herbs—fruit-trees, &c.] In these general expressions all kinds of vegetable productions are included. *Fruit-trees* are not to be understood here in the restricted sense in which the term is used among us; it signifies all trees, not only those which bear fruit, which may be applied to the use of men and cattle, but also those which had the power of propagating themselves by seeds, &c. Now as God delights to manifest himself in the *little* as well as in the *great*, he has shewn his consummate wisdom in every part of the *vegetable* creation. Who can account for, or comprehend the structure of a single tree or plant? The roots, the stem, the woody fibres, the bark, the rind, the air-vessels, the sap-vessels, the leaves, the flowers, and the fruits, are so many mysteries. All the skill, wisdom, and power of men and angels, could not produce a single grain of *wheat*! A serious and reflecting mind can see the grandeur of God not only in the immense *cedars* on Lebanon, but also in the endlessly varied *forests* that appear through the microscope in the mould of cheese, stale paste, &c. &c.

Verse 12. Whose seed was in itself] Which has the power of multiplying itself by seeds, slips, roots, &c. *ad infinitum*: which contains in itself all the rudiments of the future plant through its endless generations. This doctrine has been abundantly confirmed by the most accurate observations of the best modern philosophers. The astonishing power with which God has endued the vegetable creation to multiply its different species, may be instanced in the seed of the *elm*. This tree produces *one thousand five hundred and eighty-four millions* of seeds; and each of these seeds has the power of producing the *same number*. How astonishing is this produce! At first one seed is deposited in the earth; from this one a tree springs, which in the course of its vegetative life produces *one thousand five hundred and eighty four millions* of seeds. This is the *first* generation. The *second* generation will amount to *two trillions, five hundred and ten thousand and fifty-six billions*. The *third* generation will amount to *fourteen thousand six hundred and fifty-eight quadrillions, seven hundred and twenty seven thousand and forty trillions*! And the *fourth* generation from these would amount to *fifty-*

A. M. 1. from the night; and let them be for
B. C. 4004. signs, and ^a for seasons, and for days,
and years:

15 And let them be for lights in the firmament

^a Ps. 74. 17. & 104. 19.

one sextillions, four hundred and eighty-one thousand three hundred and eighty-one quintillions, one hundred and twenty-three thousand one hundred and thirty-six quadrillions! Suns too immense for the human mind to conceive; and when we allow the most confined space in which a tree can grow, it appears that the seeds of the *third* generation from one elm would be many *myriads* of times more than sufficient to stock the whole superficies of all the planets in the solar system!

Verse 14. *And God said, Let there be lights, &c.*] One principal office of these was to divide between day and night. When night is considered a state of comparative darkness, how can lights divide or distinguish it? The answer is easy: the sun is the monarch of the day, the state of light; the moon of the night, the state of darkness. The rays of the sun falling on the atmosphere, are refracted and diffused over the whole of that hemisphere of the earth immediately under his orb; while those rays of that vast luminary, which because of the earth's smallness in comparison of the sun, are diffused on all sides beyond the earth, falling on the opaque disc of the moon, are reflected back upon what may be called the lower hemisphere, or that part of the earth which is opposite to the part which is illuminated by the sun: and as the earth completes a revolution on its own axis in about twenty-four hours, consequently each hemisphere has alternate day and night. But as the solar light reflected from the face of the moon is allowed to be 50000 times less in intensity and effect than the light of the sun, as it comes directly from himself to our earth, for light *decreases* in its intensity, as the distance it travels from the sun *increases*; therefore a sufficient distinction is made between day and night, or light and darkness, notwithstanding each is ruled and determined by one of these *two great lights*. The moon ruling the night, i. e. reflecting from her own surface, back on the earth, the rays of light which she receives from the sun. Thus both hemispheres are to a certain degree illuminated; the one on which the sun shines, completely so; this is *day*: the other on which the sun's light is reflected by the moon, partially; this is *night*. It is true, that both the planets and fixed stars afford a considerable portion of light during the night, yet they cannot be said to rule or to predominate by their light, because their rays are quite lost in the superior splendor of the moon's light.

And let them be for signs] *לְאוֹת* *le-othoth*. Let them ever be considered as continual tokens of God's tender care for man, and as standing proofs of his continual *miraculous* interference; for so the word *אוֹת* *oth* is often used. And is it not the almighty energy of God that upholds them in being? The sun and moon also serve as *signs* of the different changes which take place in the atmosphere, and which are so essential for all purposes of agriculture, commerce, &c.

For seasons] *מִזְמוֹת* *mozdem*, for the determination of the times on which the *sacred festivals* should be held. In this sense

of the heaven, to give light upon the earth: and it was so.

A. M. 1.
B. C. 4004.

16 And God ^b made two great lights: the greater light ^c to rule the day, and ^d the lesser

^b Ps. 136. 7, 8, 9. & 148. 3, 5. — ^c Heb. for the rule of the day. — ^d Ps. 136. 9.

the word frequently occurs; and it was right that, at the very opening of his revelation, God should inform man that there were certain festivals which should be annually celebrated to his glory. Some think we should understand the original word as signifying *months*, for which purpose we know the moon essentially serves, through all the revolutions of time.

For days] Both the hours of the day and night, as well as the different lengths of the days and nights, are distinguished by the longer and shorter spaces the sun is above or below the horizon.

For years] Those grand divisions of time, by which all *succession* in the vast lapse of duration is distinguished. This refers principally to a complete revolution of the earth round the sun, which is accomplished in 365 days, 5 hours, 48 minutes, and 48 seconds: for, though the revolution is that of the earth, yet it cannot be determined but by the heavenly bodies.

Verse 16. *And God made two great lights*] Moses speaks of the sun and moon here, not according to their *bulk* or *solid contents*, but according to the *proportion of light* they shed on the earth. The expression has been cavilled at by some who are as devoid of mental capacity as of candour. "The moon," say they, "is not a *great* body; on the contrary, it is the very *smallest* in our system." Well, and has Moses said the contrary? He has said it is a *great* LIGHT: had he said otherwise, he had not spoken the truth. It is, in reference to the earth, next to the sun himself, the *greatest light* in the solar system: and, so true is it, that the moon is a *great light*, that it affords more light to the earth than all the planets in the solar system, and all the innumerable stars in the vault of heaven put together. It is worthy of remark, that on the *fourth* day of the creation the sun was formed, and then "first tried his beams athwart the gloom profound;" and that at the conclusion of the *fourth millenary* from the creation, according to the Hebrew, the Sun of Righteousness shone upon the world, as deeply sunk in that mental darkness produced by sin, as the ancient world was while teeming darkness held the dominion, till the sun was created as the dispenser of light. What would the natural world be without the sun? A howling waste, in which neither animal nor vegetable life could possibly exist. And what would the moral world be without Jesus Christ, and the light of his word and spirit? Just what those parts of it now are, where his light has not yet shone—"Dark places of the earth, filled with the habitations of cruelty," where error prevails without end; and superstition, engendering false hopes and false fears, degrades and debases the mind of man.

Many have supposed that the *days* of the creation answer to so many thousands of years; and that as God created all in *six* days, and rested the *seventh*, so the world shall last *six thousand* years, and the *seventh* shall be the eternal rest that remains for the people of God. To this conclusion they have been led by these words of the apostle, 2 Pet. iii. 8.

A. M. 1. light to rule the night: *he made* ^a the
B. C. 1994. stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to ^b rule over the day, and over the night; and to divide the light from the darkness: and God saw that *it was good*.

^a Job 38. 7.—^b Jer. 31. 55.—^c Or, *creeping*.—^d Heb. *soul*.—^e Heb. *let fowl fly*.

One day is with the Lord as a thousand years; and a thousand years as one day. Secret things belong to God: those that are revealed to us and our children.

He made the stars also] Or rather, *he made the lesser light, with the stars, to rule the night.*

OF THE SUN.

On the nature of the sun there have been various conjectures. It was long thought that he was a vast globe of fire, 1,334,462 times larger than the earth; and that he was continually emitting from his body innumerable millions of fiery particles, which being extremely divided, answered for the purpose of light and heat, without occasioning any ignition or burning, except when collected in the focus of a convex lens or burning glass. Against this opinion, however, many serious and weighty objections have been made; and it has been so pressed with difficulties, that philosophers have been obliged to look for a theory less repugnant to nature and probability. Dr. Herschel's discoveries, by means of his immensely magnifying telescopes, have, by the general consent of philosophers, added a *new habitable world* to our system, which is the SUN. Without stopping to enter into detail, which would be improper here, it is sufficient to say, that these discoveries tend to prove, that what we call the sun is only the atmosphere of that luminary; "that this atmosphere consists of various elastic fluids, that are more or less lucid and transparent; that as the clouds belonging to our earth are probably decompositions of some of the elastic fluids belonging to the atmosphere itself, so we may suppose that in the vast atmosphere of the sun, similar decompositions may take place, but with this difference, that the decompositions of the elastic fluids of the sun are of a phosphoric nature, and are attended by lucid appearances, by giving out light." The body of the sun he considers as hidden generally from us, by means of this luminous atmosphere; but what are called the *maculae* or *spots* on the sun, are real openings in this atmosphere, through which the opaque body of the sun becomes visible: that this atmosphere itself is not fiery nor hot, but is the instrument which God designed to act on the caloric or latent heat; and that heat is only produced by the solar light acting upon and combining with the caloric or matter of fire contained in the air, and other substances which are heated by it. This ingenious theory is supported by many plausible reasons and illustrations, which may be seen in the paper he read before the Royal Society.—On this subject, see the note on verse 3.

OF THE MOON.

There is scarcely any doubt now remaining in the philo-

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the ^c moving creature that hath ^d life, and ^e fowl that may fly above the earth in the ^f open firmament of heaven.

21 And ^g God created great whales, and every

¹ Heb. *face of the firmament of heaven*.—² ch. 6. 20. & 7. 14. & 8. 19. Ps. 104. 26.

sophical world, that the moon is a *habitable globe*. The most accurate observations that have been made with the most powerful telescopes, have confirmed the opinion. The moon seems, in almost every respect, to be a body similar to our earth, to have its surface diversified by hill and dale, mountains and vallies, rivers, lakes, and seas. And there is the fullest evidence that our earth serves as a moon to the moon herself, differing only in this, that as the earth's surface is *thirteen times* larger than the moon's, so the moon receives from the earth a light *thirteen times* greater in splendor than that which she imparts to us: and by a very correct analogy we are led to infer, that all the planets and their satellites, or attendant moons, are *inhabited*; for matter seems only to exist for the sake of intelligent beings.

OF THE STARS.

The STARS, in general, are considered to be *suns*, similar to that in our system; each having an appropriate number of planets moving round it: and that, as these stars are innumerable, consequently there are innumerable worlds, all dependent on the power, protection, and providence of God. Where the stars are in great abundance, Dr. Herschel supposes they form *primaries* and *secondaries*; i. e. suns revolving about suns, as planets revolve about the sun in our system. He considers that this must be the case in what is called the *milky way*; the stars being there in prodigious quantity. Of this he gives the following proof: On August 22, 1792, he found that in 41 minutes of time, not less than 258,000 stars had passed through the field of view in his telescope. What must God be, who has made, governs, and supports so many worlds!—For the *magnitudes, distances, revolutions, &c.* of the Sun, Moon, Planets and their Satellites, see the preceding TABLES.

Verse 20. *Let the waters bring forth abundantly*] There is a meaning in these words which is seldom noticed. Innumerable millions of animalcula are found in water. Eminent naturalists have discovered not less than 30,000 in a single drop! How inconceivably small must each be, and yet each a perfect animal, furnished with the whole apparatus of bones, muscles, nerves, heart, arteries, veins, lungs, viscera in general, animal spirits, &c. &c. What a proof is this of the manifold wisdom of God! But the *fecundity* of fishes is another point intended in the text; no creatures are so prolific as these. A TENCH lays 1000 eggs, a CARP 20,000, and Leuwenhoek counted in a middling-sized COD, *nine million* 384,000! Thus, according to the purpose of God, the waters bring forth abundantly. And what a merciful provision is this for the necessities of man! Many hundreds of

A. M. 1.
B. C. 4004. living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was good*.

22 And God blessed them, saying, ^a Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

^a Ch. 8. 17.—^b ch. 5. 1. & 9. 6. Ps. 109. 3. Eccles. 7. 29. Acts 17. 26.

thousands of the earth's inhabitants, live, for a great part of the year, on *fish* only. Fish afford not only a wholesome, but a very nutritive diet: they are liable to few diseases, and generally come in vast quantities to our shores, when in their greatest perfection. In this also we may see that the kind providence of God goes hand in hand with his creating energy. While he manifests his wisdom and his power, he is making a permanent provision for the sustenance of man through all his generations.

Verse 21. *And God created great whales*] **הַתַּנִּינִים הַגְּדֹלִים** *ha-tanneenim ha-gedoleem*. Though this is generally understood by the different versions as signifying *whales*, yet the original must be understood rather as a *general* than a *particular* term, comprising all the great aquatic animals, such as the various species of whales, the porpoise, the dolphin, the monoceros or narwal, and the shark. God delights to shew himself in *little* as well as *great* things: hence he forms animals so minute, that 30,000 can be contained in one drop of water; and others so *great*, that they seem to require almost a whole *sea* to float in.

Verse 22. *Let fowl multiply in the earth.*] It is truly astonishing with what care, wisdom, and minute skill God has formed the different genera and species of birds, whether intended to live chiefly on land or in water. The structure of a single *feather* affords a world of wonders; and as God made the fowls *that they might fly in the firmament of heaven*, ver. 20, so he has adapted the *form* of their bodies, and the structure and disposition of their plumage, for that very purpose. The head and neck in flying, are drawn principally within the breast-bone, so that the whole under-part exhibits the appearance of a ship's hull. The wings are made use of as sails, or rather oars, and the tail as a helm or rudder. By means of these, the creature is not only able to preserve the centre of gravity, but also to go with vast speed through the air, either straight forward, circularly, in any kind of angle, upwards or downwards. In these also God has shewn his skill and his power in the *great* and in the *little*—in the vast *ostrich* and *cassowary*, and in the beautiful *humming-bird*, which in plumage excels the splendor of the peacock, and in size is almost on a level with the *bee*.

Verse 24. *Let the earth bring forth the living creature, &c.*] **נֶפֶשׁ חַיָּה** *nephesh chayyah*, a general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning *elephant* down to the

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.

26 ¶ And God said, ^b Let us make man in our

28, 29. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10. Jam. 3. 9.

stupid *potto*, or lower still, to the *polype*, which seems equally to share the vegetable and animal life. The word **חַיָּה** *chayyeh*, in the latter part of the verse, seems to signify all *wild* animals, as lions, tigers, &c. and especially such as are *carnivorous*, or live on *flesh*, in contradistinction from *domestic* animals, such as are *graminivorous*, or live on grass and other vegetables; and are capable of being tamed, and applied to domestic purposes. These latter are probably meant by **בְּהֵמָה** *behemah*, in the text, which we translate *cattle*, such as horses, kine, sheep, dogs, &c. *Creeping thing*, **רֶמֶס** *remes*, all the different genera of *serpents*, *worms*, and such animals as have no feet. In *beasts* also God has shewn his wondrous skill and power; in the vast *elephant*, or still more colossal *mammoth*, or *megalonyx*, the whole race of which appears to be extinct, a few skeletons only remaining. This animal, an astonishing effect of God's power, He seems to have produced merely to shew what he could do; and after suffering a few of them to propagate, he extinguished the race by a merciful providence, that they might not destroy both man and beast. The mammoth, or megalonyx, is a *carnivorous* animal, as the structure of the teeth proves; and of an immense size: from a considerable part of a skeleton which I have seen, it is computed that the animal to which it belonged must have been nearly *twenty-five* feet high, and *sixty* in length! The bones of one toe are entire; the toe upwards of *three* feet in length. Few elephants have ever been found to exceed eleven feet in height. How wondrous are the works of God! But his skill and power are not less seen in the beautiful *chevrotin*, or *tragulus*, a creature of the antelope kind, the smallest of all *bifid* or cloven-footed animals, whose delicate limbs are scarcely so large as an ordinary goose quill; and also in the *shrew mouse*, perhaps the smallest of the many-toed quadrupeds. In the *reptile* kind we see also the same skill and power, not only in the immense snake called *Boa constrictor*, the mortal foe and conqueror of the royal tiger; but also in the *Cobra de Manille*, a venomous serpent, only a little larger than a common sewing needle.

Verse 25. *And God made the beast of the earth after his kind, &c.*] Every thing both in the animal and vegetable world was made so according to its kind, both in *genus* and *species*, as to produce *its own kind* through endless generations. Thus the several races of animals and plants have been kept distinct from the foundation of the world to the present day. This is a proof that all future generations

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image, after our likeness: and ^alet them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, ^bin the image of God created he him; ^cmale and female created he them.

28 And God blessed them, and God said unto them, ^dBe fruitful, and multiply, and replenish

^a Ch. 9. 2. Ps. 8. 6. — ^b 1 Cor. 11. 7. — ^c ch. 5. 2. Mal. 2. 15. Matt. 19. 4. Mark 10. 6. — ^d ch. 9. 1. 7. Lev. 26. 9. Ps. 127. 3. & 128. 3, 4.

plants and animals, have been seminally included in those which God formed in the beginning.

Verse 26. *And God said, Let us make man*] It is evident that God intends to impress the mind of man with a sense of something extraordinary in the formation of his body and soul, when he introduces the account of his creation thus: *Let US make man.* The word *אדם Adam*, which we translate *man*, is intended to designate the *species* of animal, as *חיותו chaito* marks the *wild beasts*, that live in general a solitary life; *בהמה behemah*, domestic or gregarious animals; and *רמש remes*, all kinds of *reptiles*, from the largest snake to the microscopic eel. Though the same kind of organization may be found in man, as appears in the lower animals, yet there is a variety and complication in the parts, a delicacy of structure, a nice arrangement, a judicious adaptation of the different members to their great offices and functions, a dignity of mien, and a perfection of the whole, which are sought for in vain in all other creatures. See ch. iii. 22.

In our image, after our likeness] What is said above refers only to the *body* of man; what is here said refers to his *soul*. This was made in the *image* and *likeness* of God. Now, as the Divine Being is infinite, he is neither limited by parts, nor definable by passions; therefore he can have no *corporeal image* after which he made the body of man. The image and likeness must necessarily be intellectual: his mind, his soul, must have been formed after the nature and perfections of his God. The human mind is still endowed with most extraordinary capacities: it was more so when issuing out of the hands of its Creator. God was now producing a spirit, and a spirit too, formed after the perfections of his own nature. God is the fountain whence this spirit issued; hence the stream must resemble the Spring which produced it. God is holy, just, wise, good, and perfect; so must the soul be that sprang from him: there could be in it nothing impure, unjust, ignorant, evil, low, base, mean or vile. It was created after the image of God; and that image, St. Paul tells us, consisted in *righteousness, true holiness, and knowledge*, Eph. iv. 24. Coloss. iii. 10. Hence man was *wise* in his *mind*, *holy* in his *heart*, and *righteous* in his *actions*. Were even the word of God silent on this subject, we could not infer less from the lights held out to us by reason and common sense. The text tells us, he was the work of ELOHIM, the Divine Plurality, marked here more

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the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that ^emoveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb ^fbearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; ^gto you it shall be for meat.

30 And to ^hevery beast of the earth, and to

^e Heb. *creepeth* — ^f Heb. *seeding seed*. — ^g ch. 9. 3. Job 36. 31. Ps. 104. 14, 15. & 136. 25. & 146. 7. Acts 14. 17. — ^h Ps. 145. 15, 16. & 147. 9.

distinctly by the plural pronouns US and OUR; and to shew that he was the master-piece of God's creation, all the persons in the Godhead are represented as united in counsel and effort to produce this astonishing creature.

And let them have dominion] Hence we see that the *dominion* was not the *image*. God created man capable of governing the world; and when fitted for the office, he fixed him in it. We see God's tender care and parental solicitude for the comfort and well-being of this master-piece of his workmanship, in creating the world previously to the creation of man. He prepared every thing for his subsistence, convenience, and pleasure, before he brought him into being; so that, comparing little with great things, the house was builded, furnished, and amply stored, by the time, the destined tenant was ready to occupy it.

It has been supposed by some, that God speaks here to the Angels, when he says, *Let us make man*: but to make this a likely interpretation, these persons must prove, 1. That Angels were then created. 2. That Angels could assist in a work of creation. 3. That Angels were themselves made in the image and likeness of God. If they were not, it could not be said *in OUR image*; and it does not appear from any part in the sacred writings, that any creature but *man* was made in the image of God.—See the note on Psal. viii. 5.

Verse 28. *And God blessed them*] Marked them as being under his especial protection, and gave them power to propagate and multiply their own kind on the earth. A large volume would be insufficient to contain what we *know* of the excellence and perfection of man, even in his present degraded fallen state. Both his body and soul are adapted with astonishing wisdom to their *residence* and *occupations*; and also the *place* of their residence, as well as the surrounding objects, in their diversity, colour, and mutual relations, to the mind and body of this lord of the creation. The contrivance, arrangement, action, and re-action of the different parts of the body, shew the admirable skill of the wondrous Creator; while the various powers and faculties of the mind acting on, and by, the different organs of this body, proclaim the *soul's* divine origin, and demonstrate, that he who was made in the image and likeness of God, was a transcript of his own excellency, destined to know, love, and dwell with his Maker throughout eternity.

A. M. 1. every ^a fowl of the air, and to every
B. C. 4004. thing that creepeth upon the earth,
wherein there is ^b life, I have given every green
herb for meat: and it was so.

^a Job 38. 41. — ^b Heb. a living soul.

Verse 29. *I have given every green herb for meat.*] It seems from this, says an eminent philosopher, that man was originally intended to live upon vegetables only: and as no change was made in the structure of men's bodies after the flood, it is not probable that any change was made in the articles of their food. It may also be inferred from this passage, that no animal whatever was originally designed to prey on others; for nothing is here said to be given to any beast of the earth besides green herbs. Dr. Priestley.—Before sin entered into the world, there could be, at least, no violent deaths, if any death at all.

Verse 31. *And behold it was very good.*] טוב מאד *tobh meed*. Superlatively, or only good: as good as they could be. The plan wise, the work well executed, the different parts properly arranged, their nature, limits, mode of existence, manner of propagation, habits, mode of sustenance, &c. &c. properly and permanently established and secured; for every thing was formed to the utmost perfection of its nature, so that nothing could be added or diminished without encumbering the operations of matter and spirit on the one hand, or rendering them inefficient to the end proposed, on the other; and God has so done all these marvellous works as to be glorified in all, by all, and through all.

And the evening and the morning were the sixth day.] The word ערב *ereb*, which we translate evening, comes from the root ערב *arab*, to mingle, and properly signifies that state in which neither absolute darkness, nor full light, prevails. It has nearly the same grammatical signification with our twilight, the time that elapses from the setting of the sun till he is eighteen degrees below the horizon, and eighteen degrees before he arises. Thus we have the morning and evening twilight, or mixture of light and darkness, in which neither prevails; because, while the sun is within eighteen degrees of the horizon, either after his setting, or before his rising, the atmosphere has power to refract the rays of light, and send them back on the earth. The Hebrews extended the meaning of this term to the whole duration of night, because it was ever a mingled state, the moon, the planets, or the stars, tempering the darkness with some rays of light. From the *ereb* of Moses came the Ερεβος *Erebus* of Hesiod, Aristophanes, and other heathens, which they deified, and made with *Nox*, or night, the parent of all things.

The morning] בקר *baquer*, from בקר *baquer*, he looked out—a beautiful figure, which represents the morning as looking out at the East, and illuminating the whole of the upper hemisphere.

Thus ends a chapter containing the most extensive, most profound, and most sublime truths, that can possibly come within the reach of the human intellect. How unspeakably are we indebted to God for giving us a revelation of his WILL and of his WORKS! Is it possible to know the mind of God but

31 And ^c God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

A. M. 1.
B. C. 4004.

^c Ps. 104. 24. Lam. 3. 38. 1 Tim. 4. 4.

from himself? It is impossible. Can those things and services which are worthy of, and pleasing to an infinitely pure, perfect, and holy Spirit, be ever found out by reasoning and conjecture? Never! for the Spirit of God alone can know the mind of God; and by this Spirit he has revealed himself to man; and in this revelation has taught him not only to know the glories and perfections of the Creator, but also his own origin, duty, and interest. Thus far it was essentially necessary that God should reveal his WILL: but if he had not given a revelation of his WORKS, the origin, constitution, and nature of the universe, could never have been adequately known. *The world by wisdom knew not God*: this is demonstrated by the writings of the most learned and intelligent heathens. They had no just, no rational notion of the origin and design of the universe. Moses alone, of all ancient writers, gives a consistent and rational account of the creation; an account which has been confirmed by the investigations of the most accurate philosophers. But where did he learn this? "In Egypt." That is impossible: for the Egyptians themselves were destitute of this knowledge. The remains we have of their old historians, all posterior to the time of Moses, are egregious for their contradictions and absurdity; and the most learned of the Greeks, who borrowed from them, have not been able to make out, from their conjoint stock, any consistent and credible account. Moses has revealed the mystery that lay hid from all preceding ages, because he was taught it by the inspiration of the Almighty.

READER, thou hast now before thee the most ancient and most authentic history in the world, a history that contains the first written discovery that God has made of himself to mankind. A discovery of his own Being in his wisdom, power, and goodness, in which thou and the whole human race are so intimately concerned. How much thou art indebted to Him for this discovery, He alone can teach thee; and cause thy heart to feel its obligations to his wisdom and mercy. Read so as to understand, for these things were written for thy learning; therefore mark what thou redest, and inwardly digest, deeply and seriously meditate on what thou hast marked, and pray to the Father of lights that he may open thy understanding, that thou mayest know these Holy Scriptures, which are able to make thee wise unto salvation.

God made thee and the universe, and governs all things according to the counsel of his will: that will is infinite goodness, that counsel is unerring wisdom. While under the direction of this counsel, thou canst not err; while under the influence of this will, thou canst not be wretched. Give thyself up to his teaching, and submit to his authority; and after guiding thee here by his counsel, he will at last bring thee to his glory. Every object that meets thy eye, should

teach thee reverence, submission, and gratitude. The earth and its productions were made for thee; and the providence of thy heavenly Father, infinitely diversified in its operations, watches over and provides for thee. Behold the firmament of his power, the Sun, Moon, Planets, and Stars, which he has formed, not for himself, for he needs none of these things, but for his intelligent offspring. What endless gratification has he designed thee, in placing within thy reach these astonishing effects of his wisdom and power, and in rendering thee capable of searching out their wonderful relations and connexions; and of knowing himself the source of all perfection, by having made thee in his own image,

and in his own likeness! It is true, thou art fallen: but he has found out a Ransom. God so loved thee, in conjunction with the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Believe on HIM: through him alone cometh salvation; and the fair and holy image of God, in which thou wast created, shall be again restored; he will build thee up as at the first, restore thy judges and counsellors as at the beginning, and in thy second creation, as in thy first, will pronounce thee to be *very good*, and thou shalt shew forth the virtues of Him by whom thou art created anew in Christ Jesus. Amen.

CHAPTER II.

The seventh day is consecrated for a sabbath, and the reasons assigned, 1—3. A recapitulation of the six days work of creation, 4—7. The garden of Eden planted, 8. Its trees, 9. Its rivers, and the countries watered by them, 10—14. Adam placed in the garden and the command given not to eat of the tree of knowledge, on pain of death, 15—17. God purposes to form a companion for the man, 18. The different animals brought to Adam that he might assign them their names, 19, 20. The creation of the woman, 21, 22. The institution of marriage, 23, 24. The purity and innocence of our first parents, 25.

A. M. 1.
B. C. 4004.

THUS the heavens and the earth were finished, and ^aall the host of them.

2 ^b And on the seventh day God ended his

work which he had made; and he rested on the seventh day from all his work which he had made.

A. M. 1.
B. C. 4004.

3 And God ^c blessed the seventh day, and sanc-

^a Ps. 33. 6. ^b Exod. 20. 11. & 31. 17. Deut. 5. 14. Hebr. 4. 4.

^c Neh. 9. 14. Isai. 58. 13.

NOTES ON CHAP. II.

Verse 1. *And all the host of them.*] The word *host* signifies literally an *army*, composed of a number of companies of soldiers under their respective leaders; and seems here elegantly applied to the various celestial bodies in our system, placed by the Divine Wisdom under the influence of the sun. From the original word סָבָא *tsaba*, a host, some suppose the *Sabeans* had their name, because of their paying divine honours to the heavenly bodies. From the Septuagint version of this place, πᾶς ὁ κόσμος αὐτῶν, *all their ornaments*, we learn the true meaning of the word κόσμος commonly translated *world*, which signifies a *decorated* or *adorned* whole or system. And this refers to the beautiful order, harmony, and regularity, which subsist among the various parts of creation. This translation must impress the reader with a very favourable opinion of these ancient Greek translators: had they not examined the works of God with a philosophic eye, they never could have given this turn to the original.

Verse 2. *On the SEVENTH day God ended, &c.*] It is the

general voice of Scripture, that God finished the whole of the creation in SIX days, and rested the *seventh*; giving us an example that we might labour *six* days, and rest the *seventh* from all manual exercises. It is worthy of notice, that the Septuagint, the Syriac, and the Samaritan, read the *sixth* day instead of the *seventh*; and this should be considered the genuine reading, which appears from these versions, to have been originally, that of the Hebrew text. How the word *sixth* became changed into *seventh*, may be easily conceived from this circumstance. It is very likely that, in ancient times, all the numerals were signified by *letters*, and not by words at full length. This is the case in the most ancient Greek and Latin MSS. and in almost all the Rabbinical writings. When these numeral letters became changed for words at full length, two letters nearly similar, might be mistaken for each other: *ἑξ* stands for *six*, *ἑπ* for *seven*: how easy to mistake these letters for each other, when writing the words at full length, and so give birth to the reading in question!

Verse 3. *And God blessed the seventh day*] The original

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tified it: because that in it he had rested from all his work which God created and made.

4 ¶ These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

^a Heb. created to make.—^b ch. 1. 1. Ps. 90. 1, 2.—^c ch. 1. 12.

word בָּרַךְ *barac*, which is generally rendered *to bless*, has a very extensive meaning. It is frequently used in Scripture in the sense of *speaking good of or to a person*; and hence literally and properly rendered by the Septuagint *ευλογησεν*, from *eu* good or well, and *λεγω* I speak. So God has spoken *well* of the sabbath, and *good to them* who conscientiously observe it. *Blessing*, is applied both to God and man; but when God is said to *bless*, we generally understand by the expression, that he *communicates* some good: but when man is said to *bless God*, we surely cannot imagine that he *bestows* any gift, or confers any benefit on his Maker. The truth is, that when God is said to *bless*, either in the Old or New Testament, it signifies his *speaking good TO man*; and this comprizes the whole of his exceeding great and precious *promises*: And when man is said to *bless God*, it ever implies that he *speaks good OF him*, for the giving and fulfilment of his promises. This observation will be of general use in considering the various places where the word occurs in the sacred writings. Reader, God blesses thee, when, by his promises, he *speaks good to thee*: and thou dost bless him, when, from a consciousness of his kindness to thy body and soul, thou art thankful unto him, and *speakest good OF his name*.

Because that in it he had rested] שָׁבַת *shebath*, from *shabath*, he rested; and hence, *sabbath*, the name of the seventh day, signifying a day of rest—Rest to the body from labour and toil; and rest to the soul from all worldly care and anxieties. He who labours with his *mind* by worldly schemes and plans on the sabbath-day, is as culpable as he who labours with his *hands* in his accustomed calling. It is by the authority of God that the sabbath is set apart for rest and religious purposes, as the six days of the week are appointed for labour. How wise is this provision! it is essentially necessary, not only to the body of man, but to all the animals employed in his service: take this away, and the labour is too great; both man and beast would fail under it. Without this consecrated day, religion itself would fail, and the human mind, becoming sensualized, would soon forget its origin and end. Even as a *political* regulation, it is one of the wisest and most beneficent in its effects of any ever instituted. Those who habitually disregard its moral obligation, are to a man, not only good for nothing, but are wretched in themselves, a curse to society, and often end their lives miserably. See the Notes on Exod. xx. 8. xxiii. 12. xxiv. 16. and xxxi. 13. to which the reader is particularly desired to refer.

As God formed both the mind and body of man on principles of activity, so he assigned him proper employment: and it is his decree, that the *mind* shall improve by exercise, and

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

Ps. 104. 14.—^a Job 36. 26, 27, 28.—^c ch. 3. 23.—^f Or, a mist which went up from, &c.

the body find increase of vigour and health in honest labour. He who idles away his time in the six days, is equally culpable in the sight of God, as he who works on the seventh. The idle person is ordinarily clothed with rags; and the sabbath-breakers frequently come to an ignominious death.—Reader, beware!

Verse 4. In the day that the Lord God made, &c.] The word יְהוָה *Ychovah*, is for the first time mentioned here. What it signifies, see on Exod. xxxiv. 5, 6. Wherever this word occurs in the sacred writings we translate it LORD, which word is, through respect and reverence, always printed in capitals. Though our English term *Lord* does not give the particular meaning of the original word, yet it conveys a strong and noble sense. *Lord* is a contraction of the Anglo-Saxon *hlaford* *Hlaford*, afterward written *Loverd* *loverd*, and lastly *Lord*; from *hlaf* *hlaf*, bread: hence our word *loaf*; and *ford* *ford*, to supply, to give out. The word, therefore, implies the *giver of bread*; i. e. he who deals out all the necessaries of life. Our ancient English noblemen were accustomed to keep a continual open house, where all their vassals, and all strangers, had full liberty to enter, and eat as much as they would; and hence those noblemen had the honourable name of *lords*, i. e. *the dispensers of bread*. There are about *three* of the ancient nobility who still keep up this honourable custom, from which the very name of their nobility is derived. We have already seen, ch. i. 1. with what judgment our Saxon ancestors expressed *Deus*, the Supreme Being, by the term *God*; and we see the same judgment consulted by their use of the term *Lord*, to express the word *Dominus*, by which terms the Vulgate version, which they used, expresses *Elohim* and *Jehovah*, which we translate LORD GOD. GOD is the good Being, and LORD, is *the dispenser of bread*, the giver of every good and perfect gift, who liberally affords the bread that perisheth to every man; and has amply provided the bread that endures unto eternal life for every human soul. With what propriety then does this word apply to the Lord Jesus, who is emphatically called *the bread of Life*; *the bread of God*, which cometh down from heaven, and which is given for the life of the world? John vi. 13, 48, 51. What a pity that this most impressive and instructive meaning of a word in such general use, were not more extensively known, and more particularly regarded!

Verse 5. Every plant of the field before it was in the earth] It appears that God created every thing, not only perfect as it respects its nature, but also in a state of maturity; so that every vegetable production appeared at once in full

A. M. 1. 7 And the LORD God formed man
B. C. 4004. ^a of the ^b dust of the ground, and
'breathed into his ^d nostrils the breath of life;
and ^c man became a living soul.

8 ¶ And the LORD God planted ^f a garden
^e eastward in ^h Eden; and there ⁱ he put the man
whom he had formed.

^a Heb. *dust of the ground*.—^b ch. 3. 19, 23. Ps. 103. 14. Eccles. 12. 7. Isa. 64. 8. 1 Cor. 15. 47.—^c Job 33. 4. Acts 17. 25.—^d ch. 7. 22. Isa. 2. 22.—^e 1 Cor. 15. 45.—^f ch. 13. 10. Isa. 51. 3. Ezek. 33. 13.

growth: and this was necessary, that man, when he came into being, might find every thing ready for his use.

Verse 6. *There went up a mist*] This passage appears to have greatly embarrassed many commentators. The plain meaning seems to be this, that the aqueous vapours ascending from the earth, and becoming condensed in the colder regions of the atmosphere, fell back upon the earth in the form of dews, and by this means an equal portion of moisture was distributed to the roots of plants, &c. As Moses had said, verse 5. that the Lord had not caused it to rain upon the earth, he probably designed to teach us, in verse 6. how rain is produced, viz. by the condensation of the aqueous vapours, which are generally, through the heat of the sun and other causes, raised to a considerable height in the atmosphere, where, meeting with cold air, the watery particles, which were before so small and light that they could float in the air, becoming condensed; i. e. many drops being driven into one, become too heavy to be any longer suspended, and then, through their own gravity, fall down in the form which we term rain.

Verse 7. *God formed man of the dust*] In the most distinct manner God shews us that man is a compound being, having a body and a soul, distinctly and separately created: the body out of the dust of the earth, the soul immediately breathed from God himself. Does not this strongly mark that the soul and body are not the same thing? The body derives its origin from the earth, or, as עפר *apher* implies, the dust: hence, because it is earthly, it is decomposable, and perishable. Of the soul it is said, *God breathed into his nostrils the breath of life*: רוח חיים *ruach chayim*, the breath of LIVES; i. e. animal and intellectual. While this breath of God expanded the lungs, and set them in play, his inspiration gave both spirit and understanding.

Verse 8. *A garden eastward in Eden*] Though the word עֵדֶן *Eden* signifies pleasure or delight, it is certainly the name of a place. See ch. iv. 16. 2 Kings xix. 12. Isa. xxxvii. 12. Ezek. xxvii. 23. Amos i. 5. And such places probably received their name from their fertility, pleasant situation, &c. In this light the Septuagint have viewed it, as they render the passage thus: ἐφύτευσεν ὁ Θεὸς παραδείσῳ ἐν Ἐδέμ, *God planted a Paradise in Eden*. Hence the word Paradise has been introduced into the New Testament, and is generally used to signify a place of exquisite pleasure and delight. From this the ancient heathens borrowed their ideas of the gardens of the *Hesperides*, where the trees bore golden fruit; the gardens of *Adonis*, a word which is evidently derived from the Hebrew עֵדֶן *Eden*; and hence the origin of sacred gardens, or enclosures, dedicated to purposes of devotion, some comparatively

9 And out of the ground made the LORD God to grow ^k every tree that
is pleasant to the sight, and good for food;
^l the tree of life also in the midst of the garden, ^m and the tree of knowledge of good and evil.

10 ¶ And a river went out of Eden to water

Joel. 2. 3.—^k ch. 3. 24.—^l ch. 4. 16. 2 Kings 19. 12. Ezek. 27. 23.—^m ver. 15.—ⁿ Ezek. 31. 8.—^o ch. 3. 22. Prov. 3. 18. & 11. 30. Rev. 2. 7. & 22. 2, 14.—^p ver. 17.

innocent, others impure. The word *Paradise* is not Greek; in Arabic and Persian, it signifies a garden, a vineyard, and also the place of the blessed. The Mohammedans say, that God created the جنت الفردوس *Jennet al Ferdoos*, the garden of Paradise, from light, and the prophets and wise men ascend thither. Wilmet places it after the root فَرَد *farada* to separate, especially a person or place for the purposes of devotion, but supposes it to be originally a Persian word, *vox originis Persicæ* quam in sua lingua conserarunt Armeni. As it is a word of doubtful origin, its etymology is uncertain.

Verse 9. *Every tree that is pleasant to the sight, &c.*] If we take up these expressions literally, they may bear the following interpretation: the tree pleasant to the sight, may mean every beautiful tree or plant which for shape, colour, or fragrance, delights the senses; such as flowering shrubs, &c.

The tree that is good for food] All fruit-bearing trees, whether of the pulpy fruits, as apples, &c. or of the kernel or nut kind, such as dates, and nuts of different sorts, together with all esculent vegetables.

The tree of life] חיים *chayim*, of lives, or life-giving tree, every medicinal tree, herb, and plant, whose healing virtues are of great consequence to man in his present state, when, through sin, diseases of various kinds have seized on the human frame, and have commenced that process of dissolution which is to reduce them to their primitive dust. Yet, by the use of these trees of life, those different vegetable medicines, the health of the body may be preserved for a time, and death kept at a distance. Though the exposition given here may be a general meaning for these general terms, yet it is likely that this tree of life, which was placed in the midst of the garden, was intended as an emblem of that life which man should ever live, provided he continued in obedience to his Maker. And probably the use of this tree was intended as the means of preserving the body of man in a state of continual vital energy, and an antidote against death. This seems strongly indicated from ch. iii. 22.

And the tree of knowledge of good and evil.] Considering this also in a merely literal point of view, it may mean any tree or plant which possessed the property of increasing the knowledge of what was in nature, as the esculent vegetables had of increasing bodily vigour; and that there are some aliments which, from their physical influence, have a tendency to strengthen the understanding and invigorate the rational faculty, more than others, has been supposed by the wisest and best of men: yet here much more seems intended; but what, is very difficult to be ascertained. Some very eminent men have contended, that the passage should be understood

A. M. 1. the garden; and from thence it was
B. C. 4094. parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth ^a the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good; ^b there *is* bdellium and the onyx stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of ^c Ethiopia.

A. M. 1. the garden; and from thence it was
B. C. 4094. parted, and became into four heads.
14 And the name of the third river ^a is ^d Hiddekel: that *is* it which goeth ^e toward the east of Assyria. And the fourth river *is* ^f Euphrates.

15 ¶ And the Lord God took ^g the man, and ^h put him into the garden of Eden to dress it, and to keep it.

16 And the Lord God commanded the man, saying, Of every tree of the garden ⁱ thou mayest freely eat:

^a C. 25. 18. 1 Sam. 15. 7. — Numb. 11. 7. Exod. 16. 31. — Heb. C. 2. — Deut. 10. 4. — Or, *et cetera* to Assyria. C. 19. 22.

^d Deut. 1. 7. & 11. 24. Rev. 9. 13. — ^e Or, *et cetera* — ver. 8. — Heb. C. 2. — Deut. 10. 4.

all *correctly* and that the tree of the knowledge of good and evil, means simply that *prudence*, which is a mixture of knowledge, care, caution, and judgment, which was prescribed to regulate the whole of man's conduct. And it is certain, that to *know good and evil*, in different parts of Scripture, means such knowledge and discretion as leads a man to understand what is *fit* and *unfit*, what is not proper to be done, and what *should* be performed. But how could the acquisition of such a faculty be a sin? Or can we suppose that such a faculty could be wanting when man was in a state of perfection? To this it may be answered, the prohibition was intended to *exercise* this faculty in man, that it should constantly teach him this moral lesson, that there were some things fit and others unfit to be done; and that, in reference to this point, the tree itself should be both a constant teacher and monitor. The eating of its fruit would not have increased this moral faculty, but the prohibition was intended to exercise the faculty he already possessed. There is certainly nothing unreasonable in this explanation; and, viewed in this light, the passage loses much of its obscurity. Vitrunga, in his *Dissertation De arbore prudentie in Paradiso, quæque mysterio*, strongly contends for this interpretation. — See more on chap. iii. 3.

Verse 10. *A river went out of Eden, &c.*] It would astonish an ordinary reader who should be obliged to consult different commentators and critics on the *situation of the terrestrial Paradise*, to see the vast variety of opinions by which they are divided. Some place it in the third heaven; others in the fourth; some within the orbit of the moon, others in the moon itself; some in the middle regions of the air, or beyond the earth's attraction; some on the earth, others under the earth, and others within the earth; some have fixed it at the north-pole, others at the south; some in Tartary, some in China; some on the borders of the Ganges, some in the island of Ceylon; some in Armenia, others in Africa, under the equator; some in Mesopotamia, others in Syria, Persia, Arabia, Babylon, Assyria, and in Palestine; some have condescended to place it in *Europe*, and others have contended, it either exists not, or is invisible, or is merely of a spiritual nature, and that the whole account is to be spiritually understood! That there was such a *place* once, there is no reason to doubt; the description given by Moses is too particular and circumstantial to be capable of

being understood in any *spiritual* or *allegorical* way. As well might we contend, that the *paradise* of Adam and Eve were *allegorical*, as that the *paradise* of the resurrection was such.

The most probable account of its situation is that given by Hadrian Reland. He supposes it to have been in Armenia, near the sources of the great rivers *Euphrates*, *Tygris*, *Phasis*, and *Araxes*. He thinks *Pison* was the *Phasis*, a river of Cholchis, emptying itself into the Euxine Sea, where there is a city called *Chabala*, the pronunciation of which is nearly the same with that of Havilah, or חִיִּילָה *Chavilah*, according to the Hebrew, the *tau* being changed in Greek to *beta* β. This country was famous for *gold*, whence the fable of the *Golden Fleece*, attempted to be carried away from that country by the heroes of Greece. The *Gihon* he thinks to be the *Araxes*, which runs into the Caspian Sea, both the words having the same signification, viz. *a rapid motion*. The land of Cush, washed by the river, he supposes to be the country of the *Cussai* of the ancients. The *Hiddekel* all agree to be the *Tygris*; and the other river, *Phrat*, or פְּרַת *Perath*, to be the *Euphrates*. All these rivers rise in the same tract of mountainous country, though they do not arise from one head.

Verse 12. *There is bdellium* (בְּדֹלַח *bedolach*) and the onyx stone, אֶבֶן הַשֹּׁהַם *Eben ha-shoham*. Bochart thinks that the *bedolach*, or *bdellium*, means the *pearl-oyster*; and *shoham* is generally understood to mean the *onyx*, a precious stone, which has its name from οὐζῆ, *a man's nail*, to the colour of which it nearly approaches. — It is impossible to say what is the precise meaning of the original words; and at this distance of time and place it is of little consequence.

Verse 15. *Put him into the garden—to dress it and to keep it.*] Horticulture, or gardening, is the first kind of employment on record; and that in which man was engaged, while in a state of perfection and innocence. Though the garden may be supposed to produce all things *spontaneously*, as the whole vegetable surface of the earth certainly did at the creation; yet dressing and tilling were afterwards necessary, to maintain the different kinds of plants and vegetables in their perfection, and to repress luxuriance. Even in a state of innocence, we cannot conceive it possible that man could have been happy if *inactive*. God gave him work to do, and his employment contributed to his happiness: for the structure of his body, as well as of his mind, plainly proves that he was never intended for a merely contemplative life.

A. M. 1. 17^a But of the tree of the know-
B. C. 1001. ledge of good and evil, ^b thou shalt
not eat of it: for in the day that thou eatest
thereof ^c thou shalt surely die^d.

18 ¶ And the LORD God said, *It is not good*
that the man should be alone; ^e I will make
him a help ^f meet for him.

19^g And out of the ground the LORD God
formed every beast of the field, and every fowl
of the air; and ^h brought them unto ⁱ Adam to see

what he would call them: and what-
soever Adam called every living crea-
ture, that *was* the name thereof.

20 And Adam ^k gave names to all cattle, and
to the fowl of the air, and to every beast of the
field; but for Adam there was not found an
help meet for him.

21 ¶ And the LORD God caused a ^l deep sleep to
fall upon Adam, and he slept: and he took one of
his ribs, and closed up the flesh instead thereof;

^a Ver. 9.—^b ch. 3. 1, 3, 11, 17.—^c ch. 3. 5, 19. Rom. 6. 23. 1 Cor.
15. 56. Jam. 1. 15. 1 John 5. 16.—^d Heb. *dying thou shalt die.*—
^e ch. 3. 12. 1 Cor. 11. 9. 1 Tim. 2. 13.—^f Heb. *as before him.*—^g ch. 1.

20, 24.—^h Ps. 8. 6. See ch. 6. 20.—ⁱ Or, *the man.*—^k Heb. *called.*
—^l ch. 15. 12. 1 Sam. 26. 14.

Verse 17. *Of the tree of knowledge—thou shalt not eat*] This is the *first precept* God gave to man; and it was given as a test of obedience, and a proof of his being in a *dependent, probationary* state. It was necessary, that while constituted lord of this lower world, he should know that he was only God's *vicegerent*, and must be accountable to him for the use of his mental and corporal powers, and for the use he made of the different creatures put under his care. The man, from whose mind the strong impression of this dependence and responsibility is erased, necessarily loses sight of his origin and end, and is capable of any species of wickedness. As God is sovereign, he has a right to give to his creatures what commands he thinks proper. An intelligent creature, without a *law* to regulate his conduct, is an absurdity; this would destroy, at once, the idea of his dependency and accountableness. Man must ever feel God as his sovereign, and act under his authority, which he cannot do, unless he have a *rule* of conduct. This rule God gives; and it is no matter of what kind it is, as long as obedience to it is not beyond the powers of the creature who is to obey. God says, there is a certain fruit-bearing tree; thou shalt not eat of *its* fruit; but of all the other fruits, and they are all that are necessary for thee, thou mayest freely, liberally eat. Had he not an absolute right to say so? And was not man bound to obey?

Thou shalt surely die.] מוֹת תָּמוּת *moth tamuth*, literally, *a death thou shalt die*; or, *dying thou shalt die*. Thou shalt not only die spiritually by losing the life of God, but from that moment thou shalt become mortal, and shalt continue in a *dying state* till thou die. This we find literally accomplished: every moment of man's life may be considered as an act of *dying*, till soul and body are separated. Other meanings have been given of this passage, but they are in general either fanciful or incorrect.

Verse 18. *It is not good that the man should be alone*] לְבַדּוֹ *lebaddo*, only himself. *I will make him a HELP MEET for him* עֶזֶר כְּנֶגְדּוֹ *ézer kenegedo*, a help, a counterpart of himself, one formed from him, and a perfect resemblance of his person. If the word be rendered scrupulously literal, it signifies one *like*, or *as himself*, standing *opposite* to or *before* him. And this implies, that the woman was to be a perfect resemblance of the man, possessing neither inferiority nor superiority, but being in all things *like* and *equal* to himself.

As man was made a social creature, it was not proper that he should be alone; for to be alone, i. e. without a matrimonial companion *was not good*. Hence we find, that *celibacy* in general is a thing that *is not good*, whether it be on the side of the man or of the woman. Men may, in opposition to the declaration of God, call this a state of excellence, and a state of perfection; but let them remember, that the word of God says the *reverse*.

Verse 19. *Out of the ground, &c.*] Concerning the formation of the different kinds of animals, see the preceding chapter.

Verse 20. *And Adam gave names to all cattle*] Two things God appears to have in view by causing man to name all the cattle, &c. 1. To shew him with what comprehensive powers of mind his Maker had endued him; and 2d. to shew him that no creature yet formed, could make him a suitable companion. And that this twofold purpose was answered, we shall shortly see: for,

1. *Adam gave names*, but how? From an intimate knowledge of the nature and properties of each creature. Here we see the perfection of his knowledge; for it is well known, that the names affixed to the different animals in Scripture, always express some prominent feature and essential characteristic of the creatures to which they are applied. Had he not possessed an intuitive knowledge of the grand and distinguishing properties of those animals, he never could have given them such names. This one circumstance is a strong proof of the original perfection and excellence of man, while in a state of innocence; nor need we wonder at the account. Adam was the work of an infinitely wise and perfect Being, and the effect must resemble the *cause* that produced it.

2. Adam was convinced, that none of these creatures could be a suitable companion for *him*; and that, therefore, he must continue in the state that *was not good*, or be a further debtor to the bounty of his Maker; for, among all the animals which he had named, *there was not found a help meet for him*. Hence we read,

Verse 21. *The Lord caused a deep sleep to fall upon Adam, &c.*] This was neither *swoon* nor *ecstasy*, but what our translation very properly terms a *deep sleep*.

And he took one of his ribs] It is immaterial whether we render צִלְעַ *tselá* a rib, or a part of his *side*; for it may mean *either*: some part of man was to be used on the occasion, whether *bone* or *flesh*, it matters not, though it is

A. M. 1.
B. C. 4004.
22 And the rib, which the Lord God had taken from man, ^a made he a woman, and ^b brought her unto the man.
23 And Adam said, This is now ^c bone of my

bones, and flesh of my flesh: she shall be called ^d Woman, because she was ^e taken out of ^f Man.

24 ^g Therefore shall a man leave his father and

A. M. 1.
B. C. 4004.

^a Heb. *bulled*.—^b Prov. 18. 22. Hebr. 13. 1.—^c ch. 29. 14. Judg. 9. 2. 2 Sam. 5. 1. & 19. 13. Eph. 5. 30.—^d Heb. *Ishah*.—^e 1 Cor. 11. 8.

^f Heb. *Ish*.—^g ch. 31. 15. Ps. 45. 10. Matth. 19. 5. Mark 10. 7. 1 Cor. 6. 16. Eph. 5. 31.

likely, from verse 23. that a part of *both* was taken; for Adam, knowing how the woman was formed, said, This is *flesh* of my *flesh*, and *bone* of my *bone*. God could have formed the woman out of the dust of the earth, as he had formed the man; but had he done so, she must have appeared in his eyes as a distinct being, to whom he had no natural relation. But as God formed her out of *a part of the man himself*, he saw she was of the same nature, the same identical flesh and blood, and of the same constitution, in all respects, and consequently having equal powers, faculties, and rights.—This at once ensured his affection, and excited his esteem.

Verse 23. *Adam said, This is now bone of my bones, &c.*] There is a very delicate and expressive meaning in the original, which does not appear in our version. When the different *genera* of creatures were brought to Adam, that he might assign them their proper names, it is probable that they passed in pairs before him, and as they passed, received their names. To this circumstance the words in this place seem to refer. Instead of *this now is*, זֶה הַעַתָּה *zot hap-pa'at*, we should render more literally *this turn*, this creature which now passes, or appears before me, is flesh of my flesh, &c. The creatures that had *passed* already before him, were not suitable to him, and therefore it was said, *For Adam there was not a help meet found*, verse 20. but when the woman came, formed out of himself, he felt all that attraction which consanguinity could produce, and at the same time saw that she was in her person and in her mind, every way suitable to be his companion.—See Parkhurst, sub voce.

She shall be called woman] A literal version of the Hebrew would appear strange, and yet a literal version is the only proper one. אִישׁ *Ish*, signifies *man*; and the word used to express what we term *woman*, is the same, with a feminine termination, אִשָּׁה *ishah*, and literally means *she-man*. Most of the ancient versions have felt the force of the term, and have endeavoured to express it as literally as possible. The intelligent reader will not regret to see some of them here. The *Vulgate* Latin renders the Hebrew *virago*, which is a feminine form of *vir*, a man. Symmachus uses ἀνδρῖς *andris*, a female form of ἀνὴρ *aner*, a man. Our own term is equally proper, when understood. *Woman* has been defined by many as compounded of *woe* and *man*, as if called *man's woe*, because she tempted him to eat the forbidden fruit: but this is *no* meaning of the original word, nor could it be intended, as the transgression was not then committed. The truth is, our term is a proper and literal translation of the original; and we may thank the discernment of our Anglo-Saxon ancestors for giving it. *Wombman*, of which *woman* is a contraction, means the *man with the womb*. A very appropriate version of the Hebrew אִשָּׁה *ishah*, rendered by

terms which signify, *she-man* in the versions already specified. Hence we see the propriety of Adam's observation: *This creature is flesh of my flesh and bone of my bone; therefore shall she be called WOMBMAN, or female-man, because she was taken out of man*.—See Verstegan.

Verse 24. *Therefore shall a man leave his father and mother*] There shall be, by the order of God, a more intimate connexion formed between the man and woman, than can subsist even between parents and children.

And they shall be one flesh.] These words may be understood in a twofold sense. 1. *These two shall be one flesh*, shall be considered as *one body*, having no separate or independent rights, privileges, cares, concerns, &c. each being equally interested in all things that concern the marriage state. 2. *These two shall be for the production of one flesh*; from their union a posterity shall spring, as exactly resembling themselves as they do each other. Our Lord quotes these words, Matth. xix. 5. with some variation from this text: *they TWAIN shall be one flesh*. So in Mark x. 8. St. Paul quotes it in the same way, 1 Cor. vi. 16. and in Eph. v. 31. The *Vulgate* Latin, the *Septuagint*, the *Syriac*, the *Arabic*, and the *Samaritan*, all read the word TWO. That this is the genuine reading, I have no doubt. The word שְׁנֵיהֶם *sheneyhem*, *they two*, or *both of them*, was, I suppose, omitted at first from the Hebrew text, by mistake, because it occurs *three* words after in the following verse; or more probably it originally occurred in the 24th verse, and not in the 25th; and a copyist having found that he had written it twice, in correcting his copy, struck out the word in the 24th verse instead of the 25th. But of what consequence is it? In the controversy concerning Polygamy, it has been made of very great consequence. *Without* the word, some have contended, a man may have as *many wives* as he *chuses*, as the terms are indefinite, *THEY shall be*, &c. but *with* the word, marriage is restricted. A man can have in legal wedlock but *ONE wife* at the same time.

We have here the first institution of marriage, and we see in it, several particulars worthy of our most serious regard. 1. God pronounces the state of celibacy to be a *bad state*; or, if the reader please, *not a good one*; and the Lord God said, *It is not good for man to be alone*. This is GOD's judgment. Councils, and fathers, and doctors, and synods, have given a different judgment; but on such a subject they are worthy of no attention. The word of God abideth for ever. 2. God made the woman *for* the man; and thus he has shewn us that every son of Adam should be united to a daughter of Eve to the end of the world. See on 1 Cor. vii. 3. God made the woman *out* of the man, to intimate, that the closest union, and the most affectionate attachment, should subsist in the matrimonial connexion, so that the man should ever consider and treat the woman as a *part of himself*; and

A. M. 1.
B. C. 4004
his mother, and shall cleave unto
his wife: and they shall be one
flesh.

25 ^a And they were both naked,
the man and his wife, and were not
^b ashamed.

A. M. 1.
B. C. 4014.

^a Ch. 3. 7, 10, 11.

^b Exod 32. 25. Isa. 47. 3.

as no one ever hated his own flesh, but nourishes and supports it, so should a man deal with his wife: and, on the other hand, the woman should consider, that the man was not made *for her*, but that she was made *for the man*, and derived, under God, her being from him, therefore the wife should see that she reverence her husband. Eph. v. 33. The 23d and 24th verses contain the *very words* of the marriage ceremony—*This is flesh of my flesh—therefore shall a man leave father and mother.* How happy must such a state be, where God's institution is properly regarded; where the parties are married, as the apostle expresses it, *in the Lord*; where each, by acts of the tenderest kindness, lives only to prevent the wishes, and contribute in every possible way to the comfort and happiness of the other! Marriage might still be what it was in its original institution, pure and suitable; and in its first exercise, affectionate and happy: but how few such marriages are there to be found! *Passion*, turbulent and irregular, not *Religion*; *Custom*, founded by these irregularities, not *Reason*; *Worldly prospects*, originating and ending in selfishness and earthly affections, not in *Spiritual ends*, are the grand producing causes of the great majority of matrimonial alliances. How then can such turbid and bitter fountains send forth pure and sweet waters? See the ancient Allegory of *Cupid and Psyche*, by which marriage is so happily illustrated, explained in the notes on Matth. xix 4—6.

Verse 25. *They were both naked, &c.*] The weather was perfectly temperate, and therefore they had no need of clothing, the circumambient air being of the same temperature with their bodies. And as sin had not yet entered into the world, and no part of the human body had been put to any improper use, therefore there was no *shame*, for shame can only arise from a consciousness of sinful or irregular conduct.

EVEN in a state of *innocence*, when all was perfection and excellence, when God was clearly discovered in all his works, every place being his temple, every moment a time of worship, and every object an incitement to religious reverence and adoration—even then, God chose to consecrate a seventh part of time to his more especial worship, and to hallow it unto his own service by a perpetual decree. Who then shall dare to reverse this order of God! Had the religious ob-

servance of the sabbath been never proclaimed till the proclamation of the law on Mount Sinai, then, it might have been conjectured, this, like several other ordinances, was a shadow which must pass away with that dispensation; neither extending to future ages, nor binding on any other people. But this was not so. God gave the sabbath *his first ordinance* to man, (see the *first precept*, v. 17.) while all the nations of the world were seminally included in him, and while he stood the father and representative of the whole human race: therefore the sabbath is not for one nation, for one time, or for one place. It is the fair type of Heaven's eternal day—of the state of endless blessedness and glory, where human souls, having fully regained the divine image, and become united to the Centre and Source of all perfection and excellence, shall rest in God unutterably happy through the immeasurable progress of duration! Of this consummation, every returning sabbath should at once be a type, a remembrancer, and a foretaste to every pious mind; and these it must be to all who are taught of God.

Of this rest, the garden of Eden, that Paradise of God, formed for man, appears also to have been a type and pledge; and the institution of marriage, the cause, bond, and cement of the social state, was probably designed to prefigure that harmony, order, and blessedness, which must reign in the kingdom of God, of which the condition of our first parents in the garden of Paradise is justly supposed to have been an expressive emblem. What a pity, that this heavenly institution should have ever been perverted! that, instead of becoming a sovereign help to all, it is now, through its prostitution to animal and secular purposes, become the destroyer of millions! Reader, every connexion thou formest in life, will have a strong and sovereign influence on thy future destiny. Beware! an unholy cause, which from its peculiar nature must be ceaselessly active in every muscle, nerve, and passion, cannot fail to produce incessant effects of sin, misery, death, and perdition. Remember, that thy earthly connexions, no matter of what kind, are not formed merely for time, whatsoever thou mayest intend, but also for eternity. With what caution, therefore, shouldst thou take every step in the path of life! On this ground, the observations made in the preceding notes are seriously recommended to thy consideration.

CHAPTER III.

Satan, by means of a creature, here called the Serpent, deceives Eve, 1—5. Both she and Adam transgress the Divine command, and fall into sin and misery, 6, 7. They are summoned before God, and judged, 8—13. The creature called the Serpent is degraded and punished, 14. The promise of redemption by the incarnation

of Christ, 15. Eve sentenced, 16. Adam sentenced, 17. The ground cursed, and death threatened, 18, 19. Why the woman was called Eve, 20. Adam and Eve clothed with the skins of beasts, 21. The wretched state of our first parents after their fall, and their expulsion from the garden of Paradise, 22—24.

A. M. 1.
B. C. 4004.
NOW ^athe serpent was ^bmore subtil than any beast of the field which the Lord God had made. And he said unto the woman, ^cYea, hath God said, Ye shall not eat of every tree of the garden?

A. M. 1.
B. C. 4004.
2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

3 ^dBut of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall

^a Rev. 12. 9. & 10. 2.—^b Matt. 10. 16. ^c 2 Cor. 11. 3.
^c Heb. Yea, because, &c.—^d ch. 2. 17.

NOTES ON CHAP. III.

Verse 1. *Now the serpent was more subtil*] We have here one of the most difficult, as well as the most important narratives in the whole book of God. The last chapter ended with a short but striking account of the perfection and felicity of the first human beings; and this opens with an account of their transgression, degradation, and ruin. That man is in a fallen state, the history of the world, with that of the life and miseries of every human being, establish beyond success of contradiction. But how, and by what agency was this brought about? Here is a great mystery; and I may appeal to all persons who have read the various comments that have been written on the Mosaic account, whether they have ever yet been satisfied on this part of the subject, though convinced of the fact itself. Who was the serpent? Of what kind, in what way did he seduce the first happy pair? These are questions which remain yet to be answered. The whole account is either a simple narration of facts, or it is an allegory. If it be a historical relation, its literal meaning should be sought out: if it be an allegory, no attempt should be made to explain it, as it would require a direct revelation to ascertain the sense in which it should be understood, for fanciful illustrations are endless. Believing it to be a simple relation of facts capable of a satisfactory explanation, I shall take it up on this ground, and by a careful examination of the original text, endeavour to fix the meaning, and shew the propriety and consistency of the Mosaic account of the Fall of Man. The chief difficulty in the account is found in the question, Who was the agent employed in the seduction of our first parents?

The word in the text, which we, following the Septuagint, translate *serpent*, is נָחָשׁ *nachash*, and according to Buxtorf and others, has three meanings in Scripture. 1. It signifies to view, or observe attentively, to divine or use enchantments, because in them the augurs viewed attentively the flight of birds, the entrails of beasts, the course of the clouds, &c. and under this head it signifies to acquire knowledge by experience. 2. It signifies brass, brazen, and is translated in our Bible not only brass, but chains, fetters, fetters of brass, and in several places steel: see 2 Sam. xxii. 35. Job xx. 24. Psal. xvi. 34. and in one place, at least, filthiness or fornication, Ezek. xvi. 36. 3. It signifies a serpent, but of what kind is not determined. In Job xxvi. 13. it seems to mean the crooked serpent. By his spirit he hath garnished the heavens, his hand hath formed the crooked serpent, נָחָשׁ בָּרָח *na-*

chash bariach: as בָּרָח *barach* signifies to pass on, or pass through, and בָּרִיחַ *bariach* is used for a bar of a gate or door that passed through rings, &c. the idea of straightness, rather than crookedness, should be attached to it here; and it is likely that the hyppopotamus or sea-horse is intended by it.

In Eccles. x. ii. the creature called *nachash*, of whatsoever sort, is compared to the babbler; surely the serpent, נָחָשׁ *nachash*, will bite without enchantment, and a babbler is no better.

In Isai. xxvii. 1. the crocodile or alligator seems particularly meant by the original. In that day the Lord shall punish Leviathan the piercing serpent, &c. And in Isai. lvi. 25. the same creature is meant as in Gen. iii. 1. for in the words, And dust shall be the serpent's meat, there is an evident allusion to the text of Moses. In Amos ix. 3. the crocodile is evidently intended. Though they be hid in the bottom of the sea, thence will I command the serpent, נָחָשׁ *ha-nachash*, and he shall bite them. No person can suppose that any of the snake or serpent kind can be intended here; and we see from the various acceptations of the word, and the different senses which it bears in various places in the sacred writings, that it appears to be a sort of general term confined to no one sense. Hence it will be necessary to examine the root accurately, to see if its ideal meaning will enable us to ascertain the animal intended in the text. We have already seen that נָחָשׁ *nachash* signifies to view attentively, to acquire knowledge or experience by attentive observation: so נִחְשִׁיתִי *nachashti*, Gen. xxx. 27. I have learned by experience—and this seems to be its most general meaning in the Bible. The original word is, by the Septuagint, translated *ophis* a serpent, not because this was its fixed determinate meaning in the sacred writings, but because it was the best that occurred to the translators; and they do not seem to have given themselves much trouble to understand the meaning of the original; for they have rendered the word as variously as our translators have done; or rather our translators have followed them, as they give nearly the same significations found in the Septuagint: hence we find that *ophis* is as frequently used by them, as *serpent*, its supposed literal meaning, is used in our version. And the New Testament writers, who seldom quote the Old Testament, but from the Septuagint translation, and often do not change even a word in their quotations, copy this version in the use of this word. From the Septuagint therefore, we can expect no light, nor indeed from any other

A. M. 1.
B. C. 4001.

not eat of it, neither shall ye touch it, lest ye die.

4 ^a And the serpent said unto the woman, Ye shall not surely die :^a Ver. 13. 2 Cor. 11. 3. 1 Tim. 2. 14.

of the ancient versions which are all *subsequent* to the Septuagint, and some of them actually made from it. In all this uncertainty, it is natural for a serious enquirer after truth, to look *every where* for information. And in such an enquiry, the Arabic may be expected to afford some help from its great similarity to the Hebrew. A root in this language very nearly similar to that in the text, seems to cast considerable light on the subject. *خانس* *chanas* or *khanasa* signifies *he departed, drew off, lay hid, seduced, slunk away*: from this root come *اكناس* *aknas*, *خنسا* *khanasa*, and *خنوس* *khanos*, which all signify an *ape*, or *satyrus*, or any creature of the *simia* or *ape* genus. It is very remarkable also that from the same root comes *خنيس* *khanās*, the *DEVIL*, which appellative he bears from that meaning of *خانس* *khanasa*, he *drew off, seduced, &c.* because he *draws* men off from righteousness, *seduces* them from their obedience to God, &c. &c. See *Goli*us sub voce. Is it not strange that the *devil* and the *ape* should have the same name, derived from the same root, and that root so very similar to the word in the text? But let us return and consider what is said of the creature in question. Now the *nachash* was more *subtle*, *ערום* *arum* more wise, cunning or prudent than all the beasts of the field which the Lord God had made. In this account we find, 1. That whatever this *nachash* was, he stood at the head of all inferior animals for wisdom and understanding. 2. That he walked erect, for this is necessarily implied in his punishment,—on thy belly (i. e. on all fours) shalt thou go. 3. That he was endued with the gift of speech, for a conversation is here related between him and the woman. 4. That he was also endued with the gift of reason, for we find him reasoning and disputing with Eve. 5. That these things were common to this creature, the woman no doubt having often seen him walk erect, talk and reason, and therefore she testifies no kind of surprise when he accosts her in the language related in the text; and indeed from the manner in which this is introduced, it appears to be only a part of a conversation that had passed between them on the occasion. Yea, hath God said, &c.

Had this creature never been known to speak before his addressing the woman at this time, and on this subject, it could not have failed to excite her surprise, and to have filled her with caution, though from the purity and innocence of her nature, she might have been incapable of being affected with fear. Now I apprehend that none of these things can be spoken of a serpent of any species. 1. None of them ever *did* or ever *can* walk erect. The tales we have had of two-footed and four-footed serpents, are justly exploded by every judicious naturalist, and are utterly unworthy of credit. The very name *serpent* comes from *serpo* to creep, and therefore, to such it could be neither curse nor punishment to go on their bellies, i. e. to creep on, as they had done from their creation and must do while their race endures. 2. They have no or-

5 For God doth know that in the day ye eat thereof, then ^b your eyes shall be opened, and ye shall be as gods, knowing good and evil.

A. M. 1.
B. C. 4001.^b Ver. 7. Acts 26. 18.

guns for speech, or any kind of articulate sound; they can only hiss. It is true, that an *ass*, by miraculous influence, may speak; but it is not to be supposed that there was any miraculous interference here. GOD did not qualify this creature with speech for the occasion, and it is not intimated that there was any other agent, that did it: on the contrary, the text intimates, that speech and reason were natural to the *nachash*; and is it not in reference to this, the inspired penman says? The *nachash* was more subtle or intelligent than all the beasts of the field that the Lord God had made! Nor can I find, that the serpentine genus are remarkable for intelligence. It is true, the wisdom of the serpent, has passed into a proverb, but I cannot see on what it is founded, except in reference to the passage in question, where the *nachash*, which we translate serpent, following the Septuagint, shews so much intelligence and cunning: and it is very probable, that our Lord alludes to this very place, when he exhorts his disciples to be wise, prudent or intelligent as serpents, *φρονιμοι ως οι οφεις*; and it is worthy of remark, that he uses the same term employed by the Septuagint, in the text in question, *οφης ην φρονιματωτος* the serpent was more prudent or intelligent than all the beasts, &c. All these things considered, we are obliged to seek for some other word to designate the *nachash*, in the text, than the word serpent; which on every view of the subject appears to me inefficient and inapplicable. We have seen above, that, *khanas*, *aknas* and *khanos*, signify a creature of the *ape* or *satyrus* kind. We have seen that the meaning of the root is, he lay hid, seduced, slunk away, &c. and that *khanās* means the devil, as the inspirer of evil and seducer from God and truth; see *Goli*us and *Wilmet*. It therefore appears to me, that a creature of the *ape* or *ouran outang* kind, is here intended; and that Satan made use of this creature as the most proper instrument for the accomplishment of his murderous purposes against the life and soul of man. Under this creature he lay hid, and by this creature he seduced our first parents, and drew off or slunk away from every eye but the eye of God. Such a creature answers to every part of the description in the text: it is evident from the structure of its limbs and their muscles, that it might have been originally designed to walk erect, and that nothing less than a sovereign controlling power could induce them to put down hands, in every respect formed like those of man, and walk like those creatures whose claw-armed paws, prove them to have been designed to walk on all fours. The subtlety, cunning, endlessly varied pranks and tricks of these creatures, shew them, even now, to be more subtle and more intelligent than any other creature, man alone excepted. Being obliged now to walk on all fours, and gather their food from the ground, they are literally obliged to eat the dust; and though exceedingly cunning, and careful in a variety of instances, to separate that part which is wholesome and proper for food, from that which is not so, in the article

A. M. 1. 6 ¶ And when the woman saw that
B. C. 404. the tree *was* good for food, and that
it *was* ^apleasant to the eyes, and a tree to be
desired to make *one* wise, she took of the fruit
thereof, ^band did eat, and gave also unto her
husband with her; ^cand he did eat.

^a Heb. *a desire* — ^b Eccles. 25. 24. 1 Tim. 2. 14 1 John 2. 16. —
^c ver. 1., 17. Hos. 6. 7. Rom. 5. 12—19. — ^d ver. 5. — ^e ch. 2. 25.

of cleanliness, they are lost to all sense of propriety; and though they have every mean in their power, of cleansing the aliments they gather off the ground, and from among the dust, yet they never, in their savage state, make use of any. Add to this, their utter aversion to *walk upright*; it requires the utmost discipline to bring them to it, and scarcely any thing offends or irritates them more, than to be obliged to do it. Long observation on some of these animals enables me to state these facts.

Should any person who may read this note, object against my conclusions, because apparently derived from an Arabic word, which is not exactly similar to the Hebrew, though to those who understand both languages, the similarity will be striking: yet, as I do not insist on the *identity* of the terms, though important consequences have been derived from less likely etymologies, he is welcome to throw the whole of this out of the account. He may then take up the Hebrew root only, which signifies to *gaze, to view attentively, pry into, enquire narrowly, &c.* and consider the passage that appears to compare the *nachash* to the *babbler*, Eccles. x. 11. and he will soon find, if he have any acquaintance with creatures of this genus, that for *earnest, attentive, watching, looking, &c.* and for *chattering or babbling* they have no fellows in the animal world. Indeed, the ability and propensity to chatter is all they have left, according to the above hypothesis, of their original gift of speech, of which I suppose them to have been deprived at the fall, as a part of their punishment.

I have spent the longer time on this subject, 1. because it is exceedingly obscure; 2. because no interpretation hitherto given of it, has afforded me the smallest satisfaction; 3. because I think the above mode of accounting for every part of the whole transaction, is consistent and satisfactory; and in my opinion, removes many embarrassments, and solves the chief difficulties. I think it can be no solid objection to the above mode of solution, that Satan in different parts of the New Testament, is called the *serpent*, the *serpent that deceived Eve by his subtlety*, the *old serpent*, &c. for we have already seen that the New Testament writers have borrowed the word from the *Septuagint*, and that the *Septuagint* themselves use it in a *vast variety* and *latitude* of meaning; and surely the *ouran outang* is as likely to be the animal in question, as נחש *nachash*, and οφίς *ophis*, are likely to mean at once a *snake*, a *crocodile*, a *hippopotamus*, *fornication*, a *chain*, a *pair of fetters*, a *piece of brass*, a *piece of steel*, and a *conjuror*; for we have seen above, that all these are acceptations of the original word. Besides, the New Testament writers seem to lose sight of the animal or instrument used on the occasion, and speak only of Satan himself, as the cause of the transgression,

A. M. 1. 7 And ^athe eyes of them both were
B. C. 404. opened, ^cand they knew that they
were naked; and they sewed fig leaves together, and made themselves ^daprons.

8 And they heard ^ethe voice of the Lord God walking in the garden in the ^fcool of the day:

^a Or, *things to gird about*. — ^b Job 38. 1. — ^c Heb. *wind*. Job 31. 21, 22. Ps. 139. 1—12.

and the instrument of all evil. If, however, any person should chuse to differ from the opinion stated above, he is at perfect liberty so to do: I make it no article of faith, nor of Christian communion; I crave the same liberty to judge for myself, that I give to others, to which every man has an indisputable right, and I hope no man will call me a heretic, for departing in this respect from the common opinion, which appears to me to be so embarrassed as to be altogether unintelligible. See farther on ver. 7—14, &c.

Yea hath God said] This seems to be the continuation of a discourse, of which the preceding part is not given, and a proof that the creature in question was endued with the gift of reason and speech, for no surprize is testified on the part of Eve.

Verse 3. *Neither shall ye touch it.*] Did not the woman add this to what God had before spoken? Some of the Jewish writers, who are only serious on comparative trifles, state, that as soon as the woman had asserted this, the serpent pushed her against the tree, and said, “See, thou hast *touched* it, and art still alive: thou mayest therefore safely eat of the fruit, for surely thou shalt not die.”

Verse 4. *Ye shall not surely die.*] Here the *father of lies* at once appears; and appears too, in flatly contradicting the assertion of God. The tempter, through the *nachash* insinuates the impossibility of her dying, as if he had said; God has created thee immortal; thy death therefore is impossible; and God knows this, for as thou livest by the *tree of life*, so shalt thou get increase of wisdom by the *tree of knowledge*.

Verse 5. *Your eyes shall be opened*] Your understanding shall be greatly enlightened and improved, and ye shall be as *gods*, כאלהים *ke-elohim*, like God, so the word should be translated; for what idea could our first parents have of *gods*, before idolatry could have had any being, because sin had not yet entered into the world? The *Syriac* has the word in the *singular* number, and is the only one of all the versions, which has hit on the true meaning. As the original word is the same which is used to point out the supreme Being, ch. i. 1. so it has here the same signification: and the object of the tempter appears to have been this; to persuade our first parents that they should, by eating of this fruit, become wise and powerful as God, (for *knowledge is power*,) and be able to exist for ever, independantly of him.

Verse 6. *The tree was good for food*] The fruit appeared to be wholesome and nutritive. And that it was pleasant to the eyes. The beauty of the fruit tended to whet and increase appetite. And a tree to be desired to make one wise, which was an additional motive to please the palate. From these three sources, all natural and moral evil sprung; they are ex-

A. M. 1. and Adam and his wife hid them-
B. C. 4004. selves, from the presence of the LORD
God, amongst the trees of the garden.

9 ¶ And the LORD God called un-
to Adam, and said unto him, Where
art thou?

A. M. 1.
B. C. 40 4.

* Job 31. 33. Prov. 5. 5. Jer. 23. 21. Amos 9. 3. Jon. 1. 3, 10.

Heb. 4. 13. Ch. 4. 9. Josh. 7. 17—19. Rev. 20. 12, 13.

actly what the apostle calls the *desire of the flesh*; the tree was good for food; the *desire of the eye*, it was pleasant to the sight; and the *pride of life*, it was a tree to be desired to make one wise. God had undoubtedly created our first parents not only very wise and intelligent, but also with a great capacity and suitable propensity to increase in knowledge. Those who think that Adam was created so perfect as to preclude the possibility of his increase in knowledge, have taken a very false view of the subject. We shall certainly be convinced that our first parents were in a state of sufficient perfection, when we consider, 1. That they were endowed with a vast capacity to obtain knowledge. 2. That all the means of information were within their reach. 3. That there was no hindrance to the most direct conception of occurring truth. 4. That all the objects of knowledge whether natural or moral were ever at hand. 5. That they had the strongest propensity to know, and 6. The greatest pleasure in knowing. To have God and nature continually open to the view of the soul; and to have a soul capable of viewing both, and fathoming endlessly, their unbounded glories and excellencies, without hindrance or difficulty, what a state of perfection! what a consummation of bliss! This was undoubtedly the state and condition of our first parents—even the present ruins of the state are incontestible evidences of its primitive excellence. We see at once how transgression came: it was natural for them to desire to be increasingly wise. God had implanted this desire in their minds; but he shewed them that this desire should be gratified in a *certain way*; that *prudence* and *judgment* should always regulate it; that they should carefully examine what God opened to their view; and should not pry into what he chose to conceal. He alone, who knows all things, knows *how much* knowledge the soul needs to its perfection and increasing happiness; in *what* subjects this may be legitimately sought, and *where* the mind may make excursions and discoveries to its prejudice and ruin. There are doubtless many subjects which angels are capable of knowing, and which God chuses to conceal even from them, because *that* knowledge would tend neither to their perfection nor happiness. Of every attainment and object of pursuit, it may be said, in the words of an ancient poet, who conceived correctly on the subject, and expressed his thoughts with perspicuity and energy:

*Est modus in rebus: sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.*

HOR. Sat. lib. 1. Sat. i. ver. 106.

"There is a rule for all things; there are in fine, fixed and stated limits, on either side of which righteousness cannot be found." On the *line* of duty alone, we must walk.

Such limits God certainly assigned from the beginning. Thou shalt *come up* to this; thou shalt not *pass* it. And as he assigned the *limits*, so he assigned the *means*. It is law-

ful for thee to acquire knowledge in *this way*; it is unlawful to seek it in *that*. And had he not a right to do so? And would his creation have been perfect without it?

Verse 7. *The eyes of them both were opened*] They now had a sufficient discovery of their sin and folly in disobeying the command of God; they could discern between good and evil: and what was the consequence? Confusion and shame were engendered, because innocence was lost and guilt contracted.

Let us review the whole of this melancholy business, the *fall*, and its *effects*.

1. From the New Testament we learn, that Satan associated himself with the creature which we term the *serpent*, and the original the *nachash*, in order to seduce and ruin mankind, 2 Cor. xi. 3. Rev. xii. 9. xx. 2. 2. That this creature was the most suitable to his purpose, as being the most subtle, the *most intelligent* and *cunning* of all the beasts of the field, endued with the gift of speech and reason, and consequently one, in which he could best conceal himself. 3. As he knew that while they *depended on God*, they could not be ruined, he therefore endeavoured to seduce them from this dependence. 4. He does this by working on that propensity of the mind to desire an increase of knowledge, with which God, for the most gracious purposes, had endued it. 5. In order to succeed, he insinuates, that God, through motives of envy, had given the prohibition—*God doth know that in the day ye eat of it, ye shall be like himself*, &c. 6. As their present state of blessedness must be inexpressibly dear to them, he endeavours to persuade them that they could not fall from this state; *ye shall not surely die*; ye shall not only retain your present blessedness, but it shall be greatly increased; a temptation by which he has ever since fatally succeeded in the ruin of multitudes of souls, whom he persuaded, that being once *right* they could never *finally* go wrong. 7. As he kept the unlawfulness of the means proposed, out of sight, persuaded them that they could not fall from their steadfastness, assured them that they should resemble God himself, and consequently be self-sufficient, and totally independant of him; they listened, and fixing their eye only on the promised good, neglecting the positive command, and determining to become wise and independant at all events, *they took of the fruit and did eat*.

Let us now examine the *effects*.

1. *Their eyes were opened*, and they saw they were naked. They saw what they never saw before, that they were stripped of their excellence; that they had lost their innocence; and that they had fallen into a state of indigence and danger. 2. Though their eyes were opened to see their nakedness, yet their mind was clouded, and their judgment confused. They seem to have lost all just notions of honour and dishonour; of what was shameful and what was praiseworthy. It was dishonourable and shameful to break the commandment of God;

A.M.L. 10 And he said, I heard thy voice.
B.C. 201. in the garden, ² and I was afraid, be-
cause I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wasst* naked? Hast thou eaten of the tree, whereof

A.M.L. I commanded thee that thou should-
B.C. 201. est not eat?

12 And the man said, ⁶ The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

-Ch. 2, 26, 1 & 3, 1 & 6. Psa. 119, 1-10. Isa. 55, 11, & 57, 11. 1 John 3, 20.

* Ch. 2, 1, 10. Job 51, 1-3. Prov. 28, 13. Luke 10, 29. Jam. 1, 1-15.

but it was neither, to go *naked*, when clothing was not necessary. 3. They seem in a moment not only to have lost sound judgment, but also *reflection*: a short time before, Adam was so wise that he could name all the creatures brought before him, according to their respective natures and qualities: now, he does not know that first principle concerning the Divine Nature, that *it knows all things*; and that it is omniscient, therefore he endeavours to hide himself among the trees, from the eye of the *all seeing* God! How astonishing is this! When the creatures were brought to him, he could *name* them, because he could discern their respective natures and properties: when Eve was brought to him, he could immediately tell *what* she was, *who* she was, and for *what* end made, though he was in a *deep sleep* when God formed her: and this seems to be particularly noted, merely to shew the depth of his wisdom and the perfection of his discernment. But alas! how are the mighty fallen! Compare his present with his past state; his state *before* the transgression with his state *after* it; and say, is this the same creature? The creature, of whom God said, as he said of all his works, *He is very good*—just what he should be, a living image of the Living God; but now lower than the beasts of the field. 4. This account could never have been credited, had not the indisputable proofs and evidences of it been continued by uninterrupted succession to the present time. All the descendants of this first guilty pair, resemble their degenerate ancestors, and copy their conduct. The original *mode* of transgression is still continued, and the *original sin* in consequence. Here are the proofs. 1. Every human being is endeavouring to obtain knowledge by unlawful means, even while the lawful means and every available help are at hand. 2. They are endeavouring to be *independent*, and to live without God in the world: hence *prayer*, the language of dependence on God's providence and grace, is neglected, I might say, detested by the great majority of men. Had I no other proof than this, that man is a *fallen creature*, my soul would bow to this evidence. 3. Being destitute of the true knowledge of God, they seek privacy for their crimes, not considering that the eye of God is upon them, being only solicitous to hide them from the eye of man. These are all proofs in point; but we shall soon meet with additional ones. See on ver. 10 and 12.

Verse 8. *The voice of the Lord*] The voice is properly used here, for as God is an infinite Spirit, and cannot be confined to any *form*, so he can have no *personal* appearance. It is very likely that God used to converse with them in the garden, and that the usual time was the *evening* of the day. *בֵּית הָאָדָם* *be much ha-gom*, in the evening breeze: and probably *was* was the time that our first parents employed in the more solemn acts of their religious worship, at which God

was ever present. The time for this solemn worship, is again come, and God is in his place; but Adam and Eve have sinned, and therefore, instead of being found in the place of worship, are hidden among the trees! Reader, how often has this been *thy* case?

Verse 10. *I was afraid, because I was naked*] See the immediate consequences of sin. 1. SHAME, because of the ingratitude marked in the rebellion; and because, that in aiming to be like God, they were now sunk into a state of the greatest wretchedness. 2. FEAR, because they saw they had been deceived by Satan, and were exposed to that death and punishment from which he had promised them an exemption. How worthy is it of remark, that *this* cause continues to produce the very same effects! *Shame* and *fear* were the first fruits of sin, and fruits, which it has *invariably* produced from the first transgression to the present time.

Verse 12. *And the man said, &c.*] We have here some farther proofs of the fallen state of man, and that the consequences of that state extend to his remotest posterity. 1. On the question, *Hast thou eaten of the tree?* Adam is obliged to acknowledge his transgression, but he does this in such a way, as to shift off the blame from himself, and lay it upon God and upon the woman! *This* woman whom THOU didst give to be with me *עִמָּדִי* *immadi*, to be my companion, (for so the word is repeatedly used) *she* gave me, and I did eat. I have no farther blame in this transgression: *I did not pluck* the fruit, *she* took it, and gave it to me.

2. When the woman is questioned, she lays the blame upon God and the serpent, (*nachash*) *the serpent beguiled me and I did eat*—Thou didst make him much wiser than thou didst make me; and therefore, my simplicity and ignorance were overcome by his superior wisdom and subtlety: *I can have no fault here, the fault is his, and his who made him so wise, and me so ignorant*. Thus we find, that while the eyes of their body were opened to see their degraded state; the eyes of their understanding were closed so that they could not see the sinfulness of sin; and at the same time their hearts were hardened through its deceitfulness. In this also their posterity copy their example. How few ingenuously confess their own sin! They see not their guilt—They are continually making excuses for their crimes: the strength and subtlety of the tempter, the natural weakness of their own minds, the unfavourable circumstances in which they were placed, &c. &c. are all pleaded as excuses for their sins, and thus the possibility of repentance is precluded: for till a man *takes his sin to himself*; till he acknowledge that *he alone* is guilty, he cannot be humbled, and consequently cannot be saved. Reader, till thou accuse thyself, and *thyself only*; and feel that *thou alone* art responsible for all thy iniquities, there is no hope of thy salvation.

A. M. 1. 13 And the LORD God said unto
B. C. 404. the woman, What is this that thou
hast done? And the woman said, ^aThe serpent
beguiled me, and I did eat.

14 ¶ And the LORD God said ^bunto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and ^cdust shalt thou eat all the days of thy life:

^a Ver. 4. 2 Cor. 11. 3. 1 Tim. 2. 14. — ^b Exod. 21. 29, 32. — ^c Isai. 65. 25. Mic. 7. 17 — ^d Matt. 3. 7. & 13. 38. & 23. 33. John 8. 44. Acts 13. 10. 1 John 3. 8. — ^e Ps. 132. 11. Isai. 7. 14. Mic. 5. 3. Matt. 1. 23, 25. Luke 1. 34, 35. Gal. 4. 4. — ^f Rom. 16. 20. Col. 2. 15. Hebr. 2. 14.

Verse 14. *And the Lord God said unto the serpent*] The tempter is not asked *why he deceived the woman*? He cannot roll the blame on any other: *self-tempted he fell*; and it is natural for him, such is his enmity, to deceive and destroy all he can. His fault admits of no excuse; and therefore God begins to pronounce sentence on *him* first. And here we must consider a twofold sentence, one on *Satan*, and the other on the *agent* he employed. The *nachash* who I suppose to have been at the head of all the inferior animals, and in a sort of society and intimacy with man, is to be greatly degraded, entirely banished from human society, and deprived of the gift of speech. *Cursed art thou above all cattle, and above every beast of the field*—thou shalt be considered the most contemptible of animals—*upon thy belly shalt thou go*—thou shalt no longer walk erect, but mark the ground equally with thy hands and feet—and *dust shalt thou eat*, though formerly possessed of the faculty to distinguish, chuse and cleanse thy food, thou shalt feed henceforth like the most stupid and abject quadruped, *all the days of thy life*—through all the innumerable generations of thy species. God saw meet to manifest his displeasure against the agent employed in this most melancholy business; and perhaps this is founded on the part which the intelligent and subtle *nachash* took in the seduction of our first parents. We see that he was capable of it, and have some reason to believe that he became a *willing* instrument.

Verse 15. *I will put enmity between thee and the woman*] This has been generally supposed to apply to a certain enmity subsisting between men and serpents: but this is rather a fancy than a reality. It is yet to be discovered that the serpentine race have any peculiar enmity against mankind; nor is there any proof that men hate serpents *more* than they do other noxious animals. Men have much more enmity to the common rat and magpie than they have to all the serpents in the land, because the former destroy the grain, &c. and serpents in general, far from seeking to do men mischief, flee his approach and generally avoid his dwelling. If, however, we take the word *nachash* to mean any of the *simia*, or *ape* species, we find a more consistent meaning, as there is scarcely an animal in the universe so detested by most *women* as these are; and indeed *men* look on them as continual caricatures of themselves. But we are not to look for merely *literal meanings* here: it is evident, that Satan, who actuated this creature, is alone intended in this part of the prophetic declaration. God in his

A. M. 1. 15 And I will put enmity between
B. C. 404. thee and the woman, and between
^dthy seed and ^eher seed; ^fit shall bruise thy
head, and thou shalt bruise his heel.

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; ^gin sorrow thou shalt bring forth children; ^hand thy desire shall be ⁱto thy husband, and he shall ^krule over thee.

1 John 5. 5. Rev. 12. 7, 17. — ^e Ps. 48. 6. Isai. 13. 8. & 21. 3. John 16. 21. 1 Tim. 2. 15. — ^h ch. 4. 7. — ⁱ Or, *subject to thy husband*. — ^k 1 Cor. 11. 3. & 14. 34. Eph. 5. 22, 23, 24. 1 Tim. 2. 11, 12. Tit. 2. 5. 1 Pet. 3. 1, 5, 6.

endless mercy has put enmity between men and him: so that, though all mankind love his *service*, yet all invariably hate *himself*. Were it otherwise, who could be saved? A great point gained towards the conversion of a sinner, is to convince him that it is *Satan* he has been serving, that it is to *him* he has been giving up his soul, body, goods, &c. he starts with horror when this conviction fastens on his mind, and shudders at the thought of being in league with the old murderer. But there is a deeper meaning in the text than even this, especially in these words, *it shall bruise thy head*, or rather, *נחש הוא*, HE, who? the seed of the woman, the person who is to come by the woman, and by her alone, *without the concurrence of man*. Therefore the address is not to Adam and Eve, but to *Eve alone*: and it was in consequence of this purpose of God, that Jesus Christ was born of a *virgin*: this, and this alone, is what is implied in the promise of the *seed of the woman* bruising the head of the serpent. Jesus Christ died to put away sin by the sacrifice of himself, and to destroy *him* who had the power of death, that is the Devil. — Thus he *bruises his head*, destroys his *power* and *lordship* over mankind, turning them from the *power* of Satan unto God, Acts xxvi. 18. And *Satan bruises his heel*—God so ordered it, that the salvation of man could only be brought about by the *death* of Christ: and even the spiritual seed of our blessed Lord, have the heel often bruised, as they suffer persecution, temptation, &c. which may be all that is intended by this part of the prophecy.

Verse 16. *Unto the woman he said*] She being second in the transgression is brought up the *second* to receive her condemnation, and to hear her punishment. I will greatly multiply, or multiplying I will multiply; i. e. I will multiply thy sorrows, and multiply those sorrows by other sorrows; and this during conception and pregnancy; and particularly so in parturition or child-bearing. And this curse has fallen in a heavier degree on the woman than on any other female. Nothing is better attested than this; and yet there is certainly no natural reason why it should be so: it is a part of her punishment, and a part, from which, even God's mercy will not exempt her. It is added further, *Thy desire shall be to thy husband*—Thou shalt not be able to shun the great pain and peril of child-bearing, for thy desire, *thy appetite*, shall be to thy husband;—and he shall rule over thee; though at their creation both were formed with equal rights, and the

A. M. 1. 17 And unto Adam he said, ^a Because thou hast hearkened unto the voice of thy wife, ^b and hast eaten of the tree, ^c of which I commanded thee, saying, Thou shalt not eat of it; ^d cursed is the ground for thy sake; ^e in sorrow shalt thou eat of it all the days of thy life;

18 ^f Thorns also and thistles shall it ^g bring forth to thee; and ^h thou shalt eat the herb of the field;

19 ⁱ In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for ^k dust thou art, and ^l unto dust shalt thou return.

A. M. 1.
B. C. 4004.

^a 1 Sam. 15. 23.—^b ver. 6.—^c ch. 2. 17.—^d Eccles. 1. 2, 3. Isai. 24. 5, 6. Rom. 8. 20.—^e Job 3. 7. Eccles. 2. 23.—^f Job 31. 40.—^g Heb. cause to bud.—^h Ps. 104. 14. Job 1. 21. Ps. 90. 3. & 104. 2.—ⁱ Eccles.

1. 13. 2 Thess. 3. 10.—^j ch. 2. 7. Dan. 12. 2.—^k Job 21. 26. & 34. 15. Ps. 104. 29. Eccles. 3. 20. & 12. 7. Dan. 12. 2. Rom. 5. 12. Hebr. 9. 27.

woman had probably as much right to rule as the man; but subjection to the will of her husband, is one part of her curse; and so very capricious is this will often, that a sorer punishment no human being can well have, to be at all in a state of liberty, and under the protection of wise and equal laws.

Verse 17. *And unto Adam he said*] The man being the last in the transgression is brought up last to receive his sentence. *Because thou hast hearkened unto the voice of thy wife*—“thou wast not deceived, she only gave and counselled thee to eat—this thou shouldest have resisted;” and that he did not, is the reason of his condemnation. *Cursed is the ground for thy sake*, from henceforth its fertility shall be greatly impaired; *in sorrow shalt thou eat of it*; be in continual perplexity concerning the seed time and the harvest, the cold and the heat, the wet and the dry. How often are all the fruits of man’s toil destroyed by blasting; by mildew, by insects, wet weather, land floods, &c. &c. Anxiety and carefulness are the labouring man’s portion.

Verse 18. *Thorns also, and thistles, &c.*] Instead of producing nourishing grain and useful vegetables, noxious weeds shall be peculiarly prolific, injure the ground, choke the good seed, and mock the hopes of the husbandman. *And thou shalt eat the herb of the field*—Thou shalt no longer have the privilege of this garden of delights, but must go to the common champaign country, and feed on such herbs as thou canst find, till by labour and industry thou hast raised others, more suitable to thee and more comfortable.

In the curse pronounced on the ground, there is much more implied than generally appears. The amazing fertility of some of the most common *thistles* and *thorns*, renders them the most proper instruments for the fulfilment of this sentence against man. *Thistles* multiply enormously: a species called the *Carolina sylvestris* bears ordinarily from twenty to forty heads, each containing from one hundred to one hundred and fifty seeds.

Another species, called the *Acanthum vulgare*, produces above 100 heads, each containing from 3 to 400 seeds. Suppose we say that these *thistles* produce at a medium only 80 heads, and that each contains only 300 seeds; the first crop from these would amount to 24,000. Let these be sown, and their crop will amount to 576 millions. Sow these, and their produce will be 13,824,000,000,000, or thirteen billions, eight hundred and twenty-four thousand millions; and a single crop from these, which is only the third year’s growth, would amount to 331,776,000,000,000,000, or three hundred and thirty-one thousand, seven hundred and seventy-six billions; and

the fourth year’s growth will amount to 7962,624,000,000,000,000,000, or seven thousand nine hundred and sixty-two trillions, six hundred and twenty-four thousand billions. A progeny more than sufficient to stock not only the surface of the whole world, but of all the planets in the solar system, so that no other plant or vegetable could possibly grow, allowing but the space of one square foot for each plant.

The *Carduus vulgarissimus viarum*, or common hedge-thistle, besides the almost infinite swarms of winged seeds it sends forth, spreads its roots around many yards, and throws up suckers every where, which not only produce seeds in their turn, but extend their roots, propagate like the parent plant, and stifle and destroy all vegetation but their own.

As to THORNS, the bramble, which occurs so commonly, and is so mischievous, is a sufficient proof how well the means are calculated to secure the end. The *genista*, or *spinosa vulgaris*, called by some *furze*, by others *whins*, is allowed to be one of the most mischievous shrubs on the face of the earth. Scarcely any thing can grow near it; and it is so thick set with prickles, that it is almost impossible to touch it without being wounded. It is very prolific; almost half the year it is covered with flowers, which produce pods filled with seeds. Besides, it shoots out roots far and wide, from which suckers and young plants are continually springing up, which produce others in their turn. Where it is permitted to grow, it soon overspreads whole tracts of ground, and it is extremely difficult to clear the ground of its roots where once it has got proper footing. Such provision has the just God made to fulfil the curse which he has pronounced on the earth, because of the crimes of its inhabitants.—See *Hale’s Vegetable Statics*.

Verse 19. *In the sweat of thy face*] Though the whole body may be thrown into a profuse sweat, if hard labour be long continued, yet the face or forehead is the first part whence the sweat begins to issue: this is occasioned by the blood being strongly propelled to the brain, partly through stooping, and principally by the strong action of the muscles: in consequence of this the blood-vessels about the head become turgid through the great flux of blood, the fibres are relaxed, the pores enlarged, and the sweat or serum poured out. Thus, then, the very commencement of every man’s labour, may put him in mind of his sin and its consequences.

Dust thou art, and unto dust shalt thou return.] God had said that, in the day they ate of the forbidden fruit, dying they should die; they should then become mortal, and continue under the influence of a great variety of unfriendly agencies in the atmosphere, and in themselves, from heat,

A. M. 1. 20 And Adam called his wife's
B. C. 404 name ^a Eve^b: because she was the
mother of all living.

21 ¶ Unto Adam also and to his wife did the
LORD God make coats of skins, and clothed
them.

^a Heb. *Chavah*. That is, *living*.—^b Acts 17. 26.

colds, drought, and damps in the one, and morbid increased and decreased action in the solids and fluids of the other, till the spirit, finding its earthly house no longer tenable, should return to God who gave it; and the body, being decomposed, should be reduced to its primitive dust. It is evident from this, that man would have been immortal, had he never transgressed; and that this state of continual life and health depended on his obedience to his Maker. The tree of life, as we have already seen, was intended to be the means of continual preservation. For as no being but God can exist independently of any supporting agency, so man could not have continued to live without a particular supporting agent; and this supporting agent, under God, appears to have been the tree of life.

Verse 20. *And Adam called his wife's name Eve, because she was the mother of all living.*] A man who does not understand the original, cannot possibly comprehend the reason of what is said here. What has the word *Eve* to do with being the mother of all living? Our translators often follow the *Septuagint*: it is a pity they had not done so here, as the *Septuagint* translation is literal and correct. Και εκαλεσεν Αδαμ το ονομα της γυναικος αυτου Ζωη, οτι μητηρ παντων των ζωντων. "And Adam called his wife's name *Life*, because she was the mother of all the living." This is a proper and faithful representation of the Hebrew text; for the חַיָּה *chayah*, of the original, which we have corrupted into *Eve*, a word destitute of all meaning, answers exactly to the Ζωη of the *Septuagint*, both signifying *life*; as does also the Hebrew חַי *chai*, to the Greek ζωντων, both of which signify the living. It is probable that God designed by this name to teach our first parents these two important truths: 1. That though they had merited immediate death, yet they should be respited, and the accomplishment of the sentence be long delayed; they should be spared to propagate a numerous progeny on the earth. 2. That though much misery would be entailed on this posterity, and death should have a long and universal empire, yet ONE should, in the fulness of time, spring from the woman, who should destroy death, and bring life and immortality to light. 2 Tim. i. 10. Therefore Adam called his wife's name *Life*, because she was to be the mother of all human beings, and because she was to be the mother of HIM who was to give life to a world, dead in trespasses, and dead in sins, Ephes. ii. 1, &c.

Verse 21. *God made coats of skins*] It is very likely that the skins out of which their clothing was made, were taken off animals whose blood had been poured out as a sin-offering to God: for as we find Cain and Abel offering sacrifices to God, we may fairly presume, that God had given them instructions on this head; nor is it likely, that the notion of a

22 ¶ And the Lord God said, ^c Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, ^d and take also of the tree of life, and eat, and live for ever:

23 Therefore the Lord God sent him forth

^c Ver. 5. Like Isai. 19. 12. & 47. 12. 13. Jer. 22. 23.—^d ch. 2. 9.

sacrifice could have ever occurred to the mind of man without an express revelation from God. Hence we may safely infer, 1. That as Adam and Eve needed this clothing as soon as they fell, and death had not as yet made any ravages in the animal world, it is most likely that the skins were taken off victims offered under the direction of God himself, and in faith of HIM, who, in the fulness of time, was to make an atonement by his death. And 2dly, it seems reasonable also, that this matter should be brought about in such a way, that Satan and Death should have no triumph, when the very first death that took place in the world, was an emblem and type of that death which should conquer Satan, destroy his empire, reconcile God to man, convert man to God, sanctify human nature, and prepare it for heaven.

Verse 22. *Behold, the man is become as one of us*] On all hands, this text is allowed to be difficult; and the difficulty is increased by our translation, which is opposed to the original Hebrew, and the most authentic versions. The Hebrew has הָיָה *hayah*, which is the third person preterite tense, and signifies *was*, not *is*. The Samaritan text, the Samaritan version, the Syriac, and the *Septuagint*, have the same tense. These lead us to a very different sense, and indicate that there is an ellipsis of some words, which must be supplied, in order to make the sense complete. A very learned man has ventured the following paraphrase, which should not be lightly regarded: "And the Lord God said, the man who WAS like one of us in purity and wisdom, is now fallen, and robbed of his excellence: he has added לָדַעַת *ladaat*, to the knowledge of the good, by his transgression, the knowledge of the evil: and now lest he put forth his hand, and take also of the tree of life and eat, and live for ever in this miserable state, I will remove him, and guard the place, lest he should re-enter. Therefore the Lord God sent him forth from the garden of Eden," &c. This seems to be the most natural sense of the place. Some suppose that his removal from the tree of life was in mercy to prevent a second temptation. He, before, imagined that he could gain an increase of wisdom by eating of the tree of knowledge, and Satan would be disposed to tempt him to endeavour to elude the sentence of death, by eating of the tree of life. Others imagine that the words are spoken ironically, and that the Most High intended by a cutting taunt to upbraid the poor culprit for his offence; because he broke the Divine command, in the expectation of being like God, to know good and evil; and now he had lost all the good that God had designed for him, and got nothing but evil in its place; and therefore God taunts him for the total miscarriage of his project. But God is ever consistent with himself; and surely his infinite pity prohibited the use of either sarcasm or irony, in speaking

A. M. L. from the garden of Eden, ^a to till
P. C. 196. the ground from whence he was
taken.
24 So he drove out the man; and he placed

^a at the east of the garden of Eden A. M. L.
P. C. 196. Cherubims, and a flaming sword
which turned every way, to keep the way of the
tree of life.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

of so d. did a creature, that was in the end to occasion
the glory and glory of the cross and passion, the death
and burial, of him, in whom dwell all the fulness of the God-
head bodily, Col. ii. 9.

In Chap. i. 26, 27. we have seen man in the perfection of
his nature, the dignity of his office, and the plenitude of his
happiness. Thus we find the same creature, but stripped of
his glories and happiness, so that the word *man* no longer
conveys the same ideas I did before. *Man* and *intellectual*
creatures, were before so intimately connected as to appear
as one; *man* and *intellect* are now equally so. In our
mother tongue, the Anglo-Saxon, we have found the
word *God* *God*, signifying not only the Supreme Being, but also
good or *goodness*: and it is worthy of especial note, that the word
Man *man*, in the same language, is used to express not only
the *human being* so called, both male and female, but also
scholar, *clerk*, *fraud*, *deceit*, and *villany*. Thus a sim-
ple monosyllable, still in use among us in its *first sense*, con-
veyed at once to the minds of our ancestors the two following
particulars:—1. *The human being* in his excellence, capable
of knowing, loving, and glorifying his Maker. 2. *The hu-
man being* in his *fallen state*, capable of, and committing all
kinds of wickedness. “Obiter hic notandum,” says old Mr.
Somner, in his Saxon Dictionary, “venit, *God Saxonibus*,
et DEUM significasse et BONUM: uti (Man) *Man*, et hominem
et nequitiam. Here it is to be noted, that among the Saxons,
the term *God*, signified both the *Divine Being* and *goodness*, as
the word *Man*, signified both the *Human Being* and *wickedness*.”
This is an additional proof that our Saxon ancestors both
thought and *spoke* at the *same time*, which, strange as it may
appear, is not a common case: their words in general are not
arbitrary signs; but, as far as sounds can convey the ideal
meaning of things, their words do it. And they are so formed
and used, as necessarily to bring to view the nature and pro-
perties of those things of which they are the signs. In this sense
the *Anglo-Saxon* is inferior only to the *Hebrew*.

Verse 24. *So he drove out the man*] Three things are
noted here: 1. God's displeasure against sinful man, evi-
denced by his expelling him from this place of blessedness.
2. Man's unworthiness for the place, of which he had rendered
himself unworthy by his ingratitude and transgression. And
3. his *reluctance* to leave this place of happiness. He was,
as we may naturally conclude, *unwilling* to depart, and God
drove him out.

He placed at the east] מִקְדָּם *mikkedem*, or before the garden
of Eden, before what may be conceived its gate or entrance;
cherubims. הַכְּרֻבִּים *ha-kerubim*, THE *cherubim*. Hebrew
plurals in the masculine, and in general in *im*: to add an s
to this when we introduce such words into English, is very
improper; therefore the word should be written *cherubim*,
not *cherubins*. But what were these? They are utterly un-

known. Conjectures and guesses relative to their nature and
properties are endless. Several think them to have been
emblematical representations of the sacred *Trinity*, and bring
reasons and scriptures in support of their opinion: but as I
am not satisfied that this opinion is correct, I will not trouble
the reader with it. From the description in Exod. xxvi. 1.
31. 1 Kings vi. 29. 32. 2 Chron. iii. 14. it appears that
the cherubs were sometimes represented with *two faces*,
namely, those of a *lion* and of a *man*; but from Ezek. i. 5, &c.
x.—20, 21. we find that they had *four faces* and *four wings*:
the faces were those of a *man*, a *lion*, an *ox*, and an *eagle*:
but it seems there was but one *body* to these heads. The
two-faced cherubs were such as were represented on the
curtains and vail of the tabernacle, and on the wall, doors
and vail of the temple: those with *four faces* appeared only
in the Holy of Holies.

The word כְּרֻב or כְּרֻב *kerub*, never appears as a *verb* in
the Hebrew Bible, and therefore is justly supposed to be a
word compounded of כ *ke*, a particle of resemblance, *like to*,
like as, and רַב *rab*, he was great, powerful, &c. Hence it
is very likely, that the cherubs, to whatever order of beings
they belonged, were emblems of the ALL-MIGHTY, and
were those creatures by whom he produced the great effects
of his power. The word רַב *rab* is a character of the Most
High, Prov. xxvi. 10. The great God who *breaks all*; and
again in Psal. xlviii. 2. where he is called the *Great King*,
רַב מֶלֶךְ *melec rab*. But though this is rarely applied as a
character of the Supreme Being in the Hebrew Bible, yet
it is a common appellative of the Deity in the Arabic lan-
guage. رَبّ *rab*, and رَبُّ الْعَالَمِينَ *rab'ul'alameen*, Lord of
both worlds, or, Lord of the universe, are expressions re-
peatedly used to point out the *almighty energy* and *supremacy*
of God. On this ground, I suppose, the cherubim were
emblematical representations of the eternal power and God-
head of the Almighty. These angelic beings were for a
time employed in guarding the entrance to Paradise, and
keeping the way of, or road to, the tree of life. This, I
say, for a time; for it is very probable that God soon re-
moved the tree of life, and abolished the garden, so that its
situation could never after be positively ascertained.

By the flaming sword turning every way, or flame folding
back upon itself, we may understand the formidable appear-
ances which these cherubim assumed, in order to render the
passage to the tree of life inaccessible.

Thus terminates this most awful tragedy, a tragedy in
which all the actors are slain! in which the most awful mu-
ders are committed, and the whole universe ruined! The
serpent, so called, is degraded—the *woman* cursed with
pains, miseries, and a subjection to the will of her husband,
which was never *originally* designed—the *man*, the lord of
this lower world, doomed to incessant labour and toil—and

the earth itself cursed with comparative barrenness! To complete all, the garden of pleasure is interdicted, and this man, who was made after the image of God, and who would be like him, shamefully expelled from a place where pure spirits alone could dwell. Yet, in the midst of wrath, God remembers mercy, and a promise of redemption from this degraded and cursed state is made to them, through Him who, in the fulness of time, is to be made flesh, and who, by dying for the sin of the world, shall destroy the power of Satan, and deliver all who trust in the merit of his sacrifice, from the power, guilt, and nature of sin, and thus prepare them for the celestial Paradise at the right-hand of God.—Reader, hast thou repented of thy sin? for, often hast thou sinned after the similitude of thy ancestor's transgression. Hast thou sought and found redemption in the blood of the Lamb? Art thou saved from the disposition which led thy first parents to transgress? Art thou living a life of dependance on thy Creator, and of faith and loving obedience to him who died for thee? Wilt thou live under the curse, and die eternally? God forbid! Return to him with all thy soul, and receive this exhortation as a call from his mercy.

To what has already been said on the awful contents of this chapter, I can add little that can either set it in a clearer light, or make its solemn subject more impressive. We see here that by the subtlety and envy of the Devil, sin entered into the world, and death by sin; and we find that death reigned not only from Adam to Moses, but from Moses to the present day. How abominable must sin be in the sight of God, when it has not only defaced his own image from the soul of man, but has also become a source of natural and moral evil throughout every part of the globe. Disruption and violence appear in every part of nature; vice, profligacy, and misery through all the tribes of men, and orders of society. It is true, that where sin hath abounded, there grace doth much more abound; but men shut their eyes against the light, and harden their hearts against the truth. Sin, which becomes propagated into the world by natural generation, growing with the growth, and strengthening with the strength of man, would be as endless in its duration as unlimited in its influence, did not God check and restrain it by his grace, and cut off its extending influence in the incorrigibly wicked, by means of death! How wonderful is the œconomy of God! That which entered into the world as

one of the prime fruits and effects of sin, is now an instrument in his hands, to prevent the extension of its contagion. If men, now so greatly multiplied on the earth, and fertile in mischievous inventions, were permitted to live nearly a thousand years, as in the ancient world, to mature and perfect their infectious and destructive counsels, what a sum of iniquity and ruin would the face of the earth present! Even while they are laying plans to extend the empire of death, God, by the very means of death itself, prevents the completion of their pernicious and diabolic designs. Thus, what man, by his wilful obstinacy, does not permit grace to correct and restrain, God, by his sovereign power, brings in death to controul. It is on this ground, that wicked and blood-thirsty men live not out half their days: and what a mercy to the world, that it is so! They who will not submit to the sceptre of mercy, shall be broken in pieces by the rod of iron. Reader, provoke not the Lord to displeasure; thou art not stronger than He. Grieve not his spirit, provoke him not to destroy thee; why shouldst thou die before thy time! Thou hast sinned much, and needest every moment of thy short life to make thy calling and election sure. Shouldst thou provoke God by thy perseverance in iniquity, to cut thee off by death before this great work is done, better for thee thou hadst never been born!

How vain are all attempts to attain immortality here! For some thousands of years men have been labouring to find out means to prevent death; and some have even boasted that they had found out a medicine capable of preserving life for ever, by resisting all the attacks of disease, and incessantly repairing all the wastes of the human machine. That is, the alchymistic Philosophers would have the world to believe, that they had found out a private passage to the tree of immortality! but their own deaths, in the common order of nature, as well as the deaths of the millions which make no such pretensions, are not only a sufficient confutation of their baseless systems, but also a continual proof that the cherubim, with their flaming swords, are turning every way to keep the passage of the tree of life. Life and immortality are, however, brought to light by the gospel, and he only who keepeth the sayings of the Son of God, shall live for ever. Though the body is dead, consigned to death, because of sin, yet the spirit is life, because of righteousness, and on those who are influenced by this spirit of righteousness, the second death shall have no power.

CHAPTER IV.

The birth, trade and religion of Cain and Abel, 1—7. Cain murders his brother Abel, 8. God calls him into judgment for it, 9, 10. He is cursed, 11, 12. He despairs, 13, 14. A promise given him of preservation, and a mark set on him to prevent his being killed, 15, 16. He departs from God's presence, 16. Has a son, whom he calls Enoch, and builds a city which he calls after his name, 17. Cain has several children, among whom, are Lamech, the first bigamist, 18, 19. Jabal, who taught the use of tents and feeding cattle, 20. Jubal, the inventor of musical instruments, 21. Tubal-cain, the inventor of smith-work, 22. Strange speech of Lamech to his wives, 23, 24. Seth born to Adam and Eve in the place of Abel, 25. Enoch born, and the worship of God restored, 26.

A. M. 2.
B. C. 4003.
AND Adam knew Eve his wife ;
and she conceived, and bare
Cain, and said, I have gotten a man from the
LORD.
2 And she again bare his brother Abel.
And Abel was a keeper of sheep, but Cain
was a tiller of the ground.

^a That is, gotten, or acquired.—^b Heb. *Yehovah*.—^c Heb. *a keeper*, ver. 25.
^d 1 John 3: 10, 12, 15. Psal. 127: 3. John 8: 41.—^e ch. 3: 25, & 9: 26.

NOTES ON CHAP. IV.

Verse 1. *I have gotten a man from the Lord.*] Cain קַיִן signifies acquisition: hence Eve says, קָנִיתִי *kaniti*, I have gotten or acquired a man, אֱלֹהֵי יְהוָה *eth Yehovah*, the Lord. It is extremely difficult to ascertain the sense in which Eve used these words, which have been as variously translated as understood. Most expositors think that Eve imagined Cain to be the promised seed, that should bruise the head of the serpent. This exposition really seems too refined for that period. It is very likely that she meant no more than to acknowledge, that it was through God's peculiar blessing that she was enabled to conceive and bring forth a son; and that she had now a well-grounded hope that the race of man should be continued on the earth. Unless she had been under divine inspiration, she could not have called her son (even supposing him to be the promised seed) *Yehovah*; and that she was not under such an influence, her mistake sufficiently proves: for Cain, so far from being the Messiah, was of the wicked one, 1 John iii. 12. We may therefore suppose, that אֱלֹהֵי יְהוָה *eth Yehovah*, THE LORD, is an elliptical form of expression for מֵאֵת יְהוָה *meeth Yehovah*, FROM THE LORD, or through the Divine blessing.

Verse 2. *And she again bare his brother Abel.*] Literally, she added to bear (וַתֵּלֶד יוֹסֵף לְרֵעֶה *ratoseph laledeth*) his brother. From the very face of this account, it appears evident that Cain and Abel were twins. In most cases, where a subject of this kind is introduced in the Holy Scriptures, and the successive births of children of the same parents are noted, the acts of conceiving and bringing forth are mentioned in reference to each child: here, it is not said that she conceived and brought forth Abel, but simply, she added to bring forth Abel his brother; that is, as I understand it, Cain was the first-born; Abel, his twin brother, came next.

Abel was a keeper of sheep] Adam was originally a gardener—Abel a shepherd, and Cain an agriculturist or farmer. These were the three primitive employments; and, I may add, the most rational, and consequently the best calculated to prevent strife and an immoderate love of the world.

Verse 3. *In process of time*] מִקֵּץ יָמִים *mikets yamim*, at the end of days. Some think the anniversary of the creation to be here intended: it is more probable that it means the sabbath on which Adam and his family undoubtedly offered oblations to God, as the divine worship was certainly instituted, and no doubt the sabbath properly observed, in that family. This worship was, in its original institution, very simple. It appears to have consisted of two parts: 1. *Thanksgiving* to God, as the Author and Dispenser of all the bounties of na-

3 And in process of time it came to pass, that Cain brought of the fruit of the ground, an offering unto the LORD.
4 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the LORD had respect unto Abel and to his offering;

^a Heb. *at the end of days*.—^b Numb. 18: 12.—^c Numb. 16: 17. Prov. 3: 9.—^d Heb. *bring* or *go to*.—^e Hebr. 11: 4.

ture; and oblations, indicative of that gratitude. 2. *Piacular sacrifices* to his justice and holiness, implying a conviction of their own sinfulness, confession of transgression, and faith in the promised Deliverer. If we collate the passage here with the Apostle's allusion to it, Heb. xi. 4. we shall see cause to form this conclusion.

Cain brought of the fruit of the ground, an offering] מִנְחָה *minchah*, unto the Lord. The word *minchah* is explained, Lev. ii. 1, &c. to be an offering of fine flower, with oil and frankincense. It was in general a eucharistic, or gratitude offering; and is simply what is implied in the *fruits of the ground* brought by Cain to the Lord, by which he testified his belief in him as the Lord of the universe, and the dispenser of secular blessings.

Verse 4. *Abel, he also brought of the firstlings of his flock*] Dr. Kennicott contends, that the words, *he also brought*, הֵבִיא גַם הוּא *hebia gam hua*, should be translated, Abel brought *IT* also; i. e. a *minchah*, or gratitude offering; and besides this, he brought of the first-born (מִבְּכוֹרוֹת *mibecoroth*) of his flock: and it was by this alone that he acknowledged himself a sinner, and professed faith in the promised Messiah. To this circumstance the Apostle seems evidently to allude, Heb. xi. 4. By FAITH Abel offered πλείονα θυσιῶν a MORE or GREATER sacrifice; not a more excellent (for this is no meaning of the word πλείων) which leads us to infer, according to Dr. Kennicott, that Abel, besides his *minchah*, or gratitude offering, brought also θυσιῶν a victim, to be slain for his sins; and this he chose out of the first-born of his flock, which, in the order of God, was a representation of the Lamb of God that was to take away the sin of the world; and what confirms this exposition more, is the observation of the Apostle—God testifying, τοῖς δαροῖς, with his GIFTS, which certainly shews he brought more than one. According to this interpretation, Cain, the father of Deism, not acknowledging the necessity of a vicarious sacrifice, nor feeling his need of an atonement, according to the dictates of his natural religion, brought a *minchah*, or eucharistic offering, to the God of the universe. Abel, not less grateful for the produce of his fields, and the increase of his flocks, brought a similar offering, and by adding a sacrifice to it, paid a proper regard to the will of God, as far as it had then been revealed, acknowledged himself a sinner, and thus deprecating the Divine displeasure, shewed forth the death of Christ till he came. Thus his offerings were accepted, while those of Cain were rejected; for this, as the Apostle says, was done by FAITH, and therefore he obtained witness that he was righteous, or a justified person, God testifying with his gifts the *thank-offering* and the *sin-offering* by accepting them, that

A.M. cir. 129.
B.C. cir. 3875.

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, ^a and his countenance fell.

6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not ^b be accept-

^a Ch. 31. 2. Num. 16. 15. Isai. 5. 10, 11. Psa. 20. 3.—^b Or, have the excellency. Hebr. 11. 4. Prov. 21. 27. Job 29. 1.—^c Or, suby et unto thee.

faith in the promised seed was the only way in which he could accept the services and offerings of mankind. Dr. Magee in his Discourses on the Atonement, criticises the opinion of Dr. Kennicott, and contends, that there is no ground for the distinction made by the latter, on the words, *He also brought*; and shews that though the mincāh in general signifies an unbloody offering, yet it is also used to express both kinds; and that the mincāh in question is to be understood of the sacrifice then offered by Abel.

Verse 5. *Unto Cain*] As being unconscious of his sinfulness, and consequently unhumbled, *and to his offering*, as not being accompanied, as Abel's was, with a sacrifice for sin, *he had not respect*. He could not, consistently with his holiness and justice, approve of the one, or receive the other. Of the manner in which God testified his approbation we are not informed; it was, probably, as in the case of Elijah, by sending down fire from heaven, and consuming the sacrifice.

Cain was very wroth.] That displeasure which should have been turned against his own unhumbled heart, was turned against his innocent brother, who, though not more highly privileged than he, made a much better use of the advantages which he shared in common with his ungodly and unnatural brother.

Verse 6. *Why art thou wroth?*] This was designed as a gracious warning, and a preventive of the meditated crime.

Verse 7. *If thou dost well*] That which is right in the sight of God, *shalt thou not be accepted?* Does God reject any man who serves him in simplicity and godly sincerity? But if thou dost not well, can wrath and indignation against thy righteous brother save thee from the displeasure under which thou art fallen? On the contrary, have recourse to thy Maker for mercy. לפתח חטאת רכב lapetach chatath robets, a sin-offering lieth at thy door: an animal proper to be offered as an atonement for sin, is now couching at the door of thy fold.

The words חטאת chatath, and חטאה chatah, frequently signify sin; but I have observed more than a hundred places in the Old Testament where they are used for sin-offering, and translated ἀμαρτία by the Septuagint, which is the term the Apostle uses, 2 Cor. v. 21. *He hath made him to be sin, ἀμαρτίαν, A SIN OFFERING for us, who knew no sin.* Cain's fault now, was his not bringing a sin-offering, when his brother brought one; and this neglect and contempt caused his other offering to be rejected. However, God now graciously informs him, that though he had miscarried, his case was not yet desperate, as the means of faith from the promise, &c. were in his power, and a victim proper for a

ed? and if thou doest not well, sin lieth at the door. And ^cunto thee shall be his desire, and thou shalt rule over him.

8 ¶ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and ^d slew him.

A.M. cir. 129.
B.C. cir. 3875.

ch. 3. 16.—^d Job 11. 15. Ps. 21. 3—6. & 55. 21. & 139. 19. Wisd. 10. 3. Matt. 23. 35. 1 John 3. 12. Jude 11.

sin-offering was lying (רִבֵּץ robets, a word used to express the lying down of a quadruped) at the door of his fold. How many sinners perish, not because there is not a Saviour able and willing to save them, but because they will not use that which is within their power. Of such, how true is that word of our Lord, *Ye will not come unto me, that ye might have life!*

Unto thee shall be his desire, &c.] That is, thou shalt ever have the right of primogeniture, and in all things shall thy brother be subject unto thee. These words are not spoken of sin, as many have understood them, but of Abel's submission to Cain as his superior; and the words are spoken to remove Cain's envy.

Verse 8. *Cain talked with Abel his brother*] ויאמר קין vai-yomer kain; and Cain said, &c. Not talked, for this construction the word cannot bear, without great violence to analogy and grammatical accuracy. But why should it be thus translated? Because our translators could not find that any thing was spoken on the occasion, and therefore they ventured to intimate that there was a conversation, indefinitely. In the most correct editions of the Hebrew Bible, there is a small space left here in the text, and a circular mark, which refers to a note in the margin, intimating that *there is a hiatus or deficiency in the verse*. Now, this deficiency is supplied in the principal ancient versions, and in the Samaritan text. In this the supplied words are, LET US WALK OUT INTO THE FIELD. The Syriac has, Let us go to the desert. The Vulgate, egrediamur foras, Let us walk out. The Septuagint, διελθωμεν εις το πεδιον, Let us go out into the field. The two Chaldee Targums have the same reading, so has the Coptic version. This addition is completely lost from every MS. of the Pentateuch now known; and yet it is sufficiently evident, from the Samaritan text, the Samaritan version, the Syriac, Septuagint, and Vulgate, that it was in the most authentic copies of the Hebrew, before, and some time since the Christian Æra. The words may therefore be safely considered as a part of the sacred text, and with them the whole passage reads clear and consistently. "And Cain said unto Abel, his brother, *let us go out into the field*; and it came to pass, when they were in the field, that Cain rose up, &c." The Jerusalem Targum, and the Targum of Jonathan ben Uzziel, pretend to give us the subject of their conversation; as the piece is curious, I shall insert the substance of it, for the sake of those who may not have access to the originals.

"And Cain said unto Hebel, his brother, let us go out into the field; and it came to pass that, when they were in the field, Cain answered and said to Hebel, his brother, I thought that the world was created in mercy, but it is not

A. M. cir. 129. 9 And the LORD said unto Cain, B. C. cir. 375. ^a Where is Abel thy brother? And he said, ^b I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's ^c blood ^d crieth unto me from the ground.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, ^e it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, ^f My punishment is greater than I can bear.

14 ^g Behold, thou hast driven me out this day from the face of the earth; and ^h from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come

^a Ch. 3, 9, 11. Ps. 9, 19. — ^b Job 22, 13, 14. Ps. 10, 13, 14. John 8, 44. — ^c Heb. *bloods*. — ^d Acts 5, 3, 9. Hebr. 12, 24. Jam. 5, 4. Rev. 6, 10. — ^e Or, *More iniquity is greater than that it may be forgiven*. Rev. 16, 9.

— ^f Job 15, 20—24. Prov. 14, 32, & 13, 1. Ps. 143, 7. 2 Thess. 1, 9. — ^g Ps 51, 11.

governed according to the merit of good works, nor is there any judgment, nor a judge, nor shall there be any future state in which good rewards shall be given to the righteous, or punishment executed on the wicked; and now, there is respect of persons in judgment. On what account is it that thy sacrifice has been accepted, and mine not received with complacency? And Hebel answered and said, the world was created in mercy, and it is governed according to the fruit of good works; there is a judge, a future world, and a coming judgment, where good rewards shall be given to the righteous, and the impious punished; and there is no respect of persons in judgment; but because my works were better and more precious than thine, my oblation was received with complacency. And because of these things they contended on the face of the field, and Cain rose up against Hebel his brother, and struck a stone into his forehead, and killed him."

It is here supposed that the first murder committed in the world was the consequence of a religious dispute; however this may have been, millions since have been sacrificed to prejudice, bigotry, and intolerance. Here, certainly, originated the many-headed monster, *religious persecution*: the spirit of the wicked one, in his foll-wers, impels them to afflict and destroy all those who are partakers of the Spirit of God. Every persecutor is a legitimate son of the *old murderer*. This is the first triumph of Satan; it is not merely a death that he has introduced, but a *violent* one, as the first fruits of sin. It is not the death of an *ordinary* person; but of the most *holy man* then in being: it is not brought about by the *providence* of God, or by a gradual failure and destruction of the earthly fabric, but by a violent separation of body and soul: it is not done by a *common enemy*, from whom nothing better could be expected, but by the hand of a *brother*: and for no other reason, but, because the object of his envy was more righteous than himself. Alas! how exceeding sinful does sin appear in its first manifestation!

Verse 10. *The voice of thy brother's blood*] It is probable that Cain, having killed his brother, dug a hole and buried him in the earth, hoping thereby to prevent the murder from being known; and that this is what is designed in the words, *thy brother's blood crieth unto me FROM THE GROUND, which hath opened her mouth to receive it from thy hand*. Some think that by the voice of thy brother's blood, the cries of Abel's widow and children are to be understood; as it is

very probable that he was *father of a family*; indeed his occupation and sacrifices seem to render this probable; and probability is all we can expect on such a subject. God represents these as calling aloud for the punishment of the murderer; and it is evident that Cain expected to fall by the hands of some person who, from his *consanguinity*, had the right of the avenger of blood; for now that the murder is found out, he expects to suffer death for it. See ver. 14.

Verse 12. *A fugitive and a vagabond shalt thou be*] Thou shalt be expelled from the presence of God, and from thy family connexions, and shalt have no fixed *secure* residence in any place. The Septuagint render this στενωπ και τρεμωσιν *thou shalt be groaning and trembling upon the earth*; the horror of thy crime shall ever haunt thee, and thou shalt never have any well grounded hope that God will remit the punishment thou deservest. No state out of endless perdition can be considered more awful than this.

Verse 13. *My punishment is greater than I can bear.*] The margin reads, *mine iniquity is greater than that it may be forgiven*. The original words גדול עני מנסי גאדול *Gadol ānoni mineso* may be translated, *Is my crime too great to be forgiven?* Words which we may presume he uttered on the verge of black despair. It is most probable that ען *āron*, signifies rather the *crime* than the *punishment*. In this sense it is used, Lev. xxvi. 41, 43. 1 Sam. xxviii. 10. 2 Kings vii. 9. and נסא *nasa*, signifies to remit or forgive. The *marginal* reading is, therefore, to be preferred to that in the text.

Verse 14. *Behold thou hast driven me out*] In verses 11, 12, God states two parts of Cain's punishment:—1. The ground was cursed, so that it was not to yield any adequate recompence for his most careful tillage. 2. He was to be a fugitive and a vagabond, having no place in which he could dwell with comfort or security. To these Cain himself adds others. 1. His being hidden from the face of God: which appears to signify his being expelled from that *particular place* where God had manifested his presence, in or contiguous to Paradise; where our first parents resorted as to an oracle; and where they offered their daily adorations. So, in verse 16, it is said, *Cain went out from the presence of the Lord*, and was not permitted any more to associate with the family in acts of religious worship. 2. The continual apprehension of being slain, as all the inhabitants of the earth were at that time of the *same family*, the parents themselves still alive.

A. M. cir. 129.
B. C. cir. 3875.

to pass, ^a *that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him ^b sevenfold. And the LORD ^c set a mark upon Cain, lest any finding him should kill him.

^a Ch. 9. 6. Numb. 35. 19, 21, 27. — ^b Ps. 79. 12. — ^c Ezek. 9. 4, 6. —
^a 2 Kings 13. 23, & 24. 20. Jer. 23. 59. & 52. 3.

and each having a right to kill this murderer of his relative. Add to all this—3. The terrors of a guilty conscience, his awful apprehension of God's judgments, and of being everlastingly banished from the beatific vision. To this part of the punishment of Cain St. Paul probably alludes, 2 Thess. i. 9. *Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power.* The words are so similar, that we can scarcely doubt of the allusion.

Verse 15. *The Lord set a mark upon Cain*] What this mark was, has given rise to a number of frivolously curious conjectures. Dr. Shuckford collects the most remarkable; some say he was *paralytic*: this seems to have arisen from the version of the Septuagint, *γενων και τρεμων εσσι*, *groaning and trembling shalt thou be*. The Targum of Jonathan ben Uzziel says, the sign was from the great and precious name, probably one of the letters of the word *יהוה* *Yehovah*. The author of an Arabic Catena in the Bodleian Library says, "A sword could not pierce him; fire could not burn him; water could not drown him; the air could not blast him; nor could thunder or lightning strike him." The author of Bereshith Rabba, a Comment on Genesis, says the mark was a circle of the Sun rising upon him. Abravanel says the sign was Abel's dog, which constantly accompanied him. Some of the Doctors in the Talmud say that it was the letter *ת* *tau* marked on his forehead, which signified his contrition, as it is the first letter in the word *תשובה* *teshubeh*, repentance. Rabbi Joseph, wiser than all the rest, says it was a long horn growing out of his forehead!

Dr. Shuckford farther observes, that the Hebrew word *אֹת* *oth*, which we translate *a mark*, signifies *a sign* or *token*. Thus, Gen. ix. 13. The bow was to be *לֹאֶת* *leoth*, for *a sign* or *token*, that the word should not be destroyed: therefore the words, *And the Lord set a mark upon Cain*, should be translated, *And the Lord appointed to Cain a token or sign*, to convince him that no person should be permitted to slay him. To have *marked* him, would have been the most likely way to have brought all the evils he dreaded upon him: therefore the Lord gave him some miraculous sign or token, that he should not be slain, to the end that he should not despair, but having time to repent, might return to a gracious God and find mercy. Notwithstanding the allusion which I suppose St. Paul to have made to the punishment of Cain, some think that he did repent and find mercy. I can only say, *this was possible*. Most people who read this account wonder why Cain should dread being killed, when it does not appear to them that there were any inhabitants on the earth at that

16 And Cain ^d went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

A. M. cir. 129.
B. C. cir. 3875.

17 ¶ And Cain knew his wife: and she conceived, and bare ^e Enoch: and he builded a city, ^f and called the name of the city, after the name of his son, Enoch.

^e Heb. *Chanoch*. ch. 5. 18, 22. — ^f Ps. 49. 11. 2 Sam. 18. 18.

time besides himself and his parents. To correct this mistake, let it be observed that the death of Abel took place in the one hundred and twenty-eighth or one hundred and twenty-ninth year of the world. Now, "Supposing Adam and Eve to have had no other sons than Cain and Abel in the year of the world one hundred and twenty-eight, yet as they had daughters married to these sons, their descendants would make a considerable figure on the earth. Supposing them to have been married in the *nineteenth* year of the world, they might easily have had each eight children, some males and some females, in the twenty fifth year. In the fiftieth year there might proceed from them in a direct line sixty-four persons; in the seventy-fourth year there would be five hundred seventy-two; in the ninety-eighth year, four thousand and ninety-six; in the one hundred and twenty-second they would amount to thirty-two thousand seven hundred and sixty-eight: if to these, we add the other children descended from Cain and Abel, their children, and their children's children, we shall have in the aforesaid one hundred and twenty-eight years, *four hundred and twenty-one thousand one hundred and sixty-four* men capable of generation; without reckoning the women either old or young, or such as are under the age of seventeen." See Dodd.

But this calculation may be disputed, because there is no evidence that the antediluvian Patriarchs began to have children before they were *sixty-five* years of age. Now, supposing that Adam at one hundred and thirty years of age, had one hundred and thirty children, which is quite possible, and each of these a child at sixty-five years of age, and one in each successive year, the whole, in the *one hundred and thirtieth* year of the world would amount to *one thousand two hundred and nineteen* persons; a number sufficient to found several villages, and to excite the apprehensions under which Cain appeared at this time to labour.

Verse 16. *The land of Nod*] As *נוד* *nod*, signifies the same as *נָד* *nad*, a *vagabond*, some think this verse should be rendered *And Cain went out from the presence of the Lord, from the east of Eden, and dwelt a vagabond on the earth*: thus the curse pronounced on him, verse 12, was accomplished.

Verse 17. *She—bare Enoch*] As *חֲנֹךְ* *chanac*, signifies *instructed*, *dedicated*, or *initiated*, and especially in sacred things, it may be considered some proof of Cain's repentance, that he appears to have dedicated this son to God, who, in his father's stead, might minister in the sacerdotal office, from which Cain, by his crime, was for ever excluded.

Verse 19. *Lamech took—two wives*] He was the first who

A.M. cir. 194.
P.C. cir. 310.

18 And unto Enoch was born Irad: and Irad begat Methujahel: and Methujahel begat Methusael: and Methusael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabel: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he

^a Heb. *Lamech* ch. 5. 21. & 36. 2. & 2. 18, 24. — ^b Jer. 35. 9, 10. Heb. 11. 2. Rom. 1. 11, 12. — ^c Heb. *whither*. Exod. 25. 3. 2 Chron. 2. 7. —

lured to reverse the order of God by introducing polygamy; and from him it has been retained, practised, and defended to the present day.

Verse 20. *Jabal—was the father*] The inventor or teacher, for so the word is understood, 1 Sam. x. 12. He was the first who invented tent-making, and the breeding and managing of cattle; or, he was, in these respects, the most eminent in that time. Though Abel was a shepherd, it is not likely he was such on an extensive scale.

Verse 21. *Jubal—the father*] i. e. the inventor of musical instruments, such as the כנור *kinnor*, which we translate harp, and the עוגב *ugab*, which we render organ: it is very likely that both words are generic, the former including under it all stringed instruments, and the latter all wind instruments.

Verse 22. *Tubal-cain*] The first smith on record, who taught how to make warlike instruments, and domestic utensils out of brass and iron. Agricultural implements must have been in use long before, for Cain was a tiller of the ground, and so was Adam, and they could not have cultivated the ground without spades, hooks, &c. Some of these arts were useless to man while innocent and upright; but after his fall, they became necessary. Thus is the saying verified: *God made man upright, but they have sought out many inventions.* As the power to get wealth is from God, so also is the invention of useful arts.

M. De Lavour, in his *Conférence de la Fable avec l'Histoire Sainte*, supposes that the Greeks and Romans took their smith-god *Vulcan*, from Tubal-cain, the son of Lamech. The probability of this will appear—1. From the name, which by the omission of the *Tu* and turning the *b* into *v*, a change frequently made among the Hebrews, Greeks, and Romans, makes *Vulcan* or *Vulcan*. 2. From his occupation, he was an artificer, a master smith in brass and iron. 3. He thinks this farther probable from the names and sounds in this verse. The melting metals in the fire, and hammering them, bears a near resemblance to the hissing sound of צללה *tsillah*, the mother of Tubal-cain; and צלל *tsalal*, signifies to tinkle or make a sound like a bell, 1 Sam. iii. 11. 2 Kings xxi. 12. 4. *Vulcan* is said to have been lame: M. De Lavour thinks that this notion was taken from the noun צלע *tseli*, which signifies a halting or lameness. 5. *Vulcan* had to wife *Venus* the goddess of beauty: *Naamah*, the sister of Tubal-cain, he thinks may have given rise to this part of the fable, as her

was the father of all such as handle the harp and organ.

A.M. cir. 500.
B.C. cir. 3501.

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt:

^a Or, *I would slay a man in my wound*, &c. ch. 19. 6. — ^c Or, *vengeance*.

name in Hebrew, signifies *beautiful* or *gracious*. 6. *Vulcan* is reported to have been jealous of his wife, and to have forged nets in which he took Mars and her, and exposed them to the view of the whole celestial court: this idea he thinks was derived from the literal import of the name *Tubal-cain*; תבול *tebel*, signifies an incestuous mixture of relatives, Lev. xx. 12. and קנא *kana*, to burn with jealousy; from these and concomitant circumstances the case of the detected adultery of Mars and Venus might be easily deduced. He is of opinion that a tradition of this kind might have readily found its way from the Egyptians to the Greeks, as the former had frequent intercourse with the Hebrews.

Of *Naamah* nothing more is spoken in the Scriptures; but the Targum of Jonathan ben Uzziel, makes her the inventrix of funeral songs and lamentations. R. S. Jarchi says she was the wife of Noah, and quotes *Beresith Rabba* in support of the opinion. Some of the Jewish Doctors say her name is recorded in Scripture, because she was an upright and chaste woman; but others affirm that the whole world wandered after her; and that of her, evil spirits were born into the world. This latter opinion gives some countenance to that of M. De Lavour.

Verse 23. *And Lamech said unto his wives*] The speech of Lamech to his wives is in hemistichs in the original, and consequently as nothing of this kind occurs before this time, it is very probably the *oldest piece of poetry in the world*. The following is, as nearly as possible, a literal translation:

“ And Lamech said unto his wives,
Adah and Tsillah, hear ye my voice:
Wives of Lamech hearken to my speech:
For I have slain a man for wounding me;
And a young man for having bruised me.
If Cain shall be avenged seven-fold,
Also Lamech seventy and seven.”

It is supposed that Lamech had slain a man in his own defence, and that his wives being alarmed lest the kindred of the deceased should seek his life in return, to quiet their fears he makes this speech, in which he endeavours to prove that there was no room for fear on this account, for if the slayer of the wilful murderer, Cain, should suffer a seven-fold punishment, surely he who should kill Lamech for having slain a man in self-defence, might expect a seventy-seven-fold punishment.

A. M. cir. 800.

B. C. cir. 3204.

sevenfold.

A. M. 130.

B. C. 3374.

^b called his name ^c Seth^d: For God, said she,

24 ^a If Cain shall be avenged sevenfold, truly Lamech seventy and

25 ¶ And Adam knew his wife again; and she bare a son, and

hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, ^e to him also there was born a son; and he called his name ^f Enos: then began men ^g to call upon the name of the LORD ^h.

A. M. 130.

B. C. 3374.

A. M. 235.

B. C. 3769.

^a Ver. 15 — ^b ch. 5. 3. — ^c Heb. *Sheth* — ^d That is, appointed, or put — ^e ch. 5. 6. — ^f Heb. *Enosh*. — ^g Or, to call themselves by the name of the LORD. — ^h 1 Kings 13. 21. Ps. 116. 17. Isai. 44. 5. & 48. 1. &

63. 19. Joel 2. 32. Zeph. 3. 9. Acts 11. 26. Rom. 10. 13. 1 Cor. 1. 2. Eph. 3. 14, 15.

This speech is very dark, and has given rise to a great variety of very strange conjectures. Dr. Shuckford supposes there is an ellipsis of some preceding speech or circumstance, which, if known, would cast light on the subject. In the antediluvian times, the nearest akin to a murdered person had a right to revenge his death, by taking away the life of the murderer. This, as we have already seen, appears to have contributed not a little to Cain's horror, verse 14. Now, we may suppose that the descendants of Cain were in continual alarms, lest some of the other family should attempt to avenge the death of Abel on them, as they were not permitted to do it on Cain; and that, in order to dismiss those fears, Lamech, the seventh descendant from Adam, spoke to this effect to his wives: "Why should you render yourselves miserable by such ill-founded fears? We have slain no person: we have not done the least wrong to our brethren of the other family: surely then reason should dictate to you, that they have no right to injure us. It is true that Cain, one of our ancestors, killed his brother Abel; but God, willing to pardon his sin, and give him space to repent, threatened to punish those with a seven-fold punishment who should dare to kill him. If this be so, then those who should have the boldness to kill any of us who are innocent, may expect a punishment still more rigorous. For if Cain should be avenged seven-fold on the person who should slay him, surely Lamech or any of his innocent family should be avenged seventy-seven-fold on those who should injure them." The Targums give nearly the same meaning, and it makes a good sense; but who can say it is the true sense? If the words be read interrogatively, as they certainly may, the sense will be much clearer, and some of the difficulties will be removed:

"Have I slain a man, that I should be wounded?
Or a young man, that I should be bruised?"

but even this still supposes some previous reason or conversation. I shall not trouble my readers with a ridiculous Jewish fable, followed by St. Jerom, of Lamech having killed Cain by accident, &c. and after what I have already said, I must leave the passage—I fear, among those which are inscrutable.

Verse 25. God—*hath appointed me another seed instead of Abel*] Eve must have received, on this occasion, some divine communication, else how could she have known that this son was appointed in the place of Abel, to continue that holy line by which the Messiah was to come? From this we see, that the line of the Messiah was determined from the beginning; and that it was not first fixed in the days of Abraham, for the promise was then only renewed; and that branch of his family

designated by which the sacred line was to be continued. And it is worthy of remark, that Seth's posterity *alone* continued after the flood, when all the other families of the earth were destroyed, Noah being the tenth descendant from Adam through Seth.

Though all these persons are mentioned in the following chapter, I shall produce them here in the order of their succession:—1. Adam; 2. Seth; 3. Enos; 4. Cainan; 5. Mahalaleel; 6. Jared; 7. Enoch; 8. Methuselah; 9. Lamech, (the second); 10. Noah. In order to keep this line distinct, we find particular care was taken, that where there were two or more sons in a family, the one through whom God particularly designed to bring his Son into the world was, by some especial providence, pointed out. Thus, in the family of Adam, Seth was chosen; in the family of Noah, Shem; in the family of Abraham, Isaac; and in the family of David, Solomon and Nathan. All these things God watched over by an especial providence from the beginning, that, when Jesus Christ should come, it might be clearly seen, that he came by the promise, through grace, and not by nature.

Verse 26. *Then began men to call on the name of the Lord.*] The marginal reading is, *Then began men to call themselves by the name of the Lord*: which words are supposed to signify, that in the time of Enos, the true followers of God began to distinguish themselves, and to be distinguished by others, by the appellation of *Sons of God*; those of the other branch of Adam's family, among whom the divine worship was not observed, being distinguished by the name, *Children of Men*. It must not be dissembled, that many eminent men have contended that *החל* *huchal*, which we translate *began*, should be rendered *began profanely*, or *then profanation began*; and from this time they date the origin of Idolatry. Most of the Jewish Doctors were of this opinion, and Maimonides has discussed it at some length in his Treatise on Idolatry: as this piece is curious, and gives the most probable account of the origin and progress of Idolatry, I shall insert it here.

"In the days of Enos the sons of Adam erred with great error, and the counsel of the wise men of that age became brutish, and Enos himself was (one) of them that erred; and their error was this: They said, forasmuch as God hath created these stars and spheres to govern the world, and set them on high, and imparted honour unto them, and they are ministers that minister before him; it is meet that men should laud, and glorify, and give them honour. For this is the will of God, that we magnify and honour whomsoever he magnifieth and honoureth: even as a king would have them honoured that stand before him, and this is the honour of the king himself. When this thing was come up into their hearts,

they began to build temples unto the stars, and to offer sacrifice unto them, and to laud and glorify them with words, and to worship before them, that they might, in their evil opinion, obtain favour of the Creator. And this was the root of Idolatry, &c. And, in process of time, there stood up false Prophets among the sons of Adam, which said that God had commanded and said unto them, worship such a star, or all the stars, and do sacrifice unto them thus and thus; and build a temple for it, and make an image of it, that all the people, women, and children may worship it; and the false prophet shewed them the image which he had feigned out of his own heart, and said it was the image of such a star, which was made known unto him by prophecy. And they began after this manner, to make images in temples, and under trees, and on tops of mountains and hills, and assembled together and worshipped them, &c. And this thing was spread through all the world, to serve images with services different one from another, and to sacrifice unto and worship them. So, in process of time, the glorious and fearful name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people on the earth that knew ought, save images of wood and stone, and temples of stone, which they had been trained up from their childhood to worship and serve, and to swear by their names. And the wise men that were among them, as the priests and such like, thought there was no God, save the stars and spheres, for whose sake, and in whose likeness, they had made these images: but as for the Rock everlasting, there was no man that acknowledged him, or knew him, save a few persons in the world, as Enoch, Methuselah, Noah, Shem, and Heber. And in this way did the world walk and converse, till that pillar of the world, Abraham, our Father, was born." *Maim. in Mishn. & Ainsworth in loco.*

1. We see here the vast importance of worshipping God according to his own mind: no sincerity, no uprightness of intention can atone for the neglect of positive commands delivered in divine Revelation when this Revelation is known. He who will bring an eucharistic offering instead of a sacrifice, while a sin-offering lieth at the door, as he copies Cain's conduct, he may expect to be treated in the same manner. Reader, remember that thou hast an entrance unto the Holiest through the veil, that is to say *his flesh*; and those who come in this way, God will in no wise cast out.

2. We see the horrible nature of envy, its eye is evil, merely because God is good; it easily begets hatred; hatred, deep settled malice; and malice, murder! Watch against the first appearance of this most destructive passion, the prime characteristic of which is to seek the destruction of the object of its malevolence, and finally to ruin its possessor.

3. Be thankful to God that, as weakness increased and wants became multiplied, God enabled man to find out useful inventions, so as to lessen excessive labour, and provide every thing indispensably necessary for the support of life. He who carefully attends to the dictates of honest sober industry, is never likely to perish for lack of the necessaries of life.

4. As the followers of God, at this early period, found it indispensably necessary to separate themselves from all those who were irreligious and profane, and to make a public profession of their attachment to the truth; so it should be now. There are still men of profane minds, whose spirit and conduct are destructive to godliness; and in reference to such, the permanent order of God is, *come out from among them, touch not the unclean thing, and I will receive you.* He who is not determined to be a Christian, at all events, is not far from being an Infidel. Those only who confess Christ among men, shall be acknowledged before his Father, and the angels of God.

CHAPTER V.

A recapitulation of the account of the creation of man, 1, 2; and of the birth of Seth, 3. Genealogy of the ten Antediluvian Patriarchs, 3—31. Enoch's extraordinary piety, 22; his translation to heaven without seeing death, 24. The birth of Noah, and the reason of his name, 29; his age at the birth of Japheth, 32.

A. M. 1.
B. C. 4004.

THIS is the ^a book of the generations of Adam. In the day

that God created man, in ^bthe likeness of God made he him;

A. M. 1.
B. C. 4004.

^a 1 Chron. 1. 1. Mat. 1. 1. Luke 3. 36, 38.

^b Ch. 1. 26. Wisd. 2. 23. Eph. 4. 24. Col. 3. 10.

NOTES ON CHAP. V.

Verse 1. *The book of the generations*] *סֵפֶר* *sepher* in Hebrew, which we generally translate *book*, signifies a *register*, an *account*, any kind of writing, even a *letter* such as the bill of divorce. Here it means, the *account* or *register* of the *generations of Adam*, or his descendants, to the five hundredth year of the life of Noah.

In the likeness of God made he him] This account is

again introduced, to keep man in remembrance of the heights of glory whence he had fallen; and to prove to him that the miseries and death consequent on his present state, were produced by his transgression, and did not flow from his original state. For, as he was created in the image of God, he was created free from natural and moral evil. As the *deaths* of the Patriarchs are now to be mentioned, it was necessary to introduce them by this observation, in order to justify the ways of God to man.

A. M. 1. 2^a Male and female created he
B. C. 4004. them; and blessed them, and called
their name Adam, in the day when they were
created.

A. M. 130. 3 And Adam lived an hundred and
B. C. 3874. thirty years, and begat a son in his
own likeness, after his image; and ^b called his
name Seth:

4^c And the days of Adam after he had begot-
ten Seth, were eight hundred years: ^d and he
begat sons and daughters:

A. M. 950. 5 And all the days that Adam lived
B. C. 3074. were nine hundred and thirty years:
^e and he died.

A. M. 285 6 ¶ And Seth lived an hundred and
B. C. 3769. five years, and ^f begat Enos:

7 And Seth lived after he begat
Enos eight hundred and seven years,
and begat sons and daughters:

8 And all the days of Seth were
nine hundred and twelve years: and
he died.

9 ¶ And Enos lived ninety years,
and begat ^g Cainan:

10 And Enos lived after he begat Cainan eight
hundred and fifteen years, and begat sons and
daughters:

11 And all the days of Enos were
nine hundred and five years: and he
died.

12 ¶ And Cainan lived seventy
years, and begat ^h Mahalaleel:

^a Ch. 1. 27. — ^b ch. 4. 25. — ^c 1 Chron. 1. 1, &c. — ^d ch. 1. 23. — ^e ch.
3. 19. Hebr. 9. 27. — ^f ch. 4. 26.

^g Heb. Kenan. — ^h Gr. Maleleel.

Verse 3. *And Adam lived an hundred and thirty years, &c.*]
The Scripture Chronology, especially in the ages of some of
the *ante* and *post diluvian* Patriarchs, has exceedingly puzzled
chronologists, critics, and divines. The printed Hebrew
text, the Samaritan, the Septuagint, and Josephus, are all

different, and have their respective vouchers and defenders.
The following tables of the genealogies of the Patriarchs
before and *after* the flood, according to the Hebrew, Sa-
maritan, and Septuagint, will at once exhibit the discord-
ances.

| ANTEDILUVIAN PATRIARCHS LIVED BEFORE
THEIR SON'S BIRTH. | | | | | POSTDILUVIAN PATRIARCHS LIVED BEFORE
THEIR SON'S BIRTH. | | | | |
|---|------------|---------|----------|----------|--|---------------------------------|---------|----------|----------|
| | | Hebrew. | Samarit. | Septuag. | | | Hebrew. | Samarit. | Septuag. |
| Adam, | Gen. v. 3. | 130 | 130 | 230 | Shem begot Arphaxad | } after the flood, Gen. xi. 10. | 2 | 2 | 2 |
| Seth, | — 6. | 105 | 105 | 205 | Arphaxad, Gen. xi. 12. | | | | |
| Enos, | — 9. | 90 | 90 | 190 | Cainan (2d) mentioned | | | | |
| Cainan, | — 12. | 70 | 70 | 170 | only by the LXX & | } Luke iii. 36. | 0 | 0 | 130 |
| Mabalaleel, | — 15. | 65 | 65 | 165 | Salah, Gen. xi. 14. | | | | |
| Jared, | — 18. | 162 | 62 | 162 | Eber, | — 16. | 30 | 130 | 130 |
| Enoch, | — 2 1. | 65 | 65 | 165 | Peleg, | — 18. | 34 | 134 | 134 |
| Methuselah, | — 25. | 187 | 67 | 167 | Reu, | — 20. | 30 | 130 | 130 |
| Lamech, | — 23. | 182 | 5 3 | 188 | Serug, | — 22. | 32 | 132 | 132 |
| Noah, at the } flood, } Gen. vii. 6. | | 600 | 600 | 600 | Nahor, | — 24. | 30 | 130 | 130 |
| Total before the flood, | | 1656 | 1307 | 2242* | Terah, | — 26. | 29 | 79 | 179 |
| In this first period, the sum in Josephus is 2256, which is also adopted by Dr. Hales in his <i>New Analysis of Chronology.</i> | | | | | Total to the 70th year } of Terah. | | 70 | 70 | 70 |
| | | | | | | | 292 | 942 | 1172* |
| | | | | | In this second period, the sum in Josephus is 1002. | | | | |

* The Septuagint account of the ages of the *antediluvian* and *postdiluvian* Patriarchs in the above tables, is taken from the VATICAN copy: but if we follow the ALEXANDRIAN MS. we shall have, in the *first* period, the whole sum of 2262 instead of 2242: and, in the *second* period, 1072 instead of 1172. On this subject the different MSS. of the Septuagint abound with various readings.

A. M. 95
B. C. 501.

13 And Cainan lived after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters:

A. M. 139.
B. C. 599.

14 And all the days of Cainan were nine hundred and ten years: and he died.

A. M. 169.
B. C. 541.

15 ¶ And Mahalaleel lived sixty and five years, and begat ^a Jared:

16 And Mahalaleel lived after he begat Jared, eight hundred and thirty years, and begat sons and daughters:

A. M. 170.
B. C. 540.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

A. M. 62.
B. C. 532.

18 ¶ And Jared lived an hundred sixty and two years, and he begat ^b Enoch:

19 And Jared lived after he begat Enoch, eight hundred years, and begat sons and daughters:

A. M. 112.
B. C. 282.

20 And all the days of Jared were nine hundred sixty and two years: and he died.

A. M. 667.
B. C. 337.

21 ¶ And Enoch lived sixty and five years, and begat ^c Methuselah:

22 And Enoch ^d walked with God after he begat Methuselah, three hundred years, and begat sons and daughters:

^a Heb. Jared. — ^b Jude 14. 15 — ^c Gr. Mathusala — ^d ch. 6. 9. & 17. 1. & 24. 10.

2 Kings 4. 3. Ps. 16. 8. & 118. 9. & 138. 1. Mic. 6. 3. Mal. 2. 6.

For much satisfactory information on this subject, I must refer to *A New Analysis of Chronology*, by the Rev. William Hales, D. D. 4to. 3 vols. Lond. 1809.

And Adam begat a son in his own likeness, after his image, words nearly the same with those, ch. i. 26. *Let us make man in our image, after our likeness.* What this *image and likeness* of God were, we have already seen; and we may rest assured, that the *same* image and likeness are not meant here. The *body* of Adam was created provisionally immortal: i. e. while he continued obedient, he could not die; but his obedience was voluntary, and his state, a probationary one. The *soul* of Adam was created in the moral image of God, in *knowledge, righteousness, and true holiness*. He had now sinned, and consequently had *lost* this moral resemblance to his Maker; he had also become *mortal*, through his breach of the law. His image and likeness were therefore widely different at *this time* from what they were *before*; and his begetting children in this image and likeness, plainly implies that they were imperfect like himself, mortal like himself, sinful and corrupt like himself. For it is impossible, that he, being impure, fallen from the Divine image, could beget a pure and holy off-spring, unless we could suppose it possible that a *bitter* fountain could send forth *sweet* waters; or that a *cause* could produce *effects* totally dissimilar from itself. What is said here of Seth, might have been said of all the other children of Adam, as they were all begotten after his fall; but the sacred writer has thought proper to mark it only in this instance.

Verse 22. *And Enoch walked with God—three hundred years*] There are several things worthy of our most particular notice in this account:—1. The *name* of this patriarch: *Enoch*, from עֲנוֹךְ *chanac*, which signifies to *instruct*, to *initiate*, to *dedicate*. From his subsequent conduct we are authorized to believe he was early *instructed* in the things of God, *initiated* in the worship of his Maker, and *dedicated* to his service. By these means, under the influence of the divine Spirit, which will ever attend pious parental instructions, his mind got that sacred bias, which led him to act a part so distinguished through the course of a long life.

2. His religious conduct. *He walked with God*; עָנָה יְהוָה

yithalec, he set himself to walk, he was *fixedly purposed*, and *determined* to live to God. Those who are acquainted with the original, will at once see that it has this force. A verb in the conjugation called *yithpael* signifies a reciprocal act, that which a man does upon himself: here we may consider Enoch receiving a pious education, and the divine influence through it; in consequence of which he determines to be a worker with God, and therefore takes up the resolution to walk with his Maker, that he might not receive the grace of God in vain.

3. The *circumstances* in which he was placed. He was a patriarch, the king, the priest, and the prophet of a numerous family; to whom he was to administer justice, among whom he was to perform all the rites and ceremonies of religion, and teach, both by precept and example, the way of truth and righteousness. Add to this, he was a *married man*, he had a numerous family of his own, independently of the collateral branches over which he was obliged, as *patriarch*, to preside; *he walked three hundred years with God, and begat sons and daughters*: therefore, *marriage* is no hindrance even to the perfection of piety, much less inconsistent with it, as some have injudiciously taught.

4. The astonishing *height of piety* to which he had arrived: being cleansed from all filthiness of the flesh and of the spirit, and having perfected holiness in the fear of God, we find not only his soul but his body purified, so that without being obliged to visit the empire of death, he was capable of immediate translation to the paradise of God. There are few cases of this kind on record; but probably there might be more, many more, were the followers of God more faithful to the grace they receive.

5. Enoch attained this state of religious and spiritual excellence in a time when, comparatively speaking, there were few helps, and *no written revelation*. Here then, we cannot but see and admire how mighty the grace of God is, and what wonders it works in the behalf of those who are faithful; who *set themselves to walk with God*. It is not the want of grace, nor of the means of grace, that is the cause of the decay of this primitive piety; but the want of faithfulness in those who have the light, and yet will not walk as children of the light.

A. M. 987. 23 And all the days of Enoch were
B. C. 3017. three hundred sixty and five years :

24 And ^a Enoch walked with God : and he
was not ; for God took him.

A. M. 874. 25 ¶ And Methuselah lived a hun-
B. C. 3130. dred eighty and seven years, and be-
gat ^b Lamech :

26 And Methuselah lived after he begat La-
mech, seven hundred eighty and two years, and
begat sons and daughters :

A. M. 1656. 27 And all the days of Methuselah
B. C. 2348. were nine hundred sixty and nine
years : and he died.

A. M. 1056. 28 ¶ And Lamech lived a hundred
B. C. 2948. eighty and two years, and begat a son :

A. M. 1056. 29 And he called his name ^c Noah ^d,
B. C. 2948. saying, This *same* shall comfort us
concerning our work and toil of our hands,
because of the ground ^e which the LORD hath
cursed.

30 And Lamech lived after he begat Noah five
hundred ninety and five years, and begat sons
and daughters :

A. M. 1651. 31 And all the days of Lamech
B. C. 2353. were seven hundred seventy and se-
ven years : and he died.

A. M. 1556. 32 ¶ And Noah was five hundred
B. C. 2448. years old : and Noah begat ^f Shem,
Ham, ^g and Japheth.

^a 2 Kings 2. 11. Ecclus. 41. 16. & 49. 14. Hebr. 11. 5. — ^b Heb. Lamech.
^c Gr. Noe. Luke 3. 36. Hebr. 11. 7. 1 Pet. 3. 20.

^d That is, rest, or, comfort. — ^e ch. 3. 17. & 4. 11. — ^f ch. 6. 10. —
^g ch. 10. 21.

6. If the grace of God could work such a mighty change in those primitive times, when life and immortality were not brought to light by the gospel; what may we not expect in these times in which the Son of God tabernacles among men; in which he gives his holy Spirit to them who ask him; in which all things are possible to him who believes? No man can prove that Enoch had greater spiritual advantages than any of the other Patriarchs, though it seems pretty evident, that he made a better use of those that were common to all, than any of the rest did: and it would be absurd to say, that he had greater spiritual helps and advantages than Christians can now expect; for he lived under a dispensation much less perfect than that of the LAW, and yet the Law itself was only the shadow of the glorious substance of gospel blessings and gospel privileges.

7. It is said that Enoch not only walked with God, setting him always before his eyes, beginning, continuing, and ending every work to his glory, but also, that he pleased God, and had the testimony that he did please God, Heb. xi. 5. Hence we learn, that it was then possible to live so as not to offend God; consequently so as not to commit sin against him; and to have the continual evidence or testimony that all that a man did and purposed was pleasing in the sight of Him who searches the heart, and by whom devices are weighed; and if it was possible then, it is surely, through the same grace, possible now, for God, and Christ, and faith are still the same.

Verse 27. The days of Methuselah were nine hundred sixty and nine years] This is the longest life mentioned in Scripture, and probably the longest ever lived; but we have not authority to say positively, that it was the longest. Before the flood, and before artificial refinements were much known and cultivated, the life of man was greatly protracted; and yet, of him who lived within thirty-one years of a thousand, it is said, he died: and the longest life is but as a moment when it is past. Though life is uncertain, precarious, and full of natural evils, yet it is a blessing in all its periods, if devoted to the glory of God, and the interests of the soul: for, while it lasts,

we may acquaint ourselves with God, and be at peace, and thereby good shall come unto us, Job xxii. 21.

Verse 29. This same shall comfort us] This is an allusion, as some think, to the name of Noah, which they derive from נח nacham, to comfort: but it is much more likely that it comes from נח nach, or נח nuach, to rest, to settle, &c. And what is more comfortable than rest, after toil and labour? These words seem to have been spoken prophetically concerning Noah, who built the ark for the preservation of the human race, and who seems to have been a typical person; for when he offered his sacrifice after the drying up of the waters, it is said, "God smelled a savour of REST, and said he would not curse the ground any more for man's sake." Gen. viii. 21. And from that time, the earth seems to have had, upon an average, the same degree of fertility; and the life of man, in a few generations after, was settled in the mean, at threescore years and ten. See chap. ix. 3.

Verse 32. Noah begat Shem, Ham, and Japheth.] From ch. x. 21. 1 Chron. i. 5, &c. we learn that Japheth was the eldest son of Noah, but Shem is mentioned first, because it was from him, in a direct line, that the Messiah came. Ham was certainly the youngest of Noah's sons, and, from what we read, ch. ix. 22. the worst of them; and how he comes to be mentioned out of his natural order, is not easy to be accounted for. When the Scriptures design to mark precedence, though the subject be a younger son, or brother, he is always mentioned first: so Jacob is named before Esau, his elder brother; and Ephraim before Manasses. See ch. xxviii. 5. xlviii. 20.

Among many important things presented to our view in this chapter, several of which have been already noticed, we may observe, that of all the antediluvian Patriarchs, Enoch, who was probably the best man, was the shortest time upon earth: his years were exactly as the days in a solar revolution, viz. three hundred and sixty-five; and, like the sun, he fulfilled a glorious course, shining more and more unto the perfect day, and was taken when in his meridian splendor, to shine like the sun in the kingdom of his Father for ever.

From computation it appears—1. That Adam lived to see Lamech the ninth generation, in the fifty-sixth year of whose life he died; and as he was the first who lived, and the first that sinned, so he was the first who tasted death in a natural way: Abel's was not a natural but a violent death. 2. That Enoch was taken away next after Adam; seven Patriarchs remaining witnesses of his translation. 3. That all the nine first Patriarchs were taken away before the flood came, which happened in the six hundredth year of Noah's

life. 4. That Methuselah lived till the very year in which the flood came, of which his name is supposed to have been prophetic, מֵתוּשֶׁלַח *methu*, "he dieth;" and שֶׁלַח *shelah*, "he sendeth out;" as if God had designed to teach men, that as soon as Methuselah died, the flood should be sent forth to drown an ungodly world. If this were then so understood, even the name of this Patriarch contained in it a gracious warning.—See the Genealogical Plate after chap. xi.

CHAPTER VI.

The children of God, among whom the true religion was at first preserved, corrupt it by forming matrimonial connexions with irreligious women, 1, 2. God, displeased with these connexions and their consequences, limits the continuance of the old world to one hundred and twenty years, 3. The issue of those improper connexions termed giants, 4. An affecting description of the depravity of the world, 5, 6. God threatens the destruction of every living creature, 7. Noah and his family find grace in his sight, 8. The character and family of Noah, 9, 10. And a farther description of the corruption of man, 11, 12. Noah is forewarned of the approaching destruction of the human race, 13; and is ordered to build an ark for the safety of himself and household, the form and dimensions of which are particularly described, 14—16. The deluge threatened, 17. The covenant of God's mercy is to be established between Him and the family of Noah, 18. A male and female of all kinds of animals that could not live in the waters, to be brought into the ark, 19, 20. Noah is commanded to provide food for their sustenance, 21; and punctually follows all these directions, 22.

A. M. 1536.
B. C. 2463.

AND it came to pass, ^a when men began to multiply on the face of the earth, and daughters were born unto them, ² That the sons of God saw the daughters of men that they were fair; and they ^b took them wives of all which they chose.

^a Ch. 1. 23. ² Esai. 3. 7.—^b Deut. 7. 3, 4.

NOTES ON CHAP. VI.

Verse 1. *When men began to multiply*] It was not at this time that men began to multiply, but the inspired penman speaks now of a fact which had taken place long before. As there is a distinction made here between *Men* and those called the *Sons of God*, it is generally supposed that the immediate posterity of Cain and that of Seth are intended. The first were mere *Men*, such as fallen nature may produce; degenerate sons of a degenerate father, governed by the desire of the flesh, the desire of the eye, and the pride of life. The others were *Sons of God*, not *angels*, as some have dreamed; but such as were, according to our Lord's doctrine, *born again*, *born from above*, John iii. 3, 5, 6, &c. and made children of God by the influence of the Holy Spirit, Galat. v. 6. The former were apostates from the true religion; the latter were those among whom it was preserved and cultivated.

Dr. Wall supposes the first verses of this chapter should be paraphrased thus, "When men began to multiply on the earth, the chief men took wives of all the handsome poor women they chose. There were tyrants in the earth in those days; and also after the antediluvian days powerful men had unlawful connexions with the inferior women, and the children

3 And the LORD said, ^c My Spirit shall not always strive with man, ^d for that he also is flesh: yet his days shall be a hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons

A. M. 1536.
B. C. 2463.

^c Gal. 5. 16, 17. ¹ Pet. 3. 19, 20.—^d Ps. 78. 39.

which sprang from this illicit commerce were the renowned heroes of antiquity, of whom the heathens made their gods."

Verse 3. *My Spirit shall not always strive*] It was only by the influence of the Spirit of God that the carnal mind could be subdued and destroyed: but those who wilfully resisted and grieved that Spirit, must be ultimately left to the hardness and blindness of their own hearts, if they did not repent and turn to God. God delights in mercy, and therefore a gracious warning is given: even at this time, the earth was ripe for destruction, but God promises them one hundred and twenty years respite—if they repented in that interim, well; if not, they should be destroyed by a flood. See on ver. 5.

Verse 4. *There were giants in the earth*] נֶפֶלִים *Nephilim*, from נָפַל *naphal*, "he fell." Those who had apostatized or fallen from the true religion. The Septuagint translate the original word by γίγαντες, which literally signifies *earth-born*, and which we, following them, term *giants*, without having any reference to the meaning of the word, which we generally conceive to mean persons of enormous stature. But the word, when properly understood, makes a very just distinction between the Sons of Men and the Sons of God: those were the *Nephilim*, the *fallen earth-born* Men, with the animal and

A. M. 1536. of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created, from the face of the earth! both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

^a Or, the whole imagination. The Hebrew word signifieth not only the imagination, but also the purposes and desires.—^b ch. 8. 21. Deut. 29. 19. Prov. 6. 13. 2 Esd. 3. 8. Matt. 15. 19.—^c Heb. every day.—^d See Numb. 23. 19. 1 Sam. 15. 11, 29. 2 Sam. 24. 16. Mal. 3. 6. Jam. 1. 17.—^e Isai. 63. 10. Eph. 4. 30.—^f Heb. from man unto beast.—^g ch. 19. 19. Exod. 53. 12, 13, 16, 17. Luke 1. 30. Acts 7. 46.—^h ch. 7. 1. Ezek. 14.

devilish mind. These were the Sons of God who were born from above, children of the kingdom, because children of God. Hence, we may suppose originated the different appellatives given to sinners and saints: the former were termed γίγαντες, Earth-born, and the latter αἱοι saints, i. e. persons not of the Earth, or separated from the Earth.

The same became mighty men—men of renown.] גִּבּוֹרִים Gibborim, which we render mighty men, signifies properly conquerors, heroes, from גָּבַר gabar, "he prevailed, was victorious;" and אֲנָשֵׁי הַשֵּׁם anshy ha-shem, "men of the name;" ἀνθρώπων ὀνομαστοί, Septuagint; the same as we render men of renown, renominati, twice named as the word implies, having one name which they derived from their fathers, and another which they acquired by their daring exploits and enterprizes.

It may be necessary to remark here, that our translators have rendered seven different Hebrew words by the one term giants, viz. nephilim, gibborim, enachim, rephayim, emim, and zamzuzim, by which appellatives are probably meant in general, persons of great knowledge, piety, courage, wickedness &c. and not men of enormous stature as is generally conjectured.

Verse 5. The wickedness of man was great] What an awful character does God give of the inhabitants of the antediluvian world! 1. They were flesh, (verse 3.) wholly sensual, the desires of the mind overwhelmed and lost in the desires of the flesh, their souls no longer discerning their high destiny, but ever minding earthly things, so that they were sensualized, brutalized, and become flesh; incarnated, so as not to retain God in their knowledge, and they lived, seeking their portion in this life. 2. They were in a state of wickedness. All was corrupt within, and all unrighteous without: neither the science nor practice of religion existed. Piety was gone; and every form of sound words had disappeared. 3. This wickedness was great, רַבָּה rabbah, "was multiplied;" it was continually increasing, and multiplying increase by increase, so that the whole earth was corrupt before God, and was filled

8 ¶ But Noah found grace in the eyes of the LORD. A. M. 1536. B. C. 2463.

9 These are the generations of Noah: Noah was a just man, and perfect in his generations; and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth. A. M. cir. 1556. B. C. cir. 2448.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold I will destroy them with the earth.

14, 20. Eccus. 44. 17. Rom. 1. 17. Hebr. 11. 7. 2 Pet. 2. 5.—¹ Or, upright.—² ch. 5. 22.—³ ch. 5. 32.—⁴ ch. 7. 1. & 10. 9. & 13. 13. 2 Chron. 34. 27. Luke 1. 6. Rom. 2. 13. & 3. 19.—⁵ Ezek. 8. 17. & 23. 16. Hab. 2. 8, 17.—⁶ ch. 18. 21. Ps. 14. 2. & 35. 13, 14. & 53. 2, 3.—⁷ Jer. 51. 13. Ezek. 7. 2, 3, 6. Amos 8. 2. 1 Pet. 4. 7.—⁸ ver. 17.—⁹ Or, from the earth.

with violence, (verse 11.) profligacy among the low, and cruelty and oppression among the higher classes being only predominant. 4. All the imaginations of their thoughts were evil—the very first embryo of every idea, the figment of every thought—the very materials out of which perception, conception and ideas were formed, were all evil—the fountain which produced them, with every thought, purpose, wish, desire and motive was incurably poisoned. 5. All these were evil without any mixture of good—the Spirit of God which strove with them was continually resisted, so that evil had its sovereign sway. 6. They were evil continually—there was no interval of good, no moment allowed for serious reflection, no holy purpose, no righteous act. What a finished picture of a fallen soul! Such a picture as God alone, who searches the heart and tries the spirit, could possibly give. 7. To complete the whole, God represents himself as repenting because he had made them, and as grieved at the heart because of their iniquities! Had not these been voluntary transgressions, crimes which they might have avoided, had they not grieved and quenched the Spirit of God, could he speak of them in the manner he does here? 8. So incensed is the most holy and the most merciful God, that he is determined to destroy the work of his hands—And the Lord said, I will destroy man whom I have created, (verse 7.) how great must the evil have been, and how provoking the transgressions, which obliged the most compassionate God, for the vindication of his own glory, to form this awful purpose! Fools make a mock at sin—but none, except fools.

Verse 8. Noah found grace in the eyes of the Lord] Why? because he was, 1. A just man יִשְׁדִּיק ish tsadik, a man who gave to all their due, for this is the ideal meaning of the original word. 2. He was perfect in his generation, he was in all things a consistent character, never departing from the truth in principle or practice. 3. He walked with God, he was not only righteous in his conduct, but he was pious, and had con-

A. M. 156.
B. C. 2163.

14 ¶ Make thee an ark of gopher wood; ² rooms shalt thou make in the ark, and shalt pitch it ³ within and without with pitch.

15 And this is the fashion which thou shalt make it of: The length of the ark shall be three

hundred cubits, ⁴ the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window ⁵ shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door ⁶ of the ark shalt thou set in the side thereof;

² Heb. *gopher*. — Exod. 2: 3 — ³ ch. 7: 20. Deut. 3: 11.

⁴ Ch. 6: 6 — ⁵ ch. 7: 10. Luke 18: 20.

tinal communion with God. The same word is used here as before in the case of Enoch. See chap. v. 22.

Verse 14. *Make thee an ark*] *תבה* *tebath*, a word which is used only to express *this vessel*, and that, in which Moses was preserved, Exod. ii. 3, 5. It signifies no more than our word *vessel* in its common acceptation—a hollow place, capable of containing persons, goods &c. without any particular reference to shape or form.

Gopher wood] Some think the cedar is meant, others the cypress. Bochart renders this probable, 1. from the appellation, supposing the Greek word *κυπαρισσος* cypress, was formed from the Hebrew *גפר* *gopher*, for take away the termination *יסוס*, and then *gopar* and *קופאר* will have a near resemblance. 2. Because the cypress is not liable to rot, nor to be injured by worms. 3. The cypress was anciently used for ship-building. 4. This wood abounded in Assyria, where it is probable Noah builded the Ark.—After all, the word is of doubtful signification, and occurs no where else in the Scriptures. The Septuagint render the place *ἐν ξύλων τετραγώνων* of square timber, and the Vulgate *de lignis lavigatis* “of planed timber,” so it is evident that these translators knew not what kind of wood was intended by the original. The Syriac and Arabic trifle with the passage, rendering it *wicker work*, as if the ark had been a great *basket*! Both the Targums render it *cedar*, and the Persian, *pine* or *fir*.

Verse 15. *Thou shalt make the length of the ark three hundred cubits, the breadth fifty, and the height thirty.*] Allowing the cubit, which is the length from the elbow to the top of the middle finger, to be eighteen inches, the ark must have been four hundred and fifty feet in length, seventy-five in breadth, and forty-five in height. But that the ancient cubit was more than eighteen inches, has been demonstrated by Mr. Greaves, who travelled into Greece, Palestine, and Egypt, in order to be able to ascertain the weights, monies and measures of antiquity. He measured the pyramids in Egypt, and comparing the accounts which Herodotus, Strabo and others give of their size, he found the length of a cubit to be twenty-one inches and eight hundred and eighty-eight decimal parts out

of a thousand, or nearly twenty-two inches. Hence the *rule* of a cubit is evidently ten thousand four hundred and eighty-six inches. And from this it will appear that the three hundred cubits of the ark's length, make five hundred and forty-seven feet: The fifty for its breadth, ninety-one feet two inches; and the thirty for its height, fifty-four feet eight inches. When these dimensions are examined, the ark will be found to be a vessel whose capacity was more than sufficient to contain all persons and animals said to have been in it, with sufficient food for each for more than twelve months. In the above calculation the *decimals* are omitted, which, if received into the account, would have increased the capacity considerably. This vessel Dr. Arbuthnot computes to have been eighty-one thousand and sixty-two tons in burthen.

As many have supposed the capacity of the ark to have been much too small for the things which were contained in it, it will be necessary to examine this subject thoroughly, that every difficulty may be removed. The things contained in the ark, besides the eight persons of Noah's family, were one pair of all *unclean* animals, and seven pair of all *clean* animals, with provisions for all, sufficient for twelve months.

At the first view, the number of animals may appear so immense, that no space but the forest, could be thought sufficient to contain them. If, however, we come to a calculation, the number of the different kinds of animals will be found much less than is generally imagined. It is a question, whether in this account any but the different *genera* of animals necessary to be brought into the ark, should be included: Naturalists have divided the whole system of zoology into CLASSES and ORDERS, containing *genera* and *species*. There are six classes thus denominated. 1. *Mammalia*. 2. *Aves*. 3. *Amphibia*. 4. *Pisces*. 5. *Insectæ*; and, 6. *Vermes*. With the three last of these, viz. *fishes*, *insects* and *worms*, the question can have little to do.

The first CLASS *Mammalia*, or animals with *teats*, contains seven orders, and only forty-three *genera*, if we except the seventh order *cete*, i. e. all the *whale* kind, which certainly need not come into this account. The different *species* in this class amount, the *cete* excluded, to five hundred and forty-three.

The second CLASS, AVES, birds, contains six orders, and only seventy-four *genera*, if we exclude the third order *anseræ* or *web-footed fowls*, all of which could very well live in the water. The different *species* in this class, the *anseræ* excepted, amount to two thousand three hundred and seventy-two.

The third CLASS AMPHIBIA, contains only two orders; *reptiles* and *serpents*; these comprehend ten *genera*, and three hundred and sixty-six *species*; but of the reptiles, many could live in the water, such as the *tortoise*, *frog*, &c. Of the former there are thirty-three *species*, of the latter seventeen, which excluded, reduce the number to three hundred and sixteen. The

A. M. 1536.

B. C. 2463.

with lower, second, and third stories shalt thou make it.

17 ^a And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, ^b from under heaven;

^a Ver. 13. ch. 7. 4, 21, 22, 23. 2 Pet. 2. 5. Ps. 29. 10. & 93. 3, 4.

whole of these would occupy but little room in the ark, for, a small portion of earth, &c. in the hold, would be sufficient for their accommodation.

Bishop Wilkins, who has written largely, and with his usual accuracy on this subject, supposes, that quadrupeds do not amount to one hundred different kinds, nor birds, which could not live in the water, to two hundred. Of quadrupeds he shews that only seventy-two species needed a place in the ark: and the birds he divides into nine classes, including in the whole one hundred and ninety-five kinds, from which all the web-footed should be deducted, as these could live in the water.

He computes all the carnivorous animals equivalent, as to the bulk of their bodies and food, to twenty-seven wolves; and all the rest to one hundred and eighty oxen. For the former, he allows one thousand eight hundred and twenty-five sheep, for their annual consumption; and for the latter, one hundred and nine thousand five hundred cubits of hay; these animals and their food, will be easily contained in the two first stories, and much room to spare: as to the third story, no person can doubt of its being sufficient for the fowls, with Noah and his family.

One sheep each day, he judges will be sufficient for six wolves; and a square cubit of hay, which contains forty-one pounds, as ordinarily pressed in our ricks, will be amply sufficient for one ox in the day. When the quantum of room which these animals and their provender required for one year, is compared with the capacity of the ark, we shall be led to conclude with the learned bishop, "that of the two it is more difficult to assign a number and bulk of necessary things to answer to the capacity of the ark, than to find sufficient room for the several species of animals and their food already known to have been there." This he attributes to the imperfection of our lists of animals, especially those of the unknown parts of the earth; and adds, "that the most expert mathematicians at this day," and he was one of the first in Europe, "could not assign the proportion of a vessel better accommodated to the purpose than is here done." And concludes thus: "The capacity of the ark, which has been made an objection against Scripture, ought to be esteemed a confirmation of its divine authority: since, in those ruder ages, men, being less versed in arts and philosophy, were more obnoxious to vulgar prejudices than now; so that had it been a human invention, it would have been contrived according to those wild apprehensions, which arise from a confused and general view of things, as much too big as it has been represented too little." See Bp. Wilkins's Essay towards a Philosophical Character and Language.

Verse 16. *A window shalt thou make*] What this was cannot be absolutely ascertained. The original word צַהַר *tsahar*, signifies clear or bright: the Septuagint translate it by ἐπισυνάγων, "collecting, thou shalt make the ark," which

and every thing that is in the earth shall die.

A. M. 1536.

B. C. 2463.

18 But with thee will I ^c establish my covenant; and ^d thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons wives with thee.

Amos 9. 6.—^b ch. 2. 7. ch. 7. 15.—^c ch. 9. 9.—^d ch. 7. 1, 7, 13. 1 Pet. 3. 20. 2 Pet. 2. 5.

plainly shews they did not understand the word as signifying any kind of window or light. Symmachus translates it διαφανες, a transparency; and Aquila μεσημβρινον, the noon. Jonathan ben Uzziel supposes that it was a precious luminous stone, which Noah, by divine command, brought from the river Pison. It is probably a word, which should be taken in a collective sense, signifying apertures for air and light.

In a cubit shalt thou finish it (the ark) above] Probably meaning, that the roof should be left a cubit broad at the apex or top, and that it should not terminate in a sharp ridge. But this place is variously understood.

Verse 17. *Do bring a flood*] מַבּוּל *mabul*, a word which is used only to designate the general deluge, being never applied to signify any other kind of inundation: and does not the Holy Spirit intend to shew by this, that no other flood was ever like this; and that it should continue to be the sole one of the kind? There have been many partial inundations in various countries, but never more than one general deluge; and we have God's promise, ch. ix. 15. that there shall never be another.

Verse 18. *Will I establish my covenant*] The word בְּרִית *berith*, from בָּר *bar*, "to purify," or "cleanse," signifies properly a purification, or purifier; (see on Gen. 15.) because, in all covenants made between God and man, sin and sinfulness were ever supposed to be on man's side, and that God could not enter into any covenant or engagement with him without a purifier: hence in all covenants, a sacrifice was offered for the removal of offences, and the reconciliation of God to the sinner; and hence the word בְּרִית *berith* not only signifies a covenant, but also the sacrifice offered on the occasion, Exod. xxiv. 8. Psal. l. 5. and Jesus Christ, the great atonement and purifier, has the same word for his title, Isai. xlii. 6. xlix. 8. and Zech. ix. 11.

Almost all nations, in forming alliances, &c. made their covenants or contracts in the same way. A sacrifice was provided, its throat was cut, and its blood poured out before God; then the whole carcase was divided through the spinal marrow from the head to the rump, so as to make exactly two equal parts; these were placed opposite to each other, and the contracting parties passed between them, or entering at opposite ends, met in the centre, and there took the covenant oath. This is particularly referred to by Jeremiah, ch. xxiv. 18, 19, 20. "I will give the men (into the hands of their enemies, ver. 20.) that have transgressed my covenant, which have not performed the words of the covenant which they made before me, when they cut the calf in twain, and passed between the parts thereof," &c. See also Deut. xxix. 12.

A covenant, says Mr. Ainsworth, is a disposition of good things faithfully declared, which God here calls *his*, as arising from his grace towards Noah (ver. 8.) and all men; but implying also conditions on man's part, and therefore is

A. M. 1536.
B. C. 2468.

19 And of every living thing of all flesh, ^a two of every sort shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort

^b shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 ^c Thus did Noah; ^d according to all that God commanded him, so did he.

^a Ch. 7. 8, 9, 15, 16 — ^b ch. 7. 9, 15. See ch. 2. 19.

^c Hebr. 11. 7. See Exod. 40. 16. — ^d ch. 7. 5, 9, 16.

called *our* covenant, Zech. ix. 11. The Apostles call it *Διαθηκη*, a *testament* or *disposition*; and it is mixed of the properties both of *covenant* and *testament*, as the Apostle shews, Heb. ix. 16, &c. and of both, may be named a *testamental covenant*, whereby the disposing of God's favours and good things to us is declared. The covenant made with Noah signified, on *God's* part, that he should save Noah and his family from death by the ark. On Noah's part, that he should in faith and obedience make and enter into the ark—*Thou shalt come into the ark, &c.* so committing himself to God's preservation, Heb. xi. 7. And under this the covenant or testament of eternal salvation by Christ was also implied, the Apostle testifying, 1 Pet. iii. 21. that the anti-type, baptism, doth also now save us; for baptism is a seal of our salvation, Mark xvi. 16. To *provide* a Saviour, and the means of salvation, is *GOD's part*—to *accept* this Saviour, laying hold on the hope set before us, is *ours*. Those who refuse the way and means of salvation, must perish; those who accept of the great Covenant Sacrifice, cannot perish, but shall have eternal life.—See on ch. xv. 10, &c.

Verse 19. To *keep them alive*] God might have destroyed all the animal creation, and created others to occupy the new world; but he chose rather to *preserve* those already created. The Creator and Preserver of the universe does nothing but what is essentially necessary to be done. Nothing should be wantonly wasted: nor should *power* or *skill* be lavished where no necessity exists; and yet it required more means and œcônomy to preserve the old, than to have created new ones. Such respect has God to the work of his hands, that nothing but what is essential to the credit of his justice and holiness, shall ever induce him to destroy any thing he has made.

Verse 21. *Of all food that is eaten*] That is, of the food proper for every species of animals.

Verse 22. *Thus did Noah*] He prepared the ark; and during one hundred and twenty years preached righteousness to that sinful generation, 2 Pet. ii. 5. And this we are informed, 1 Pet. iii. 18, 19, &c. he did by the *Spirit of Christ*: for it was only through *him*, that the doctrine of repentance could ever be successfully preached. The people in Noah's time are represented as *shut up in prison*, arrested and condemned by God's justice, but graciously allowed the space of one hundred and twenty years to repent in. This respite was an act of great mercy; and no doubt thousands who died in the interim, availed themselves of it, and believed, to the saving of their souls. But the great majority of the people did not, else the *flood* had never come.

CHAPTER VII.

God informs Noah, that within seven days he shall send a rain upon the earth that shall continue for forty days and nights, 4. And therefore commands him to take his family, with the different clean and unclean animals, and enter the ark, 1—3. This command is punctually obeyed, 5—9. In the seventeenth day of the second month, in the six hundredth year of Noah's life, the waters, from the opened windows of heaven, and the broken up fountains of the great deep, were poured out upon the earth, 10—12. The different quadrupeds, fowls, and reptiles, come unto Noah, and the Lord shuts him and them in, 13—16. The waters increase, and the ark floats, 17. The whole earth is covered with water fifteen cubits above the highest mountains, 18—20. All terrestrial animals die, 21—23. And the waters prevail one hundred and fifty days, 24.

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B. C. 2348.

AND the Lord said unto Noah, ^a Come thou and all thy house into the ark; for ^b thee have I seen righteous before me in this generation.

2 Of every ^c clean beast thou shalt take

^a Ver. 7. 13. Matth. 24. 38. Luke 17. 26. Hebr. 11. 7. 1 Pet. 3. 20. 2 Pet. 2. 5.

^b Ch. 6. 9. Ps. 33. 18, 19. Prov. 10. 9. 2 Pet. 2. 9. — ^c ver. 3. Lev. ch. 11.

NOTES ON CHAP. VII.

Verse 1. *Thou have I seen righteous*]—See on ch. vi. 9.

Verse 2. *Of every clean beast*] So we find the distinction between clean and unclean animals existed long before the Mosaic law. This distinction seems to have been originally designed to mark those animals which were proper for sacrifice and food, from those that were not.—See Lev. xi.

A. M. 1656. to thee by ^a sevens, the male and
B. C. 2443 his female: ^b and of beasts that
are not clean by two, the male and his
female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth ^c forty days and forty nights; and every living substance that I have made will I ^d destroy from off the face of the earth.

5 ^e And Noah did according unto all that the Lord commanded him.

6 And Noah was six hundred years old,

^a Heb. seven seven.—^b Lev. 10. 10. Ezek. 44. 23.—^c ver. 12, 17.—

Verse 4. *For yet seven days*] God spoke these words probably on the seventh or sabbath day, and the days of the ensuing week were employed in entering the ark, in embarking the mighty troop, for whose reception ample provision had been already made.

Forty days] This period became afterwards sacred, and was considered a proper space for humiliation. *Moses* fasted forty days, Deut. ix. 9, 11. so did *Elijah*, 1 Kings xix. 8. so did our *Lord*, Matt. iv. 2. Forty days' respite were given to the Ninevites that they might repent, Jonah iii. 3. And *thrice forty* (one hundred and twenty) years were given to the old world for the same gracious purpose, Gen. vi. 3. The forty days of Lent, in commemoration of our Lord's fasting, have a reference to the same thing; as each of these seems to be deduced from this primitive judgment.

Verse 11. *In the six hundredth year, &c.*] This must have been in the beginning of the six hundredth year of his life; for he was a year in the ark, ch. viii. 13. and lived three hundred and fifty years after the flood, and died nine hundred and fifty years old, ch. ix. 29. so it is evident, that when the flood commenced, he had just entered on his six hundredth year.

Second month] The first month was *Tisri*, which answers to the latter half of *September*, and first half of *October*; and the second was *Marheshvan*, which answers to part of *October* and part of *November*. After the deliverance from Egypt, the beginning of the year was changed from *Marheshvan* to *Nisan*, which answers to a part of our *March* and *April*. But it is not likely that this reckoning obtained before the flood. Dr. Lightfoot very probably conjectures that Methuselah was alive in the first month of this year. And it appears, says he, how clearly the spirit of prophecy foretold of things to come, when it directed his father Enoch, almost a thousand years before, to name him *Methuselah*, which signifies, *they die by a dart*; or, *he dieth, and then is the dart*; or, *he dieth, and then it is sent*. And thus Adam and Methuselah had measured the whole time between the creation and the flood, and lived above two hundred and forty years together.—See chap. v. at the end.

The fountains of the great deep were broken up, and the win-

when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth.

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 ¶ And it came to pass ^e after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the

^d Heb. blot out.—^e ch. 6. 22.—^f ver. 1.—^g On, on the seventh day.

dows of heaven were opened.] It appears that an immense quantity of waters occupied the centre of the antediluvian earth; and as these burst forth by the order of God, the circumambient strata must sink, in order to fill up the vacuum occasioned by the elevated waters. This is probably what is meant by *breaking up the fountains of the great deep*. These waters, with the seas on the earth's surface, might be deemed sufficient to drown the whole globe, as the waters now on its surface are nearly three-fourths of the whole, as has been accurately ascertained by Dr. Long.—See note on ch. i. verse 10.

By the *opening of the windows of heaven*, is probably meant the precipitating all the aqueous vapours which were suspended in the whole atmosphere, so that, as Moses expresses it, ch. i. 7. *the waters that were above the firmament*, were again united to the waters which were below the firmament; from which, on the second day of creation, they had been separated. A multitude of facts have proved that water itself is composed of two airs, *oxygene* and *hydrogene*; and that 85 parts of the first, and 15 of the last, making 100 in the whole, will produce exactly 100 parts of water. And thus it is found that these two airs form the constituent parts of water in the above proportions. The electric spark, which is the same as lightning, passing through these airs, decomposes them, and converts them to water. And to this cause we may probably attribute the rain which immediately follows the flash of lightning and peal of thunder. God therefore, by the means of lightning, might have converted the whole atmosphere into water, for the purpose of drowning the globe, had there not been a sufficiency of merely aqueous vapours, suspended in the atmosphere on the second day of creation. And if the electric fluid were used on this occasion for the production of water, the incessant glare of lightnings, and the continuous peals of thunder, must have added indescribable horrors to this scene.—See the note on ch. viii. ver. 1. These two causes concurring, were amply sufficient, not only to overflow the earth, but probably to dissolve the whole terrene fabric, as some judicious naturalists have supposed; indeed, this seems determined by the word מַבּוּל *mabul*, translated *flood*, which is derived from בָּל *bal*, or בָּלָל *balal*, to mix, mangle, confound, confuse, because the

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month, the same day were all ^a the fountains of the great deep broken up, and the ^b windows of heaven were opened ^c.

12 ^d And the rain was upon the earth forty days and forty nights.

13 In the self-same day ^e entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 ^f They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ^g sort.

15 And they ^h went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and

female of all flesh, ⁱ as God had commanded him: and the Lord shut him in.

17 ^j And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; ^k and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; ^l and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 ^m And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

^a Ch. 8. 2. Prov. 8. 28. Ezek. 26. 19. — ^b Or, flood-gates. — ^c ch. 1. 7. & 8. 2. Ps. 78. 23. — ^d ver. 4. 17. — ^e ver. 1. 7. ch. 6. 18. Hebr. 11. 7. 1 Pet. 3. 20. 2 Pet. 2. 5. — ^f ver. 2. 3, 8, 9. — ^g Heb. wing. — ^h ch. 6. 20.

— ⁱ ver. 2. 5. — ^j ver. 4. 12. — ^k Ps. 104. 26. — ^l Ps. 104. 6. Jer. 3. 23. — ^m ch. 6. 13, 17. ver. 4. Job 22. 16. 2 Esdr. 3. 9, 10. Wisd. 10. 4. Matth. 24. 39. Luke 17. 27. 2 Pet. 3. 6.

aqueous and terrene parts of the globe were then mixed and confounded together; and when the supernatural cause that produced this mighty change, suspended its operations, the different particles of matter would settle according to their specific gravities, and thus form the various *strata* or *beds* of which the earth appears to be internally constructed. Some naturalists have controverted this sentiment, because, in some cases, the internal structure of the earth does not appear to justify the opinion that the various portions of matter had settled according to their specific gravities: but these anomalies may easily be accounted for, from the great changes that have taken place in different parts of the earth since the flood, by volcanic eruptions, earthquakes, &c.—Some very eminent philosophers are of the opinion, “that by the breaking up of the fountains of the great deep, we are to understand an eruption of waters from the Southern Ocean.” Mr. Kirwan supposes, that “this is pretty evident from such animals as the elephant and rhinoceros being found in great masses in Siberia, mixed with different marine substances; whereas, no animals, or other substances belonging to the northern regions, have been ever found in southern climates. Had these animals died natural deaths in their proper climate, their bodies would not have been found in such masses. But that they were carried no farther northward than Siberia, is evident from there being no remains of any animals, besides those of whales, found in the mountains of Greenland. That this great rush of waters was from the south, or south-east, is farther evident, he thinks, from the south and south-east sides of almost all great mountains being much steeper than their north or north-west sides, as they necessarily would be, if the force of a great body of water fell upon them in that direction.”—On a subject like this, men may innocently differ. Many think the first opinion accords best with the Hebrew text, and with the phenomena of

nature, for mountains do not always present the above appearance.

Verse 12. *The rain was upon the earth*] Dr. Lightfoot supposes that the rain began on the 18th day of the second month, or *Marheshvan*, and that it ceased on the 28th of the third month *Cisleu*.

Verse 13. *And they went in, &c.*] It was physically impossible for Noah to have collected such a vast number of tame and ferocious animals; nor could they have been retained in their wards by mere natural means. How then were they brought from various distances to the ark, and preserved there? Only by the power of God. He who first miraculously brought them to Adam, that he might give them their names, now brings them to Noah, that he may preserve their lives. And now we may reasonably suppose, that their natural enmity was so far removed or suspended, that the lion might dwell with the lamb, and the wolf lie down with the kid, though each might still require his peculiar aliment. This can be no difficulty to the power of God, without the immediate interposition of which, neither the deluge nor the concomitant circumstances could have taken place.

Verse 16. *The Lord shut him in.*] This seems to imply that God took him under his especial protection; and as he shut HIM in, so he shut the OTHERS out. God had waited one hundred and twenty years upon that generation: they did not repent; they filled up the measure of their iniquities, and then wrath came upon them to the uttermost.

Verse 20. *Fifteen cubits upward*] Should any person object to the universality of the deluge, because he may imagine there is not water sufficient to drown the whole globe in the manner here related, he may find a most satisfactory answer to all the objections he can raise on this ground, in Mr. Ray's *Physico-theological Discourses*, second edition, 8vo, 1693.

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22 All, in ^a whose nostrils was ^b the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and

^a Ch. 2. 7. — ^b Heb. the breath of the spirit of life. ch. 2. 7. & 7. 17.

Verse 22. *Of all that was in the dry land*] From this we may conclude, that such animals only as could not live in the water, were preserved in the ark.

Verse 24. *And the waters prevailed upon the earth a hundred and fifty days.*] The breaking up of the fountains of the great deep, and the raining forty days and nights, had raised the waters fifteen cubits above the highest mountains ; after which

the fowl of the heaven ; and they were destroyed from the earth : and ^c Noah only remained *alive*, and they that were with him in the ark.

24 ¶ ^d And the waters prevailed upon the earth a hundred and fifty days.

^e Ez. 14. 14—20. Mal. 3. 18. Wisd. 10. 4. 1 Pet. 3. 20. 2 Pet. 2. 5. & 3. 6. — ^d ch. 8. 3, 4. compared with ver. 11. of this chapter.

forty days, it appears to have continued at this height for one hundred and fifty days more. "So," says Dr. Lightfoot, "these two sums are to be reckoned distinct, and not the forty days included in the one hundred and fifty ; so that when the one hundred and fifty days were ended, there were six months and ten days of the flood past." For an improvement of this awful judgment, see the conclusion of the following chapter.

CHAPTER VIII.

At the end of one hundred and fifty days the waters begin to subside, 1—3. The ark rests on mount Ararat, 4. On the first of the tenth month the tops of the hills appear, 5. The window opened, and the raven sent out, 6, 7. The dove sent forth, and returns, 8, 9. The dove sent forth a second time, and returns with an olive leaf, 10, 11. The dove sent out the third time, and returns no more, 12. On the twentieth day of the second month the earth is completely dried, 13, 14. God orders Noah, his family, and all the creatures, to come out of the ark, 15—19. Noah builds an altar, and offers sacrifices to the Lord, 20. They are accepted, and God promises that the earth shall not be cursed thus any more, notwithstanding the iniquity of man, 21, 22.

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AND God ^a remembered Noah, and every living thing, and all the cattle that was with him in the ark : ^b and God made a wind to pass over the earth, and the waters asswaged ;

2 ^c The fountains also of the deep and the windows of heaven were stopped, and ^d the rain from heaven was restrained ;

3 And the waters returned from off the earth

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^a Ch. 19. 29. Exod. 2. 24. 1 Sam. 1. 19. — ^b Exod. 14. 21.

^c Ch. 7. 11. Prov. 8. 28. — ^d Job 38. 27.

NOTES ON CHAP. VIII.

Verse 1. *And God made a wind to pass over the earth*] Such a wind as produced a strong and sudden evaporation. The effects of these winds, which are frequent in the East, are truly astonishing. A friend of mine, who had been bathing in the Tigris, not far from the ancient city of Ctesiphon, and within five days' journey of Baghdad, having on a pair of Turkish drawers, one of these hot winds, called by the natives *Samiel*, passing rapidly across the river, just as he had got out of the water, so effectually dried him in a moment, that not one particle of moisture was left either on his body, or in his bathing dress ! With such an electrified wind as this, how soon could God dry the whole of the earth's surface ! An operation something similar to the conversion of water into its two constituent airs, *Oxygen* and *Hydrogen*, by means of the galvanic fluid, as these airs themselves, may be reconverted to

water, by means of the electric spark. See the note on chap. vii. ver. 11. And probably this was the agent that restored to the atmosphere the quantity of water which it had contributed to this vast inundation. The other portion of waters, which had proceeded from the breaking up of the fountains of the great deep, would, of course, subside more slowly, as openings were made for them to run off from the higher lands, and form seas. By the first cause, the hot wind, the waters were asswaged, and the atmosphere having its due proportion of vapours restored, the quantity below, must be greatly lessened. By the second, the earth was gradually dried, the waters, as they found passage, lessening by degrees, till the seas and gulphs were formed, and the earth completely drained : This appears to be what is intended in the third and fifth verses, by the waters decreasing continually, or, according to the margin, they were in going and decreasing. Ver. 5.

A.M. 1655. ^a continually : and after the end ^b of
B. C. 2549. the hundred and fifty days, the waters
were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters ^c decreased continually until the tenth month : in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened ^d the window of the ark which he had made :

7 And he sent forth a raven, which went forth ^e to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground ;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole

earth ; then he put forth his hand, and took her, and ^f pulled her in unto him into the ark.

10 And he stayed yet other seven days ; and again he sent forth the dove out of the ark ;

11 And the dove came in to him in the evening ; and, lo, in her mouth was an olive leaf pluckt off : so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days ; and sent forth the dove ; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth ^g and first year, in the first month, the first day of the month, the waters were dried up from off the earth ; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

^a Heb. in going and returning. — ^b ch. 7. 24. — ^c Heb. were in going and decreasing. — ^d ch. 6. 16. — ^e Heb. in going forth and returning.

^f Heb. caused her to come. — ^g ch. 7. 11.

Verse 4. *The mountains of Ararat.*] That Ararat was a mountain of Armenia, is almost universally agreed. What is commonly thought to be the Ararat of the Scriptures, has been visited by many travellers, and on it there are several monasteries. For a long time, the world has been amused with reports that the remains of the ark were still visible there ; but Mr. Tournefort, a famous French naturalist, who was on the spot, assures us that nothing of the kind is there to be seen. As there is a great chain of mountains which are called by this name, it is impossible to determine on what part of them the ark rested : but the highest part, called by some the *Finger-mountain*, has been fixed on as the most likely place. These things we must leave ; and they are certainly of very little consequence.

From the circumstance of the resting of the ark on the 17th of the seventh month, Dr. Lightfoot draws this curious conclusion : That the ark drew exactly eleven cubits of water. On the first day of the month *Ab*, the mountain tops were first seen, and then the waters had fallen fifteen cubits ; for so high had they prevailed above the tops of the mountains. This decrease in the waters took up sixty days ; namely, from the first of *Sivan*, so that they appear to have abated in the proportion of one cubit in four days. On the 16th of *Sivan* they had abated but four cubits ; and yet on the next day the ark rested on one of the hills, when the waters must have been as yet eleven cubits above it. Thus it appears that the ark drew eleven cubits of water.

Verse 7. *He sent forth a raven, which went forth to and fro*] It is generally supposed that the raven flew off, and was seen no

more ; but this meaning the Hebrew text will not bear, וַיֵּצֵא יָצֵא וַיָּשׁוּב *vaiyetse yatso veshob* ; and it went forth, going forth and returning. — From which it is evident that she did return, but was not taken into the ark. She made frequent excursions, and continued on the wing as long as she could, having picked up such aliment as she found floating on the waters ; and then, to rest herself, regained the ark, where she might perch, though she was not admitted. Indeed, this must be allowed, as it is impossible she could have continued twenty-one days upon the wing, which she must have done, had she not returned. But the text itself is sufficiently determinate.

Verse 8. *He sent forth a dove*] The dove was sent forth thrice : the first time she speedily returned, having, in all probability, gone but a little way from the ark, as she must naturally be terrified at the appearance of the waters. After seven days, being sent out a second time, she returned with an olive leaf plucked off, ver. 11. an emblem of the restoration of peace between God and the earth : and from this circumstance, the olive has been the emblem of peace among all civilized nations. At the end of other seven days, the dove being sent out the third time, returned no more, from which Noah conjectured that the earth was now sufficiently drained, and therefore removed the covering of the ark, which probably gave liberty to many of the fowls to fly off, which circumstance would afford him the greater facility in making arrangements for disembarking the beasts and reptiles, and heavy-bodied domestic fowls, which might yet remain. — See verse 17.

Verse 14. *And in the second month, on the seven and twentieth day*] From this it appears, that Noah was in the ark a complete

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16 Go forth of the ark, ^a thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee ^b every living thing that is with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and ^c be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their ^d kinds, went forth out of the ark.

* Ch. 7. 13. — ^b ch. 7. 15. — ^c ch. 1. 29. — ^d Heb. *families*. — ^e Lev. ch. 11. — ^f Lev. 1. 9. — Ezek. 20. 41. 26 or 2. 15. — Ephes. 5. 2. — ^g Heb. *a savour of rest*. — ^h ch. 3. 17. & 6. 17. — ⁱ Or, *though*. — ^k ch. 6. 5.

solar year, or three hundred and sixty-five days; for he entered the ark the 17th day of the second month, in the six hundredth year of his life, ch. vii. 11, 13. and continued in it till the 27th day of the second month, in the six hundredth and first year of his life, as we see above. The months of the ancient Hebrews were lunar: the first six consisted of thirty days each, the latter six of twenty-nine: the whole twelve months making three hundred and fifty-four days: add to this eleven days, (for though he entered the ark the preceding year on the seventeenth day of the second month, he did not come out till the twenty-seventh of the same month in the following year) which make exactly three hundred and sixty-five days, the period of a complete solar revolution; the odd hours and minutes, as being fractions of time, not computed, though very likely all included in the account. This year, according to the Hebrew computation, was the one thousand six hundred and fifty-seventh year from the creation: but, according to the reckoning of the Septuagint, it was the two thousand two hundred and forty-second, and according to Dr. Hales, (*New Analysis of Chronology*) the two thousand two hundred and fifty-sixth.—See the note on ch. xi. 12.

Verse 20. *Noah builded an altar*] As we have already seen that Adam, Cain, and Abel, offered sacrifices, there can be no doubt that they had altars on which they offered them: but this, builded by Noah, is certainly the first on record. It is worthy of remark, that as the old world began with sacrifice, so also did the new. Religion, or the proper mode of worshipping the Divine Being, is the invention or institution of God himself; and sacrifice, in the act and design, is the essence of religion. Without sacrifice actually offered, or implied, there never was, there never can be, any religion. Even in the heavens, a Lamb is represented before the throne of God, as newly slain, Rev. v. 6, 12, 13. The design of sacrificing is twofold: the slaying and burning of the victim point out, 1st, that the life of the sinner is forfeited to Divine justice; 2dly, that his soul deserves the fire of perdition.

The Jews have a tradition, that the place where Noah built his altar, was the same in which the altar stood

20 ¶ And Noah builded an altar unto the LORD; and took of ^e every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the LORD smelled ^f a ^g sweet savour; and the LORD said in his heart, I will not again ^h curse the ground any more, for man's sake; ⁱ for the ^k imagination of man's heart is evil from his youth; ^l neither will I again smite any more every thing living, as I have done.

22 ^m While the earth remaineth ⁿ, seedtime and harvest, and cold and heat, and summer and winter, and ^o day and night shall not cease.

Job 14. 4. & 15. 14. — Ps. 51. 5. — Jer. 17. 9. — Matt. 15. 19. — Rom. 1. 21. & 3. 23. — ^l ch. 9. 11, 15. — ^m Isai. 54. 8. — ⁿ Heb. *as yet all the days of the earth*. — ^o Jer. 38. 20, 25.

which was built by Adam, and used by Cain and Abel; and the same spot, on which, Abraham afterwards, offered up his son Isaac.

The word מִזְבֵּחַ *mizbeach*, which we render altar, signifies properly a place for sacrifice, as the root זָבַח *zabach*, signifies simply to slay. Altar comes from the Latin *altus*, high, or elevated, because places for sacrifice were generally either raised very high, or built on the tops of hills and mountains; hence they are called high places in the Scriptures; but such were chiefly used for idolatrous purposes.

Burnt-offerings]. See the meaning of every kind of offering and sacrifice largely explained on Levit. vii. in alphabetical order.

Verse 21. *The Lord smelled a sweet savour*]. That is, he was well pleased with this religious act, performed in obedience to his own appointment, and in faith of the promised Saviour. That this sacrifice prefigured that which was offered by our blessed Redeemer in behalf of the world, is sufficiently evident from the words of St. Paul, Ephes. v. 2. *Christ hath loved us, and given himself for us an offering and a sacrifice to God for a SWEET SMELLING SAVOUR*; where the words σμύνη ευωδίας, of the Apostle, are the very words used by the Septuagint in this place.

I will not again curse the ground] לֹא אֶסְפֵּחַ *lo osiph*, I will not add to curse the ground—there shall not be another deluge to destroy the whole earth. [*for the imagination of man's heart*] כִּי *ki*, ALTHOUGH the imagination of man's heart should be evil; i. e. should they become afterwards as evil as they have been before, I will not destroy the earth by a FLOOD. God has other means of destruction; and the next time he visits by a general judgment, FIRE is to be the agent. 2 Pet. iii. 7.

Verse 22. *While the earth remaineth, seedtime and harvest, &c.*] There is something very expressive in the original, אֲדָמָה וְיָמֵי חַיֵּיהֶם *ad col yemey ha-arets*, until all the DAYS of the earth; for God does not reckon its duration by centuries; and the words themselves afford a strong presumption that the earth shall not have an endless duration.

Seedtime and harvest] It is very probable that the seasons, which were distinctly marked immediately after the deluge, are mentioned in this place: but it is difficult to ascertain them. Most European nations divide the year into four distinct parts, called *quarters* or *seasons*; but there are six divisions in the text, and probably all intended to describe the seasons in one of these post-diluvian years; particularly in that part of the globe, *Armenia*, where Noah was when God gave him and mankind through him, this gracious promise. From the *Targum* of Jonathan on this verse, we learn, that in *Palestine* their *seed time* was in September, at the autumnal equinox; their *harvest* in March, at the vernal equinox; that their *winter* began in December, at the solstice, and their *summer* at the solstice, in June.

The *Copts* begin their *autumn* on the 15th of September, and extend it to the 15th of December. Their *winter* on the 15th of December, and extend it to the 15th of March. Their *spring* on the 15th of March, and extend it to the 15th of June. Their *summer* on the 15th of June, and extend it to the 15th of September, assigning to each season, three complete months. *Calmet*.

There are certainly regions of the earth, to which neither this nor our own mode of division can apply: there are some where *summer* and *winter* appear to divide the whole year; and others where, besides *summer*, *winter*, *autumn*, and *spring*, there are distinct seasons that may be denominated the *hot season*, the *cold season*, the *rainy season*, &c. &c.

This is a very merciful promise to the inhabitants of the earth. There may be a variety in the seasons, but no season, essentially necessary to vegetation, shall utterly fail. The times which are of greatest consequence to the preservation of man, are distinctly noted: there shall be both *seed-time* and *harvest*—a proper time to deposit the different grain in the earth; and a proper time to *reap* the produce of this seed.

Thus ends the account of the general deluge, its cause, circumstances, and consequences. An account that seems to say to us, Behold the goodness and severity of God! Both his *justice* and *long-suffering* are particularly marked in this astonishing event. His *justice*, in the punishment of the incorrigibly wicked: and his *mercy*, in giving them so far and full a warning, and in waiting so long to extend his grace to all who might seek him. Such a convincing proof has the destruction of the world by water, given of the Divine Justice, such convincing testimony of the truth of the Sacred Writings, that not only every part of the earth gives testimony of this extraordinary revolution, but also every nation of the universe has preserved records or traditions of this awful display of the justice of God.

A multitude of testimonies, collected from the most authen-

tic sources in the heathen world, I had intended for insertion in this place; but want of room obliges me to lay them aside. But the state of the earth itself is a sufficient proof. Every part of it bears unequivocal evidence of disruption and violence. From the hand of the God of order, it never could have proceeded in its present state. In every part we see marks of the crimes of men, and of the justice of God. And shall not the living lay this to heart? Surely God is not mocked: that which a man soweth he shall reap. He who soweth to the flesh, shall of it reap destruction; and though the plague of water shall no more destroy the earth, yet an equal, if not sorer punishment, awaits the world of the ungodly, in the threatened destruction by fire.

In ancient times, almost every thing was typical or representative of things which were to come; and no doubt the *ark*, among the rest: but *of what*, and in *what way*, farther than Revelation guides, it is both difficult and unsafe to say. It has been considered a type of our blessed Lord; and hence it has been observed, "that as all those who were out of the *ark* perished by the flood, so those who take not refuge in the meritorious atonement of Christ Jesus, must perish everlastingly." Of all those who, having the opportunity of hearing the Gospel, refuse to accept of the sacrifice it offers them, this saying is true: but the parallel is not good. Myriads of those who perished during the flood, probably repented, implored mercy, and found forgiveness: for God ever delights to save; and Jesus was the Lamb slain from the foundation of the world. And though, generally, the people continued in carnal security and sensual gratifications till the flood came, there is much reason to believe, that those who, during the *forty days'* rain, would naturally fly to the high lands and tops of the highest mountains, would earnestly implore that mercy which has never been denied, even to the most profligate, when under deep humiliation of heart, they have returned to God. And who can say that this was not done by multitudes, while they beheld the increasing flood, or that God, in this last extremity, had rendered it impossible?

St. Peter, 1 Epist. iii. 21. makes the *ark* a figure of baptism, and intimates, that we are saved by this, as the eight souls were saved by the *ark*. But let us not mistake the Apostle, by supposing that the mere ceremony itself saves any person: he tells us, that the salvation conveyed through this sacred rite, is not the putting away the filth of the flesh, but the answer of a good conscience towards God: i. e. remission of sins, and regeneration by the Holy Spirit, which are signified by this baptism. A good conscience never existed where remission of sins had not taken place; and every person knows, that it is God's prerogative to forgive sins; and that no ordinance can confer it, though ordinances may be the means to convey it, when piously and believingly used.

CHAPTER IX.

God blesses Noah and his sons, 1. The brute creation to be subject to them through fear, 2. The first grant of animal food, 3. Eating of blood forbidden, 4. Cruelty to animals forbidden, 5. A manslayer to forfeit his life, 6. The covenant of God established between Him and Noah, and the whole brute creation, 8—11. The rainbow given as the sign and pledge of this covenant, 12—17. The three sons of Noah people the whole earth, 18, 19. Noah plants a vineyard, drinks of the wine, is intoxicated, and lies exposed in his tent, 20, 21

The reprehensible conduct of Ham, 22. The laudable carriage of Shem and Japheth, 23. Noah prophetically declares the servitude of the posterity of Ham, 24, 25; and the dignity and increase of Shem and Japheth, 26, 27. The age and death of Noah, 28, 29.

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AND God blessed Noah and his sons, and said unto them, ^a Be fruitful, and multiply, and replenish the earth.

² ^b And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes

of the sea; into your hand are they delivered.

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³ ^c Every moving thing that liveth shall be meat for you; even as the ^d green herb have I given you ^e all things.

⁴ ^f But flesh with the life thereof, *which is the blood thereof*, shall ye not eat.

^a Ch. 1. 28. ver. 7. 19. ch. 10. 32.—^b ch. 1. 28. Hos. 2. 18.—^c Dent. 12. 15. & 14. 5, 9, 11. Acts 10. 12, 13.—^d ch. 1. 29.—^e Rom. 14. 14, 20.

1 Cor. 10. 25, 26. Col. 2. 16. 1 Tim. 4. 3, 4.—^f Lev. 17. 10, 11, 14. & 19. 26. Dent. 12. 23. 1 Sam. 14. 34. Acts 15. 20, 29.

NOTES ON CHAP. IX.

Verse 1. *God blessed Noah*] Even the increase of families which appears to depend on merely natural means, and sometimes fortuitous circumstances, is all of God. It is by his power and wisdom that the human being is formed; and it is by his providence alone, that man is supported and preserved.

Verse 2. *The fear of you, and the dread of you, &c.*] Prior to the fall, man ruled the inferior animals by love and kindness; for then, *gentleness and docility were their principal characteristics*. After the fall, untractableness, with savage ferocity, prevailed among almost all orders of the brute creation: enmity to man seems particularly to prevail; and had not God, in his mercy, impressed their minds with the *fear* and *terror* of man, so that some submit to his will, while others flee from his residence, the human race would, long ere this, have been totally destroyed by the beasts of the field. Did the horse know his own strength and the weakness of the miserable wretch who unmercifully *rides, drives, whips, goads, and oppresses* him, would he not, with one stroke of his hoof, destroy his tyrant possessor? But, while God hides these things from him, he impresses his mind with the *fear* of his owner, so that either by *cheerful or sullen submission* he is trained up for, and employed in, the most useful and important purposes; and even willingly submits, when tortured for the sport and amusement of his more brutish oppressor. Tygers, wolves, lions, and hyenas, the determinate foes of man, incapable of being tamed or domesticated, flee, through the principle of *terror*, from the dwelling of man, and thus he is provisionally safe. Hence, by *fear* and by *dread*, man rules every beast of the earth, every fowl of the air, and every fish of the sea. How wise and gracious is this order of the Divine Providence! and with what thankfulness should it be considered by every human being!

Verse 3. *Every moving thing—shall be meat*] There is no positive evidence that animal food was ever used before the flood: Noah had the first grant of this kind, and it has been continued to all his posterity ever since. It is not likely that this grant would have been now made, if some extraordinary alteration had not taken place in the vegetable world, as to render its productions less nutritive than they were before; and probably such a change in the constitution of man, as to render a grosser and higher diet necessary. We may

therefore safely infer, that the earth was less productive after the flood than it was before; and that the human constitution was greatly impaired, by the alterations which had taken place through the whole œconomy of nature. Morbid debility, induced by an often unfriendly state of the atmosphere, with sore and long continued labour, would necessarily require a higher nutriment than vegetables could supply. That this was the case, appears sufficiently clear from the grant of animal food, which, had it not been indispensably necessary, had not been made. That the constitution of man was then much altered, appears in the greatly contracted lives of the postdiluvians; yet from the deluge to the days of Abraham, the lives of several of the Patriarchs amounted to some hundreds of years, but this was the effect of a *peculiar providence*, that the new world might be the more speedily re-peopled; but even from the deluge their lives became gradually shorter, till from upwards of nine hundred years they became settled in the average term of *threescore years and ten*.

Verse 4. *But flesh with the life thereof, which is the blood*] Though animal food was granted, yet the *blood* was most solemnly forbidden, because it was the life of the beast; and this *life* was to be offered to God as an atonement for sin. Hence the blood was ever held sacred, because it was the grand instrument of expiation; and because it was typical of that blood by which we enter into the holiest. 1. *Before the deluge*, it was not eaten, because animal food was not in use; 2. *After the deluge*, it was prohibited, as we find above, and, being one of the *seven* Noahic precepts, it was not eaten previously to the publication of the Mosaic law; 3. *At the giving of the law*, and at several times, during the ministry of Moses, the prohibition was most solemnly, and with awful penalties, renewed. Hence we may rest assured that no blood was eaten previously to the Christian Æra; nor indeed ever since by the Jewish people. 4. That the prohibition has been renewed under the Christian dispensation, can admit of little doubt by any man who *dispassionately* reads Acts xv. 20, 29. *xxi. 25.* where even the *gentile converts* are charged to abstain from it, on the authority, not only of the *Apostles*, but of the *Holy Ghost*, who gave them *there, and then*, especial direction concerning this point: see Acts xv. 28. *not for fear of stumbling the converted Jews*, “the gloss of Theologians,” but because it was one τῶν ἐπιταγῶν τούτων, of those necessary points, from

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5 And surely your blood of your lives will I require; ^a at the hand of every beast will I require it, and ^b at the hand of man; at the hand of every ^c man's brother will I require the life of man.

6 ^d Whoso sheddeth man's blood, by man shall his blood be shed: ^e for in the image of God made he man.

7 And you, ^f be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, ^g behold, I establish ^h my covenant with you, and with your seed after you;

10 ⁱ And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you: from all that go out of the ark, to every beast of the earth.

11 And ^k I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, ^l This is the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:

13 I do set ^m my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

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^a Exod. 21, 23. — ^b ch. 4, 9, 10. — ^c Ps. 9, 12. — ^d Acts 17, 26. — ^e Exod. 21, 12, 14. — ^f Lev. 24, 17. — ^g Matt. 26, 52. — ^h Rev. 13, 10. — ⁱ ch. 1, 27.

^f ver. 1, 19, & ch. 1, 28. — ^g ch. 6, 18. — ^h Isai. 54, 9. — ⁱ Ps. 145, 9. — ^k Isai. 54, 9. — ^l ch. 17, 11. — ^m Rev. 4, 3.

the burden (*καρπος*) of obedience to which, they could not be excused. 5. This command is still scrupulously obeyed by the oriental Christians, and by the whole Greek church: and why? because the reasons still subsist. No blood was eaten *under the law*, because it pointed out the blood that *was* to be shed for the sin of the world; and *under the gospel*, it should not be eaten, because it should ever be considered as representing the blood *which has been shed* for the remission of sins. If the eaters of blood in general knew, that it affords a very crude, almost indigestible, and unwholesome aliment, they certainly would not, on these *physical* reasons, leaving *moral* considerations out of the question, be so much attached to the consumption of that from which they could expect no wholesome nutriment; and which, to render it even pleasing to the palate, requires all the skill of the cook.

Verse 5. *Surely your blood—will I require; at the hand of every beast*] This is very obscure; but, if taken *literally*, it seems to be an awful warning against *cruelty* to the brute creation; and from it we may conclude, that *horse-racers*, *hare-hunters*, *bull-baiters*, and *cock-fighters* shall be obliged to give an account to God, for every creature they have *wantonly* destroyed. Instead of *חיה* *chaiyah*, “beast,” the Samaritan reads *חַי* *chai*, “living,” any “living creature,” or *person*: this makes a very good sense, and equally forbids cruelty either to men or brutes.

Verse 6. *Whoso sheddeth man's blood, by man shall his blood*] Hence it appears that whoever kills a man, unless *unwittingly*, as the Scripture expresses it, shall forfeit his own life.

A man is accused of the crime of murder; of this crime he is guilty, or he is not—if he be guilty of murder, he should die: if not, let him be punished according to the demerit of his crime; but for no offence *but murder*, should he lose his life. Taking away the life of another is the highest offence that can be committed against the individual, and against society; and the highest punishment that a man can suffer for such a crime, is the loss of his own life. As punishment should be

ever proportioned to crimes, so the *highest punishment*, due to the *highest crime*, should not be inflicted for a *minor offence*. The law of God and the eternal dictates of reason say, that if a man kill another, the loss of his own life is at once the highest penalty he can pay, and an equivalent for his offence, as far as civil society is concerned. If the death of the murderer be the highest penalty he can pay for the murder he has committed, then the infliction of this punishment for *any minor offence* is *injustice* and *cruelty*: and serves only to *confound* the claims of justice, the different degrees of moral turpitude and vice, and to render the profligate desperate: hence the adage so frequent among almost every order of delinquents, “It is as good to be hanged for a *sheep*, as a *lamb*,” which at once marks their desperation, and the injustice of those penal laws which inflict the highest punishment for almost every species of crimes. When shall a wise and judicious legislature see the absurdity and injustice of inflicting the punishment of death for stealing a *sheep* or a *horse*, forging a *twenty shillings note*, and MURDERING a MAN; when the latter, in its moral turpitude and ruinous consequences, infinitely exceeds the others!

Verse 9. *Behold, I establish my covenant with you*] See chap. vi. 18. xv. 9, &c. Levit. xxvi.

Verse 13. *I do set my bow in the cloud*] On the origin and nature of the rainbow, there have been a great variety of conjectures, till *Anthony de Dominis*, Bishop of Spalatro, in a treatise of his published by *Bartholus* in 1611, partly suggested the true cause of this phenomenon, which was afterwards fully explained and demonstrated by *Sir Isaac Newton*. To enter into this subject here, in detail, would be improper; and therefore the less informed reader must have recourse to *Treatises on Optics*, for its full explanation: To readers in general it may be sufficient to say, that the rainbow is a mere *natural effect of a natural cause*: 1. It is never seen but in showery weather. 2. Nor then unless the sun shines. 3. It never appears in any part of the heavens but in that *opposite*

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14 ^a And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And ^b I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember ^c the everlasting covenant between God and every living creature of all flesh that is upon the earth.

^a Ecclus. 45. 11, 12.—^b Exod. 23. 12. Lev. 26. 42, 45. Ezek. 16. 60.—^c ch. 17. 13, 19.—^d ch. 10. 6.—^e Heb. *Chanaan*.—^f ch. 5. 32.

to the sun. 4. It never appears greater than a semicircle, but often much less. 5. It is always *double*, there being what is called the *superior* and *inferior*, or *primary* and *secondary*, rainbow. 6. These bows exhibit the *seven* prismatic colours, *red, orange, yellow, green, blue, indigo, and violet*. 7. The whole of this phenomenon depends on the rays of the sun falling on spherical drops of water, and being, in their passage through them, *refracted* and *reflected*.

The formation of the primary and secondary rainbow depends on the *two* following propositions: 1. When the sun shines on the drops of rain as they are falling, the rays that come from those drops to the eye of the spectator, after *ONE reflection* and *TWO refractions*, produce the *primary* rainbow. 2. When the sun shines on the drops of rain as they are falling, the rays that come from those drops to the eye of the spectator, after *TWO reflections* and *TWO refractions*, produce the *secondary* rainbow. The illustration of these propositions must be sought in Treatises on *Optics*, assisted by *plates*.

From the well known cause of this phenomenon, it cannot be *rationaly supposed* that there was no rainbow in the heavens *before the time* mentioned in the text; for, as the rainbow is the natural effect of the sun's rays falling on drops of water, and of their being refracted and reflected by them, it must have appeared at different times from the creation of the sun and the atmosphere. Nor does the text intimate that the bow was *now* created for a *sign* to Noah and his posterity; but, that, what was *formerly* created, or rather, that which was the necessary effect, in certain cases, of the creation of the sun and atmosphere, should *now* be considered by them as an unfailling token of their continual preservation from the waters of a deluge; therefore the text speaks of what *had already been done*, and not of what was *now* done: קשת נחתי *kashti natati*. "My bow I have given, or put in the cloud;" as if he said, as surely as the rainbow is a necessary effect of sunshine in rain, and must continue such as long as the sun and atmosphere endure; so surely shall this earth be preserved from destruction by water; and its preservation, shall be as necessary an effect of my promise, as the rainbow is of the shining of the sun during a shower of rain.

Verse 17. *This is the token*] אמת *Oth*, the divine sign or portent; the bow shall be in the cloud; for the reasons above specified, it *must* be there, when the circumstances already

17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: ^d and Ham is the father of ^e Canaan.

19 ^f These are the three sons of Noah: ^g and of them was the whole earth overspread.

20 ¶ And Noah began to be ^h a husbandman, and he planted a vineyard:

ⁱ ch. 8. 17. & ch. 10. 32. 1 Chron. 1. 4. &c.—^h ch. 3. 19, 23. & ch. 4. 2. & ch. 5. 29. Prov. 10. 11. & 12. 11. Eccl. 5. 9.

mentioned, occur: if, therefore, it cannot fail, because of the reasons before assigned; no more shall my promise; and the bow shall be the proof of its perpetuity.

Both the *Greeks* and *Latins*, as well as the *Hebrews* have ever considered the rainbow as a divine token or portent: and both of these nations have even deified it, and made it a messenger of the gods.

Homer. Il. A. v. 28. speaking of the figures on Agamemnon's breast-plate, says, there were three dragons, whose colours were,

ἰρισὶν εἰκότες, αἷς τε Κρονίων
ἐν νεφέῃ στήριξε, τέρας μερόπων ἀνθρώπων.

"like to the rainbow which Saturn (the father of Time) has placed in the cloud as a SIGN to mankind; or, to men of various languages," for so the μερόπων ἀνθρώπων of the Poet has been understood. Some have thought that the ancient Greek writers give this epithet to man, from some tradition of the confusion and multiplication of tongues at Babel: Hence in this place, the words may be understood as implying mankind at large, the whole human race; God having given the rainbow for a sign to all the descendants of Noah, by whom the whole earth was peopled after the flood. Thus, the celestial bow, speaks a *universal language*, understood by all the sons and daughters of Adam. Virgil, from some disguised traditionary figure of the truth, considers the rainbow as a messenger of the gods; Æn. v. ver. 606.

IRIM de celo misit Saturnia Juno.

"Juno, the daughter of Saturn, sent down the rainbow from heaven." And again Æn. ix, 803.

aëream celo nam Jupiter IRIM
Demisit.

"For Jupiter sent down the ethereal rainbow from heaven."

It is worthy of remark that both these poets understood the rainbow to be a *sign, warning, or portent* from heaven.

As I believe the rainbow to have been intended solely for the purpose mentioned in the text, I forbear to make spiritual uses and illustrations of it. Many have done this, and their observations may be very edifying, but they certainly have no foundation in the text.

Verse 20. Noah began to be a husbandman] איש האדמה

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21 And he drank of the wine, ^a and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 ^b And Shem and Japheth took a garment,

^a Prov. 20. 1. 1 Cor. 10. 12.

Ish ha-adamah, a man of the ground; a farmer: by his beginning to be a husbandman, we are to understand his recommencing his agricultural operations, which, undoubtedly, he had carried on for six hundred years before, but this had been interrupted by the flood. And the transactions here mentioned might have occurred many years posterior to the deluge, even after Canaan was born and grown up, for the date of it is not fixed in the text.

The word *husband* first occurs here; and scarcely appears proper, because it is always applied to man in his married state, as *wife* is to the woman. The etymology of the term will at once shew its propriety, when applied to the head of a family. *Husband*, *þurband* is Anglo-Saxon, and simply signifies the *bond* of the house or family: as by him the family is formed, united, and bound together, which on his death, is *disunited* and *scattered*. It is on this etymology of the word, that we can account for the *farmers* and *petty landholders* being called, so early as the twelfth century, *husbandi*, as appears in a statute of David II. king of Scotland: we may, therefore, safely derive the word from *þur*, a house and bond, from *binðen*, to bind or tie; and this etymology appears plainer in the orthography which prevailed in the thirteenth and fourteenth centuries, in which I have often found the word written *housebond*; so it is in a MS. bible before me, written some time in the fourteenth century. *Junius* disputes this etymology, but I think on no just ground.

Verse 21. *He drank of the wine, &c.*] It is very probable that this was the first time the vine was cultivated; and it is as probable that the strength or intoxicating power of the expressed juice was never before known. Noah, therefore, might have drunk it at this time without the least blame; as he knew not, till this trial, the effects it would produce. I once knew a case which I believe to be perfectly parallel: A person who had scarcely ever heard of *cyder*, and whose beverage through his whole life had been only *milk* or *water*, coming wet and very much fatigued to a farmer's house in Somersetshire, begged for a little *water* or *milk*. The good woman of the house, seeing him very much exhausted, kindly said, "I will give you a little *cyder*, which will do you more good;" the honest man, understanding no more of *cyder* than merely that it was the *simple juice of apples*, after some hesitation, drank about half a pint of it: the consequence was, that in less than half an hour, he was perfectly intoxicated, and could neither speak plain nor walk! This case I myself witnessed. A stranger to the circumstances, seeing this person, would pronounce him *drunk*; and, perhaps, at a third hand,

A.M. 1657.

B.C. 2347.

and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

^b Exod. 20. 12. Gal. 6. 1.

he might be represented as a *drunkard*, and thus his character be blasted; while, of the crime of drunkenness, he was as innocent as an infant. This I presume to have been precisely the case with Noah; and no person, without an absolute breach of every rule of charity and candour, can attach any blame to the character of Noah, on this ground, unless from a *subsequent* account they were well assured, that, knowing the power and effects of the liquor, he had repeated the act. Some expositors seem to be glad to fix on a fact like this, which, by *their distortion*, becomes a *crime*; and then, in a strain of sympathetic tenderness, affect to deplore "the failings and imperfections of the *best of men*;" when, from the interpretation that *should* be given of the place, neither *failing* nor *imperfection* can possibly appear.

Verses 22—24. *And Ham the father of Canaan, &c.*] There is no occasion to enter into any detail here, the sacred text is circumstantial enough. Ham, and, very probably, his son Canaan, had treated their father on this occasion with contempt, or reprehensible levity. Had Noah not been innocent, as my exposition supposes him, God would not have endued him with the spirit of prophecy on this occasion, and testified such marked disapprobation of *their* conduct. The conduct of Shem and Japheth was such as became pious and affectionate children, who appear to have been in the habit of treating their father with decency, reverence, and obedient respect. On the one, the spirit of prophecy, (not the incensed father) pronounces a curse: on the others, the same spirit, (not parental tenderness) pronounces a blessing. These things had been just as they afterwards occurred, had Noah never spoken. God had wise and powerful reasons to induce him to sentence the one to perpetual servitude, and to allot to the others prosperity and dominion. Besides, the curse pronounced on Canaan neither fell immediately upon himself nor on his worthless father, but upon the Canaanites; and from the history we have of this people, in Levit. xviii. xx. and Deut. ix. 4. xii. 31. we may ask, could the curse of God fall more deservedly on any people than on these? Their profligacy was great, but it was not the effect of the curse; but being foreseen by the Lord, the curse was the effect of their conduct. But even this curse does not exclude them from the possibility of obtaining salvation: it extends not to the soul and to eternity, but merely to their bodies and to time; though, if they continued to abuse their liberty, resist the Holy Ghost, and refuse to be saved on God's terms, then the wrath of divine justice must come upon them to the uttermost. How many, even of these, repented, we cannot tell.

A.M. cir. 1657.

B.C. cir. 2347.

25 And he said, ^a Cursed be Canaan;
 ^b a servant of servants shall he be unto his brethren.

26 And he said, ^c Blessed be the LORD God of Shem; and Canaan shall be ^d his servant.

27 God shall ^e enlarge Japheth, ^f and he shall

dwell in the tents of Shem; and Canaan shall be his servant

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

A.M. cir. 1657.

B.C. cir. 2347.

A. M. 2006.

B. C. 1998.

^a Deut. 27. 16.—^b Josh. 9. 23. 1 Kings 9. 20, 21.—^c Ps. 144. 15.

Hebr. 11. 16.—^d Or, servant to them.—^e Or, persuade.—^f Eph. 2. 13, 11. & 3. 6.

Verse 25. *Cursed be Canaan*] See on the preceding verses. In the 25th, 26th and 27th verses, instead of *Canaan* simply, the Arabic version has *Ham the father of Canaan*; but this is acknowledged by none of the other versions, and seems to be merely a gloss.

Verse 29. *The days of Noah were nine hundred and fifty years*] The oldest Patriarch on record, Methuselah only excepted. This, according to the common reckoning, was A. M. 2006, but according to Dr. Hales 3505.

"HAM," says Dr. Hales, "signifies *burnt* or *black*, and this name was peculiarly significant of the regions allotted to his family. To the *Cushites*, or children of his eldest son, *Cush*, were allotted the hot southern regions of *Asia*, along the coasts of the *Persian Gulph*, *Susiana* or *Chusistan*, *Arabia*, &c.; to the sons of Canaan, Palestine and Syria; to the sons of Misraim, Egypt and Lybia, in Africa.

"The *Hamites* in general, like the Canaanites of old, were a seafaring race, and sooner arrived at civilization and the luxuries of life, than their simpler pastoral and agricultural brethren of the other two families. The first great empires of *Assyria* and *Egypt* were founded by them; and the republics of *Sidon*, *Tyre*, and *Carthage* were early distinguished for their commerce; but they sooner also fell to decay; and *Egypt*, which was one of the first, became the last and basest of the kingdoms, Ezek. xxix. 15. and has been successively in subjection to the *Shemites* and *Japhethites*; as have also the settlements of the other branches of the *Hamites*.

"*SHEM* signifies *name* or *renown*; and his indeed was great in a temporal and spiritual sense. The finest regions of Upper and Middle *Asia* were allotted to his family, *Armenia*, *Mesopotamia*, *Assyria*, *Media*, *Persia*, &c. to the *Indus* and *Ganges*, and perhaps to *China* eastward.

"The chief renown, however, of *Shem* was of a spiritual nature—he was destined to be the lineal ancestor of the blessed seed of the woman—and to this glorious privilege Noah, to whom it was probably revealed, might have alluded in that devout ejaculation, Blessed be the LORD the GOD of *Shem*! The pastoral life of the *Shemites* is strongly marked in the prophecy, by the tents of *Shem*, and such it remains to the present day, throughout their midland settlements in *Asia*.

"*JAPHETH* signifies *enlargement*; and how wonderfully did Providence enlarge the boundaries of *Japheth*! His posterity diverged eastward and westward throughout the whole extent of *Asia*, north of the great range of *Taurus*, as far as the eastern Ocean; whence they probably crossed over to *America* by *Bering's Straights*, from *Kamskutka*; and in the opposite

direction throughout *Europe*, to the *Mediterranean Sea* and the *Atlantic Ocean*; from whence also they might have crossed over to *America* by *Newfoundland*, where traces of early settlements remain in parts now desert. Thus did they gradually enlarge themselves till they literally encompassed the earth, within the precincts of the northern temperate zone; to which, their roving hunter's life contributed not a little. Their progress northwards was checked by the much greater extent of the *Black Sea* in ancient times, and the encroaching rigour of the climates: but their hardy race, and enterprising warlike genius, made them frequently encroach southwards on the settlements of *Shem*, whose pastoral and agricultural occupations rendered them more inactive, peaceable, and unwarlike; and so they dwelt in the tents of *Shem*, when the *Scythians* invaded *Media*, and subdued western *Asia* southwards, as far as *Egypt*, in the days of *Cyaxares*; when the *Greeks*, and afterwards the *Romans*, overran and subdued the *Assyrians*, *Medes*, and *Persians* in the east; and the *Syrians* and *Jews* in the south; as foretold by the Syrian prophet *Balaam*, Num. xxiv. 24.

"Ships shall come from *Chittim*,

And shall afflict the *Assyrians*, and afflict the *Hebrews*:
But he (the invader) shall perish himself at last.

"And by *Moses*:—And the Lord shall bring thee (the Jews) into *Egypt* (or bondage) again with ships, &c. Deut. xxviii. 68. And by *Daniel*:—For the ships of *Chittim* shall come against him, viz. *Antiochus*, king of Syria, Dan. xi. 30. In these passages *Chittim* denotes the southern coasts of *Europe*, bounding the *Mediterranean*, called the *Isles of the Gentiles* or *Nations*; see Gen. x. 5. And the *Isles of Chittim* are mentioned by *Jerem.* ii. 10. And in after times, the *Tartars*, in the east, have repeatedly invaded and subdued the *Hindoos* and the *Chinese*; while the warlike and enterprising genius of the greatest of the *Isles of the Gentiles*, GREAT BRITAIN and IRELAND, have spread their colonies, their arms, their language, their arts, and in some measure their religion, from the rising to the setting sun." See Dr. Hales's *Analysis of Chronology*, vol. i. p. 352, &c.

Though what is left undone, should not cause us to lose sight of what is done, yet we have reason to lament, that the inhabitants of the British isles, who of all nations under heaven, have the purest light of Divine Revelation, and the best means of diffusing it, have been much more intent on spreading their conquests and extending their commerce, than in propagating the Gospel of the Son of God.

CHAPTER X.

The generations of the sons of Noah, 1. JAPHETH and his descendants, 2—4. The isles of the Gentiles, or Europe peopled by the Japhethites, 5. HAM and his posterity, 6—20. Nimrod, one of his descendants, a mighty hunter, 8, 9. Founders the first kingdom, 10. Nineveh and other cities founded, 11, 12. The Canaanites in their nine grand branches or families, 15—18. Their territories, 19. SHEM and his posterity, 21—31. The earth divided in the days of Peleg, 25. The territories of the Shemites, 30. The whole earth peopled by the descendants of Noah's three sons, 32.

A.M. 1556.
B. C. 2448.

NOW these are the generations of the sons of Noah, Shem, Ham, and Japheth: ^aand unto them were sons born after the flood.

2 ¶ ^bThe sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech and Tiras.

^a Ch. 9. 1, 7, 19. — ^b 1 Chron. 1. 5, &c.

NOTES ON CHAP. X.

Verse 1. *Now these are the generations*] It is extremely difficult to say what particular nations and peoples sprung from the three grand divisions of the family of Noah; because the names of many of those ancient people have become changed in the vast lapse of time from the deluge to the Christian Era: yet some are so very distinctly marked, that they can be easily ascertained, while a few still retain their original names.

Moses does not appear to give always the name of the first settler in a country, but rather that of the people from whom the country afterwards derived its name. Thus *Mizraim* is the plural of *Mezer*, and could never be the name of an individual. The like may be said of *Kittim*, *Dodanim*, *Ludim*, *Ananim*, *Ichabim*, *Naphthulim*, *Pathrusim*, *Cashuhim*, *Philistim*, and *Caphtorim*, which are all plurals, and evidently not the names of individuals, but of families or tribes. See verses 4, 6, 13, 14.

In the posterity of Canaan, we find whole nations reckoned in the genealogy, instead of the individuals from which they sprang; thus the *Jebusite*, *Amorite*, *Girgasite*, *Hivite*, *Arkite*, *Sinite*, *Arvadite*, *Zemarite*, and *Hamathite*, ver. 16—18, were evidently whole nations or tribes which inhabited the promised land, and were called *Canaanites* from *Canaan*, the son of *Ham*, who settled there.

Moses also in this genealogy, seems to have introduced even the names of some places that were remarkable in the sacred history, instead of the original settlers. Such as *Hazarmaveth*, ver. 26. and probably *Ophir* and *Hazilah*, ver. 29. But this is not infrequent in the sacred writings, as may be seen 1 Chron. ii. 51, where *Salma* is called the father of *Beth-lehem*, which certainly never was the name of a man, but of a place, sufficiently celebrated in the sacred history. And in chap. iv. 14. where Joab is called the father of the valley of *Chorashim*, which no person could ever suppose was intended to designate an individual, but the society of craftsmen or artificers who lived there.

Eusebius and others state (from what authority we know not) that Noah was commanded of God to make a will, and

3 And the sons of Gomer; Ash- A.M. 1566.
kenaz, and Riphath, and Togarmah. B. C. 2438.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and ^cDodanim.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. A.M. 1737.
B. C. 2247.

^c Or, as some read it, *Rodman*. — ^d Ps. 72. 10. Jer. 1. 10. & 25. 22. Zeph. 2. 11.

bequeath the whole of the earth to his three sons and their descendants in the following manner: To *Shem*, all the *East*; to *Ham*, all *Africa*; to *Japheth*, the *Continent of Europe*, with its *Isles*, and the *northern parts of Asia*. See the notes at the end of the preceding chapter.

Verse 2. *The sons of Japheth*] Japheth is supposed to be the same with the *Japetus* of the Greeks, from whom, in an extremely remote antiquity, that people were supposed to have derived their origin. On this point, most chronologists are pretty well agreed.

Gomer is supposed by some to have peopled Galatia: so Josephus, who says that the *Galutians* were anciently named *Gomerites*. From him the *Cimmerians*, or *Cimbrians*, are supposed to have derived their origin. Bochart has no doubt that the *Phrygians* sprung from this person; and some of our principal commentators are of the same opinion.

Magog, supposed by many to be the father of the *Scythians*, and *Tartars*, or *Tatars*, as the word should be written, and in great Tartary, many names are still found which bear such a striking resemblance to the *Gog* and *Magog* of the scriptures, as to leave little doubt of their identity.

Madai is generally supposed to be the progenitor of the *Medes*; but Joseph Mede makes it probable that he was rather the founder of a people in Macedonia called *Madi*, and that Macedonia was formerly called *Emathia*, a name formed from *En*, an island, and *Madai*, because he and his descendants inhabited the maritime coast on the borders of the Ionian Sea. On this subject, nothing certain can be advanced.

Javan; it is almost universally agreed, that from him sprung the *Ionians*, of Asia Minor; but this name seems to have been anciently given to the *Macedonians*, *Achaïans*, and *Boeotians*.

Tubal; some think he was the father of the *Iberians*, and that a part at least of *Spain* was peopled by him and his descendants; and that *Meshech*, who is generally in scripture joined with him, was the founder of the *Cappadocians*, from whom proceeded the *Moscovites*.

Tiras; from this person, according to general consent, the *Thracians* derived their origin.

A.M. 1676.
B.C. cir 2283.

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

^a1 Chron. 1. 8, &c.

Verse 3. *Ashkenaz*; probably gave his name to *Sacagena*, a very excellent province of Armenia. Pliny mentions a people called *Ascanitici*, who dwelt about the *Tanaïs* and the *Palus Mæoticus*; and some suppose that from *Ashkenaz*, the *Euxine* sea derived its name; but others suppose that from him the Germans derived their origin.

Riphath, or *Diphath*, the founder of the *Paphlagonians*, which were anciently called *Riphatei*.

Togarma, the *Sauromates*, or inhabitants of *Turcomania*. See the reasons in *Calmet*.

Verse 4. *Elishah*; as *Javan* peopled a considerable part of *Greece*, it is in that region that we must seek for the settlements of his descendants; *Elishah* probably was the first who settled at *Elis*, in *Peloponnesus*.

Tarshish; he first inhabited *Cilicia*, whose capital anciently was the city of *Tarsus*, where the Apostle Paul was born, Acts xxi. 39.

Kittim; we have already seen that this name was probably, rather the name of a people than of an individual: some think by *Kittim*, Cyprus is meant; others, the isle of Chios, and others the *Romans*, and others the *Macedonians*.

Dodanim, or *Rodanim*, for in Hebrew, the ד and ר may be easily mistaken for each other, because of their great similarity. Some suppose that this family settled at *Dodona*, in *Epirus*; others at the isle of *Rhodes*; others at the *Rhone*, in *France*, the ancient name of which was *Rhodanus*, from the scripture *Rodanim*.

Verse 5. *Isles of the Gentiles*] EUROPE, of which this is allowed to be a general epithet. *Calmet* supposes that it comprehends all those countries to which the Hebrews were obliged to go by sea, such as *Spain*, *Gaul*, *Italy*, *Greece*, and *Asia Minor*.

Every one after his tongue] This refers to the time posterior to the confusion of tongues and dispersion from *Babel*.

Verse 6. *Cush*; who peopled the Arabic nome, near the *Red Sea* in *Lower Egypt*. Some think the *Ethiopians* descended from him.

Mizraim; this family certainly peopled *Egypt*; and both in the east and in the west *Egypt* is called *Mezr* and *Mezraim*.

Phut; who first peopled an Egyptian nome, or district, bordering on *Lybia*.

Canaan; he who first peopled the land so called, known also by the name of the *Promised Land*.

Verse 7. *Seba*; the founder of the *Sabæans*. There seems to be three different people of this name mentioned in this chapter, and a fourth in chap. xxv. 3.

Havilah; supposed by some to mean the inhabitants of the country included within that branch of the river *Pison*, which ran out of the *Euphrates* into the bay of *Persia*, and bounded *Arabia Felix* on the east.

8 And Cush begat Nimrod; he began to be a mighty one in the earth.

A.M. cir. 1715.
B.C. cir 2289.

9 He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod, the mighty hunter before the Lord.

^bJer. 16. 16. Mic. 7. 2.—^cch. 6. 11.

Sabtah; supposed by some to have first peopled an isle, or peninsula, called *Saphia*, in the *Persian Gulph*.

Raamah, or *Ragmah*, for the word is pronounced both ways because of the ו *ain*, which some make a vowel, and some a consonant. *Ptolemy* mentions a city called *Regma*, near the *Persian Gulph*, it probably received its name from the person in the text.

Sabtechah; from the river called *Samidochus*, in *Caramania*, *Bochart* conjectures, that the person in the text fixed his residence in that part.

Sheba; supposed to have had his residence beyond the *Euphrates*, in the environs of *Charran*, *Eden*, &c.

Dedan; supposed to have peopled a part of *Arabia*, on the confines of *Idumea*.

Verse 8. *Nimrod*; of this person little is known, as he is not mentioned except here and in 1 Chron. i. 10. which is evidently a copy of the text in *Genesis*. He is called a mighty hunter before the Lord; and from ver. 10. we learn that he founded a kingdom which included the cities *Babel*, *Erech*, *Accad*, and *Calne*, in the land of *Shinar*. Though the words are not definite, it is very likely he was a very bad man. His name *Nimrod*, comes from מרד *marad*, he rebelled; and the Targum, on 1 Chron. i. 10. says, *Nimrod began to be a mighty man in sin, a murderer of innocent men, and a rebel before the Lord*. The Jerusalem Targum says, "He was mighty in hunting, (or in prey) and in sin before God; for he was a hunter of the children of men in their languages; and he said unto them, Depart from the religion of Shem; and cleave to the Institutes of Nimrod." The Targum of Jonathan ben Uzziel says, "From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord." The Syriac calls him, a warlike giant. The word ציד *tsaid*, which we render hunter, signifies prey, and is applied in the scriptures to the hunting of men, by persecution, oppression, and tyranny. See Jer. xvi. 16. Lam. iii. 52. iv. 18. Prov. i. 17, 18. Zeph. iii. 6. Hence it is likely, that *Nimrod*, having acquired power, used it in tyranny and oppression; and by rapine and violence, founded that domination, which was the first distinguished by the name of a kingdom on the face of the earth. How many kingdoms have been founded in the same way, in various ages and nations from that time to the present year 1810! From the *Nimrods* of the earth, God deliver the world!

Mr. Bryant, in his *Mythology*, vol. iii. p. 33—36. considers *Nimrod* as the principal instrument of the idolatry that afterwards prevailed in the family of *Cush*; and treats him as an arch rebel and apostate. Mr. Richardson, who was the determined foe of Mr. Bryant's whole system, asks, *Dissertation*, p. 405. "Where is the authority for these aspersions?"

A. M. 1745. 10 ^a And the beginning of his king-
 B. C. cir. 2259. dom was ^b Babel, and Erech, and Ac-
 cad, and Calneh, in the land of Shinar.

A. M. 1770. 11 Out of that land ^c went forth
 B. C. cir. 2304. Ashur, and builded Nineveh, and
^d the city Rehoboth, and Calah,

12 And Resen between Nineveh, and Calah:
 the same *is* a great city.

13 And Mizraim begat Ludim, and Ananim,
 and Lehabim, and Naphtulim,

14 And Pathrusim, and Casluhim, (^e out of
 whom came Philistim,) and Capthorim.

15 ¶ And Canaan begat ^f Sidon his first-born,
 and Heth,

16 And the Jebusite, and the Amorite, and
 the Girgasite,

17 And the Hivite, and the Ar-
 kite, and the Sinite,

18 And the Arvadite, and the Zemarite, and
 the Hamathite: and afterward were the families
 of the Canaanites spread abroad.

19 ^g And the border of the Canaanites was
 from Sidon, as thou comest to Gerar, unto
^h Gaza; as thou goest, unto Sodom, and Go-
 morrah, and Admah, and Zeboim, even unto
 Lasha.

20 These *are* the sons of Ham, after their fa-
 milies, after their tongues, in their countries,
 and in their nations.

21 ¶ Unto Shem also, the father of all the
 children of Eber, the brother of Japheth the
 elder, even to him were *children* born.

^a Mic. 5, 6. — ^b Gr. Babelon. — ^c Or, he went out into Assyria. — ^d Or, the streets of the city. — ^e 1 Chron. 1, 12. — ^f Heb. Tzidon.

^g Ch. 13, 12, 14, 15, 17, & 15, 18—21. Numb. 34, 2—12. Josh. 12, 7, 8. — ^h Heb. Azah.

they are no where to be discovered in the originals, in the versions, nor in the paraphrases of the sacred writings." If they are *not* to be found both in versions and paraphrases of the sacred writings, the above quotations are all false.

Verse 10. *The beginning of his kingdom was Babel*] בבל Babel signifies confusion; and it seems to have been a very proper name for the commencement of a kingdom that appears to have been founded in apostacy from God, and to have been supported by tyranny, rapine, and oppression.

In the land of Shinar; the same as is mentioned, chap. xi. 2. It appears that as Babylon was built on the river Euphrates, and that the tower of Babel was in the land of Shinar, consequently Shinar itself must have been in the southern part of Mesopotamia.

Verse 11. *Out of that land went forth Ashur*] The marginal reading is to be preferred here. He, Nimrod, went out into Assyria and built Nineveh; and hence Assyria is called the land of Nimrod, Mich. v. 6. Thus did this mighty hunter extend his dominions in every possible way. The city of Nineveh, the capital of Assyria, is supposed to have had its name from Ninus, the son of Nimrod; but probably Ninus and Nimrod are the same person. This city, which made so conspicuous a figure in the history of the world, is now called Mossul; it is an inconsiderable place, built out of the ruins of the ancient Nineveh.

Rehoboth, Calah, &c. Nothing certain is known concerning the situation of these places; conjecture is endless; and it has been amply indulged by learned men in seeking for Rehoboth, in the Bercha of Ptolemy, Calah, in Calachine, Resen, in Larissa, &c. &c.

Verse 13. *Mizraim begat Ludim*] Supposed to mean the inhabitants of the Marotis, a canton in Egypt, for the name Ludim is evidently the name of a people.

Ananim; according to Bochart, the people who inhabited the district about the temple of Jupiter Ammon.

Lehabim; the Lybians, or a people who dwelt on the west of the Thebaïd, and were called Lybio-Egyptians.

Naphtulim; even the conjecturers can scarcely fix a place for these people. Bochart seems inclined to place them in Marmarica, or among the Troglodytes.

Verse 14. *Pathrusim*] The inhabitants of the Delta, in Egypt, according to the Chaldee paraphrase; but according to Bochart, the people who inhabited the Thebaïd, called Pathros in scripture.

Casluhim; the inhabitants of Colchis; for almost all authors allow that Colchis was peopled from Egypt.

Philistim; the people called Philistines, the constant plagues and frequent oppressors of the Israelites, whose history may be seen at large in the books of Samuel, Kings, &c.

Capthorim; the inhabitants of the isle of Cyprus, according to Calmet.

Verse 15. *Sidon*; who probably built the city of this name, and was the father of the Sidonians.

Heth; from whom came the Hittites, so remarkable among the Canaanitish nations.

Verse 16. *The Jebusite, Amorite, &c.*] Are well known as being the ancient inhabitants of Canaan, expelled by the children of Israel.

Verse 20. *These are the sons of Ham after their families, &c.*] No doubt all these were well known in the days of Moses, and for a long time after; but at this distance, when it is considered that the political state of the world has been undergoing almost incessant revolutions through all the intermediate portions of time, the impossibility of fixing their residences, or marking their descendants, must be evident, as both the names of the people, and the places of their residences, have been changed beyond the possibility of being recognized.

Verse 21. *Shem also, the father of all the children of Eber.*] It is generally supposed that the Hebrews derived their name from Eber, or Heber, son of Shem, but it appears much more likely that they had it from the circumstance of Abraham's

A. M. cir. 2200. 22 The ^a children of Shem; Elam,
B. C. cir. 2544. and Asshur, and ^b Arphaxad, and
Lud and Aram.

23 And the children of Aram; Uz, and Hul,
and Gether, and Mash.

24 And Arphaxad begat ^c Salah ^d; and Salah
begat Eber.

A. M. 1757. 25 ^e And unto Eber were born two
B. C. 2247. sons: the name of one was ^f Peleg:
for in his days was the earth divided; and his
brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph,
and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and
Sheba,

29 And Ophir, and Havilah, and Jobab: all
these were the sons of Joktan.

30 And their dwelling was from Mesha, as
thou goest unto Sephar, a mount of the east.

31 These are the sons of Shem, after their
families, after their tongues, in their lands,
after their nations.

32 These are the families of the sons of Noah,
after their generations, in their nations; ^g and
by these were the nations divided in the earth,
after the flood.

^a 1 Chron. 1. 17, &c. — ^b Heb. Arpachshad. — ^c Heb. Shelah. — ^d ch. 11. 12.

— ^e 1 Chron. 1. 19. — ^f That is, division. — ^g ver. 1. — ^h ch. 9. 19.

passing over (for so the word עבר *Aber* signifies) the river Euphrates, to come into the land of Canaan. See the history of Abraham, chap. xiv. 13.

Verse 22. *Elam*; from whom came the *Elamites*, near to the Medes, and whose chief city was *Elemaïs*.

Asshur; who gave his name to a vast province (afterwards a mighty Empire) called *Assyria*.

Arphaxad; from whom *Arrapachitis*, in Assyria, was named, according to some; or *Artaxata*, in Arimenia, on the frontiers of Media, according to others.

Lud; the founder of the *Lydians*, in Asia Minor; or of the *Ludim*, who dwelt at the confluence of the Euphrates and Tigris, according to *Arias Montanus*.

Aram; the father of the *Arameans*, afterwards called *Syrians*. On this point there is scarcely any difference of opinion among learned men.

Verse 23. *Uz*; who peopled *Cœlosyria*, and is supposed to have been the founder of *Damascus*.

Hul, who peopled a part of *Armenia*.

Gether; supposed by Calmet to be the founder of the *Turcans*, who dwelt beyond the Jordan, having Arabia Deserta on the east, and the Jordan on the west.

Mash; who inhabited mount *Masius* in Mesopotamia, and from whom the river *Mazeca*, which has its source in that mountain, takes its name.

Verse 24. *Salah*; the founder of the people of *Susiana*. *Eber*, see ver. 21. The Septuagint add *Cainan* here with one hundred and thirty to the chronology. Most think the addition spurious both here and in Saint Luke.

Verse 25. *Peleg*, from פלג *palag* to divide, because in his days, which is supposed to be about one hundred years after the flood, the earth was divided, among the sons of Noah. Though some are of opinion that a physical division and not a political one, is what is intended here: viz. a separation of continents and islands from the main land; the earthly parts having been united into one great continent previously to the days of Peleg. This opinion appears to me the most likely, for what is said ver. 5. is spoken by way of anticipation.

Verse 26, &c. *Joktan* had thirteen sons who had their dwelling from *Mesha* unto *Sephar*, a mount of the east, verse 30.

which places Calmet supposes to be mount *Masius* on the west, in *Mesopotamia*; and the mountains of the *Saphirs* on the east in *Armenia*; or of the *Tapyrs*, farther on in Media.

In confirmation that all men have been derived from one family, let it be observed; that there are many customs and usages both sacred and civil, which have prevailed in all parts of the world, which could owe their origin to nothing but a general institution, which could never have existed had not mankind been of the same blood originally, and instructed in the same common notions before they were dispersed. Among these usages may be reckoned,—1. The numbering by tens. 2. Their computing time by a cycle of seven days. 3. Their setting apart the seventh day for religious purposes. 4. Their use of sacrifices, propitiatory and eucharistical. 5. The consecration of temples and altars. 6. The institution of sanctuaries or places of refuge, and their privileges. 7. Their giving a tenth part of the produce of their fields, &c. for the use of the altar. 8. The custom of worshipping the Deity bare-footed. 9. Abstinence of the men from all sensual gratifications previously to their offering sacrifice. 10. The order of priesthood and its support. 11. The notion of legal pollutions, defilements, &c. 12. The universal tradition of a general deluge. 13. The universal opinion that the rainbow was a divine sign or portent, &c. &c. see Dodd.

The wisdom and goodness of God are particularly manifested in repopling the earth by means of three persons, all of the same family, and who had witnessed that awful display of divine justice in the destruction of the world by the flood; while themselves were preserved in the ark. By this very means, the true religion was propagated over the earth; for the sons of Noah would certainly teach their children, not only the precepts delivered to their father by God himself, but also how, in his justice, he had brought the flood on the world of the ungodly; and by his merciful providence, preserved them from the general ruin. It is on this ground alone, that we can account for the uniformity and universality of the above traditions; and for the grand outlines of religious truth, which are found in every quarter of the world. God has so done his marvellous works, that they may be had in everlasting remembrance.

CHAPTER XI.

All the inhabitants of the earth, speaking one language, and dwelling in one place, 1, 2. purpose to build a city and a tower to prevent their dispersion, 3, 4. God confounds their language, and scatters them over the whole earth, 5—9. Account of the lives and families of the postdiluvian Patriarchs. Shem, 10, 11. Arphaxad, 12, 13. Salah, 14, 15. Heber, 16, 17. Phaleg, 18, 19. Ragau or Reu, 20, 21. S. rug, 22, 23. Nahor, 24, 25. Terah and his three sons, Haran, Nachor and Abram, 26, 27. The death of Haran, 28. Abram marries Sarai, and Nachor marries Milcah, 29. Sarai is barren, 30. Terah, Abram, Sarai and Lot leave Ur of the Chaldees, and go to Haran, 31. Terah dies in Haran, aged two hundred and five years, 32.

A.M. cir. 1757.
B.C. cir. 2247.

AND the whole earth was of one ^a language, and of one ^b speech. 2 And it came to pass, as they journeyed ^c from the east, that they found a plain in the land of Shinar; and they dwelt there.

^a Heb. lip. — ^b Heb. words. — ^c Or, eastward, as ch. 13. 11. 2 Sam. 6. 2

3 ¶ And ^d they said one to another, Go to, let us make brick, and ^e burn them throughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Go to, let us build a city

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with 1 Chro. 13. 6. — ^d Heb. a man said to his neighbour. — ^e Heb. burn them to a burning.

NOTES ON CHAP. XI.

Verse 1. *The whole earth was of one language*] The whole earth—All mankind was of one language, in all likelihood the HEBREW—and of one speech; articulating the same words in the same way. It is generally supposed, that after the confusion mentioned in this chapter, the Hebrew language remained in the family of Heber. The proper names and their significations given in the Scripture, seem incontestible evidences that the Hebrew language was the original language of the earth—the language in which God spake to man, and in which he gave the revelation of his will to Moses and the prophets. It was used, says Mr. Ainsworth, in all the world, for one thousand seven hundred and fifty-seven years, till Phaleg, the son of Heber, was born, and the tower of Babel was in building, one hundred years after the flood, Gen. x. 25. xi. 9. After this, it was used among the Hebrews or Jews, called therefore the *Jews' language*, Isai. xxxvi. 11. until, they were carried captive into Babylon, where the holy tongue ceased from being commonly used, and the *mixed Hebrew* (or Chaldee) came in its place.

It cannot be reasonably imagined, that the Jews lost the Hebrew tongue entirely in the seventy years of their captivity in Babylon; yet, as they were mixed with the Chaldeans, their children would of course learn that dialect, and to them the pure Hebrew would be unintelligible: and this probably gave rise to the necessity of explaining the Hebrew Scriptures in the Chaldee tongue, that the children might understand as well as their fathers. As we may safely presume the parents could not have forgotten the Hebrew, so we may conclude, the children in general could not have learnt it, as they did not live in an insulated state, but were mixed with the Babylonians. This conjecture removes the difficulty with which many have been embarrassed: one party supposing that the knowledge of the Hebrew language was lost during the Babylonish captivity; and hence the necessity of the Chaldee Targums to explain the Scriptures: another party insisting that this was impossible, in so short a period as seventy years.

Verse 2. *As they journeyed from the east*] Assyria, Mesopotamia, and the country on the borders, and beyond the Euphrates, are called the *East* in the Sacred Writings. Balaam said, that the king of Moab had brought him from the mountains of the east, Num. xxiii. 7. Now it appears, from chap. xxii. 5. that Balaam dwelt at Pethor, on the river Euphrates. And it is very probable, that it was from this country that the wisemen came to adore Christ; for it is said, they came from the east to Jerusalem, Matt. ii. 1. Abraham is said to have come from the east to Canaan; Isai. xli. 2. but it is well known that he came from Mesopotamia and Chaldea. Isai. ch. xli. 11. represents Cyrus as coming from the east, against Babylon. And the same prophet represents the Syrians as dwelling eastward of Jerusalem, ch. ix. 12. The Syrian before מִלְכֶּדֶם *milkedem*, from the east, the same word which Moses uses here. Daniel, ch. ix. 44. represents Antiochus as troubled at news received from the east; i. e. of a revolt in the eastern provinces, beyond the Euphrates.

Noah and his family landing, after the flood, on one of the mountains of Armenia, would doubtless descend and cultivate the vallies: as they increased, they appear to have passed along the banks of the Euphrates, till, at the time specified here, they came to the plains of *Shinar*, allowed to be the most fertile country in the east. See *Calmet*. That *Babel* was built in the land of *Shinar*, we have the authority of the sacred text to prove; and that *Babylon* was built in the same country, we have the testimony of Eusebius. Prop. Evang. l. ix. c. 15. and Josephus, Antiq. l. i. c. 5.

Verse 3. *Let us make brick*] It appears they were obliged to make use of brick, as there was an utter scarcity of stones in that district; and on the same account they were obliged to use slime, that is, bitumen, (*Vulg.*) ασφαλτος (*Septuagint*) for mortar: so it appears they had neither common stone, nor lime-stone; hence they had brick for stone, and asphaltus, or bitumen, instead of mortar.

Verse 4. *Let us build a city and a tower*] On this subject there have been various conjectures. Mr. Hutchinson

A.M. cir. 1757.
B.C. cir. 2247.

and a tower, ^a whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

⁵ ^b And the Lord came down to see the city

^a Deut. 1. 28.—^b ch. 18. 21.

supposed, that the design of the builders was to erect a temple to the host of heaven, the sun, moon, planets, &c. and to support this interpretation, he says, וראשו בשמים *ve rosho ba-shamayim*, should be translated, not *whose top may reach unto heaven*, for there is nothing for *may reach* in the Hebrew; but *its head*, or *summit*, to the heavens, i. e. to the heavenly bodies; and to make this interpretation the more probable, he says, that previously to this time, the descendants of Noah were all agreed in one form of religious worship; for so he understands ושה אחת *ve saph achath*, (and of one lip) i. e. according to him, they had one litany; and as God confounded their litany, they began to disagree in their religious opinions, and branched out into sects and parties, each associating with those of his own sentiment; and thus their tower, or temple, was left unfinished.

It is probable, that their being of one language, and of one speech, implies not only a sameness of language, but also a unity of sentiment and design, as seems pretty clearly intimated in ver. 6. Being therefore strictly united in all things, coming to the fertile plains of Shinar, they proposed to settle themselves there, instead of spreading themselves over all the countries of the earth, according to the design of God: and in reference to this purpose, they encouraged one another to build a city and a tower, probably a temple, to prevent their separation—"Lest," say they, "we be scattered abroad upon the face of the whole earth;" but God miraculously interposing, confounded or frustrated their rebellious design, which was inconsistent with his will. See Deut. xxxii. 8. Acts xvii. 26. And partly by confounding their language, and disturbing their counsels, they could no longer keep in an united state; so that, agreeing in nothing but the necessity of separating, they went off in different directions, and thus became scattered abroad upon the face of the earth. The Targums both of Jonathan ben Uzziel, and of Jerusalem, assert that the tower was for idolatrous worship; and that they intended to place an image on the top of the tower with a sword in its hand, probably to act as a talisman against their enemies. Whatever their design might have been, it is certain that this temple or tower was afterwards devoted to idolatrous purposes. Nebuchadnezzar repaired and beautified this tower; and it was dedicated to Bel, or the Sun.—See Prideaux, vol. 1. part i. b. 2.

An account of this tower, and of the confusion of tongues, is given by several ancient authors. Herodotus saw the tower, and described it. A Sybil, whose oracle is yet extant, spoke both of it and of the confusion of tongues; so did Eupolemus and Abydenus. See Bochart Geogr. Sacr. lib. i. c. 13. Edit. 1692. On this point Bochart observes, that these things are taken from the Chaldeans, who preserve many remains of ancient facts; and though they often add circum-

stances, yet they are, in general, in some sort dependant on the text: 1. They say, Babel was builded by the giants; because Nimrod, one of the builders, is called in the Hebrew text גבור *gibbor*, a mighty man; or, as the Septuagint, γίγας, a giant. 2. These giants, they say, sprang from the earth; because in Gen. x. 11. it is said, *he went out of the land of Shinar* *min haaretz hahiv*, out of that earth; but this is rather spoken of Ashur, who was another of the Babel-builders. 3. These giants are said to have waged war with the gods; because it is said of Nimrod, Gen. x. 9. *he was a mighty hunter before the Lord*; or, as others have rendered it, a warrior and a rebel against the Lord. See Jarchi in loco. 4. These giants are said to have raised a tower up to heaven, as if they had intended to have ascended thither. This appears to have been founded on, and its top shall reach to heaven, which has been already explained. 5. It is said, that the gods sent strong winds against them, which dispersed both them and their work. This appears to have been taken from the Chaldean history, in which it is said their dispersion was made to the four winds of heaven, בארבע רוחי שמים *be arba ruchey shemiya*, i. e. to the four quarters of the world. 6. And because the verb פץ *phuts*, or נפץ *naphats*, used by Moses, signifies not only to scatter, but also to break to pieces; whence thunder, Isa. xxx. 30. is called נפץ *nephets*, a breaking to pieces: hence they supposed the whole work was broken to pieces and overturned. It was probably from this disguised representation of the Hebrew text that the Greek and Roman poets took their fable of the giants waging war with the gods, and piling mountain upon mountain, in order to scale heaven.—See Bochart as above.

A.M. cir. 1757.
B.C. cir. 2247.

and the tower, which the children of men builded.

6 And the Lord said, Behold ^c the people is one, and they have all ^d one language; and this they begin to do: and now nothing will be

^c Ch. 9. 19. Acts 17. 26.—^d ver. 1.

Verse 5. And the Lord came down] A lesson, says an ancient Jewish commentator, to magistrates to examine every evidence before they decree judgment and execute justice.

Verse 6. The people is one, &c.] From this, as before observed, we may infer, that as the people had the same language, so they had a unity of design and sentiment. It is very likely that the original language was composed of monosyllables, that each had a distinct ideal meaning, and only one meaning; as different acceptations of the same word would undoubtedly arise, either from compounding terms, or when there were but few words in a language, using them by a different mode of pronunciation, to express a variety of things. Where this simple monosyllabic language prevailed, and it must have prevailed in the first ages of the world, men would necessarily have simple ideas, and a corresponding simplicity of manners. The Chinese language is exactly such as this; and the Hebrew, if stripped of its vowel points, and its prefixes, suffixes, and postfixes, separated from their combinations, so that they might stand by them-

A.M.cir.1757.
B.C.cir.2447.

restrained from them, which they have ^a imagined to do.

A.M.cir.1757.
B.C.cir.2447.

7 Go to, ^b let us go down, and there confound their language, that they may ^c not understand one another's speech.

^a Ps. 2. 1. — ^b ch. 1. 26. Ps. 2. 4. Acts 2. 4, 5, 6 — ^c ch. 42. 23. Deut. 28. 49. Jer. 5. 15. 1 Cor. 14. 2, 11.

selves, it would nearly answer to this character, even in its present state. In order, therefore, to remove this unity of sentiment and design, which I suppose to be the necessary consequence of such a language, God confounded their language—caused them to articulate the same word differently, to affix different ideas to the same term, and, perhaps, by the transposing of syllables and interchanging of letters, form new terms and compounds, so that the mind of the speaker was apprehended by the hearer in a contrary sense to what was intended. This idea is not ill expressed by an ancient French poet, *Du Bartas*; and not badly, though rather quaintly, metaphrased by our countryman, Mr. Sylvester.

Some speak *between the teeth*, some in the *nose*,
Some in the *throat* their words do ill dispose—

.....
'Bring me,' quoth one, 'a *trawel*, quickly! quick!
One brings him up a *hammer*. 'Here this *brick*,'
Another bids: and then they *cleave a tree*.
'Make fast this *rope*:' and then they *let it flee*.
One calls for *planks*; another *morter* lacks:
They bear the first a *stone*; the last an *ax*.
One would have *spikes*: and him a *spade* they give:
Another asks a *axe*, and gets a *steele*.
Thus crossly crost, they *prate* and *point* in vain;
What one hath *made*, another *mars* again.

.....
These masons then, seeing the storm arriv'd
Of God's just wrath, all weak and heart-depriv'd,
Forsake their purpose; and, like frantic fools,
Scatter their stuff; and tumble down their tools.

DU BARTAS—*Babylon*.

I shall not examine how the different languages of the earth were formed. It certainly was not a work of the *moment*—different climates must have a considerable share in the formation of tongues, by their influence on the organs of speech. The invention of new arts and trades, must give birth to a variety of terms and expressions. Merchandise, commerce, and the cultivation of the sciences, would produce their share; and different forms of government, modes of life, and means of instruction, also contribute their quota. The *Arabic*, *Chaldee*, *Syriac*, and *Ethiopic*, still bear the most striking resemblance to their parent, the Hebrew. Many others might be reduced to a common source; yet every where there is sufficient evidence of this confusion. The anomalies even in the most regular languages sufficiently prove this. Every language is confounded less or more, but that of *Eternal Truth*. This is ever the same: in all coun-

8 So ^d the Lord scattered them abroad from thence ^e upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called ^f Babel; ^g because the Lord did there confound the lan-

^d Luke 1. 51. — ^e ch. 10. 25, 32. — ^f That is, *confusion*. — ^g Wisd. 12. 5. 1 Cor. 14. 25.

tries, climates, and ages, the language of Truth, like that God from whom it sprang, is unchangeable and incorruptible. It speaks in all tongues to all nations, and in all hearts: "there is one GOD, the fountain of goodness, justice, and truth.—MAN, thou art his creature, ignorant, weak, and dependant; but He is all-sufficient—hates nothing that he has made—loves *thee*—is able and willing to save *thee*—return to and depend on *Him*—take his revealed will for thy law, submit to his authority, and accept eternal life on the terms proposed in his word; and thou shalt never perish,—nor be wretched." This language of Truth all the ancient and modern Babel-builders have not been able to confound, notwithstanding their repeated attempts. How have men toiled to make this language clothe their own ideas; and thus cause God to speak according to the pride, prejudice, and worst passions of men! But, through a just judgment of God, the language of all those who have attempted to do this, has been confounded, and the word of the Lord abideth for ever.

Verse 7. *Go to*.] A form of speech, which, whatever it might have signified formerly, now means nothing. The Hebrew *הבה* *habah*, signifies *come, make preparation*, as it were, for a journey, the execution of a purpose, &c. Almost all the versions understand the word in this way: the Septuagint have *deute*, the Vulgate *venite*, both signifying *come, or come ye*. This makes a very good sense: *Come, let us go down*, &c. For the meaning of these latter words, see chap. i. 26. and xviii. 21.

Verse 9. *Therefore is the name of it called Babel*] *בבל* *babel*, from *בל* *bal*, to *mingle, confound, destroy*: hence *Babel*, from the mingling together, and confounding of the projects and language of these descendants of Noah; and this confounding probably did not so much imply the producing new languages, as giving them a different method of pronouncing the same words, and leading them to affix different ideas to them. See before, ver. 6.

Besides Mr. Hutchinson's opinion, (see on verse 4.) there have been various conjectures concerning the *purpose* for which this tower was built. Some suppose it was intended to prevent the effects of another flood, by affording an asylum to the builders and their families in case of a second general deluge. Others think that it was designed to be a grand city, the seat of government, in order to prevent a general *dispersion*. This God would not permit, as he had purposed that men should be dispersed over the earth; and therefore caused the means which they were using to prevent it, to become the grand instrument of its accomplishment. Humanly speaking, the earth could not have been so speedily peopled, had it not been for this very circumstance, which

A. M. cir. 1737.
B. C. cir. 2247.

A. M. 1658.
B. C. 2326.

A. M. 2155.
B. C. 1836.

A. M. 1897.
B. C. 2311.

A. M. 2026.
B. C. 1908.

A. M. 1725.
B. C. 2481.

A. M. 2126.
B. C. 1878.

A. M. 1737.
B. C. 2487.

A. M. 2187.
B. C. 1917.

A. M. 1787.
B. C. 2217.

A. M. 1996.
B. C. 2008.

guage of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ ^a These *are* the generations of Shem: Shem *was* a hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, ^b and begat Salah:

13 And Arphaxad lived after he begat Salah, four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber, four hundred and three years, and begat sons and daughters.

16 ^c And Eber lived four and thirty years, and begat ^d Peleg:

17 And Eber lived after he begat Peleg, four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu, two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat ^e Serug:

21 And Reu lived after he begat Serug, two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor, two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat ^f Terah:

25 And Nahor lived after he begat Terah, a hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and ^g begat Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* ^h Sarai; and the name of Nahor's wife, ⁱ Milcah, the daughter of Haran the father of Milcah, and the father of Iscah.

30 But ^k Sarai was barren; she *had* no child.

A. M. 1819.
B. C. 2185.

A. M. 2026.
B. C. 1978.

A. M. 1849.
B. C. 2155.

A. M. 1819.
B. C. 1955.

A. M. 1878.
B. C. 2126.

A. M. 1997.
B. C. 2007.

A. M. 1942.
B. C. 2051.

A. M. 2008.
B. C. 1996.

^a Ch. 10. 22. 1 Chron. 1. 17. — ^b See Luke 3. 36. — ^c 1 Chron. 1. 19. — ^d Called, Luke 3. 36. Phalec.

^e Luke 3. 35. Saruch. — ^f Luke 3. 43. Thara. — ^g Josh. 24. 2. 1 Chron. 1. 26. — ^h ch. 17. 15. & 20. 12. — ⁱ ch. 22. 20 — ^k ch. 16. 1, 2. & 18. 11, 12.

the counsel of man had devised to prevent it. Some say, that these builders were divided into seventy-two nations, with seventy-two different languages: but this is an idle, unfounded tale.

Verse 10. *These are the generations of Shem*] This may be called the *holy family*, as from it sprang *Abraham, Isaac, Jacob*, the *twelve patriarchs, David, Solomon*, and all the great progenitors of the Messiah.

We have already seen that the Scripture chronology, as it exists in the Hebrew text, the Samaritan, the Septuagint, Josephus, and some of the fathers, is greatly embarrassed; and it is yet much more so, in the various systems of learned and unlearned chronologists. For a full and rational view of this subject, into which the nature of these notes forbids me further to enter, I must refer my reader to Dr. Hales's laborious work, "*A New Analysis of Sacred Chronology*," vol. 2d. part 1st. &c. in which he enters into the subject with a cautious but firm step; and if he has not been able to remove all its difficulties, has thrown very considerable light upon most parts of it. The reader has already been fa-

voured with some extracts from this learned work, under chapter ix. ver. 29.

Verse 12. *And Arphaxad lived*] The Septuagint bring in here a second Cainan, with an addition of one hundred and thirty years. St. Luke follows the Septuagint, and brings in the same person in the same way. But the Hebrew text, both here and in 1 Chron. i. is perfectly silent on this subject; and the best chronologists have agreed to reject this as a spurious generation.

Verse 26. *And Terah lived seventy years, and begat Abram, Nahor, and Haran.*] Haran was certainly the *eldest* son of Terah; and he appears to have been born when Terah was about seventy years of age; and his birth was followed in successive periods with those of *Nahor*, his *second*, and *Abram*, his *youngest* son. Many have been greatly puzzled with the account here, supposing, because Abram is mentioned *first*, that therefore he was the *eldest* son of Terah; but he is only put first by way of *dignity*. An instance of this we have already seen, chap. v. 32. where Noah is represented as having *Shem, Ham, and Japheth*, in this order of suc-

The Intention of the present
Table,
(is to shew at one View)
which of the Patriarchs were Contemporary
with each other, and Consequently how easy
it was to hand down from Adam to Isaac
(a period of 268 Years) the particulars of
the Creation & Fall of Man.

This Plate presented to Dr. Adam Clarke,
for his commentary
By William Blunt Esq

| Adam was | | Noah was | | Moses was | |
|-------------------|-------|-------------------|-------|---------------------|-------|
| Contemporary with | Years | Contemporary with | Years | Contemporary with | Years |
| Lamech | 56 | Lamech | 393 | Lamech | 98 |
| Methuselah | 243 | Methuselah | 600 | Methuselah | 98 |
| Jared | 570 | Jared | 360 | Noah | 418 |
| Methuselah | 535 | Methuselah | 234 | After the flood was | |
| Cainan | 605 | Cainan | 170 | Abraham | 650 |
| Enos | 695 | Enos | 84 | Isaac | 500 |

[illegible]

A. M. c. 2973.
B. C. c. 1926.

31 ¶ And Terah ^atook Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abraham's wife; and they went forth with them from ^cUr of the Chaldees, to go into

the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

A. M. c. 2973.
B. C. c. 1926.

A. M. c. 2973.
B. C. c. 1926.

^a Gen. 12. 1.—^b Neh. 9. 7. Josh. 24. 2. Acts 7. 4. 1. 1. 11. 3.

^c Gen. 10. 19. & 24. 10. & 29. 4.

cession: whereas it is evident, from other Scriptures, that *Haran* was the youngest son, and *Shem* the second, for a dignity, named first, as Abram is here; and *Japheth*, the third, named last, as *Haran* is here. Terah died two hundred and five years old, Gen. 12. then Abram departed from Haran when seven-fifty years old, ch. xii. 4. therefore Abram was born, not when his father Terah was seventy, but when he was one hundred and thirty years old. It may be necessary to remark, that when any case of dignity or pre-eminence is to be marked, then the second, or even the youngest son is set before all the rest, though contrary to the usage of the Scriptures in other cases. Hence we find *Shem*, the second son of Noah, always mentioned first: *Moses* is mentioned before his elder brother *Aaron*; and *Abram* before his two elder brethren, *Haran* and *Nahor*. These observations are sufficient to remove all difficulty from this place.

Verse 29. *Milcah, the daughter of Haran*] Many suppose *Sarai* and *Iscah* are the same person under two different names; but this is improbable, as *Iscah* is expressly said to be the daughter of Haran, and *Sarai* was the daughter of Terah, and half-sister of Abram. See chap. xii. 13. and xx. 12.

Verse 31. *They went forth—from Ur of the Chaldees*] Chaldea is sometimes understood as comprizing the whole of Babylonia; at other times, that province towards Arabia Deserta, called in Scripture the land of the Chaldeans. The capital of this place was *Babylon*, called in Scripture the beauty of the Chaldees' excellency, Isai. xlii. 19.

Ur appears to have been a city of some considerable consequence at that time in Chaldea; but where situated, is not well known. It probably had its name *Ur* אור, which signifies fire and light, from the worship practised there. The learned are almost unanimously of opinion, that the ancient inhabitants of this region were *Ignicologists*, or worshippers of fire; for in that place, this sort of worship probably originated: and in honour of this element, the symbol of the Supreme Being, the whole country, or a particular city in it, might have had the name *Ur*. Bochart has observed, that there is a place called *Ouri*, south of the Euphrates, in the way from Isibis to the river Tigris. The Chaldees mentioned here, had not this name in the time of which Moses speaks; but they were called so in the time in which Moses

wrote. *Chesed* was the son of *Nahor*, the son of *Terah*, ch. xxii. 22. From *Chesed* descended the *Chasdim*, whose language was the same as that of the *Amorites*, Dan. i. 4. n. 4. These *Chasdim*, whence the *Xazdim*, *Chaldeans*, of the *Septuagint*, *Vulgate*, and all later versions, afterwards settled on the south of the Euphrates. Those who dwelt in *Ur*, were either priests or astronomers, Dan. ii. 10. and also idolaters, Josh. xxiv. 2, 3, 14, 15. And because they were much addicted to astronomy, and probably to judicial astrology, hence all astrologers were, in process of time, called *Chaldeans*, Dan. ii. 2—5.

The building of Babel, the confusion of tongues, and the first call of Abraham, are three remarkable particulars in this chapter: and these led to the accomplishment of three grand and important designs. 1. The peopling of the whole earth. 2. The preservation of the true religion, by means of one family. And, 3. the preservation of the line uncorrupted, by which the Messiah should come. When God makes a discovery of himself by a particular revelation, it must begin in some particular time, and be given to some particular person, and in some particular place. Where, when, and to whom, are comparatively, matters of small importance. It is God's gift, and his own wisdom must determine the time, the person, and the place. But if this be the case, have not others cause to complain because not thus favoured? Not at all, unless the favouring of the one for a time, should necessarily cut off the others for ever. But this is not the case. Abram was first favoured—that time, that country, and that person, were chosen by Infinite Wisdom; for there and then God chose to commence these mighty operations of divine goodness. Isaac and Jacob also received the promises; the twelve patriarchs through their father, and the whole Jewish people through them. Afterwards, the designs of God's endless mercy were more particularly unfolded; and the word which seemed to be confined for two thousand years, to the descendants of a single family, is now becoming universally diffused, salvation is preached to the Gentiles, and thus in Abram's seed all the nations of the earth are blessed. Hence none can find fault, and none can have cause to complain; as the salvation, which for a time, appeared to be restricted to a few, is now, on the authority of God, liberally offered to the whole human race!

CHAPTER XII.

God calls Abram to leave Haran, and go into Canaan, 1; promises to bless him, and through him all the families of the earth, 2, 3. Abram, Sarai, Lo, and all their household, depart for Canaan, 4, 5. Abram passes

through Sichem, 6. God appears to him, and renews the promise, 7. His journey described, 8, 9. On account of a famine in the land, he is obliged to go into Egypt, 10. Through fear lest, on account of the beauty of his wife, the Egyptians should kill him, he desires her not to acknowledge that she was his wife, but only his sister, 11,—13. Sarai, because of her beauty, is taken into the palace of Pharaoh, king of Egypt, who is very liberal to Abram on her account, 14—16. God afflicts Pharaoh and his household with grievous plagues on account of Sarai, 17. Pharaoh, on finding that Sarai was Abram's wife, restores her honourably, and dismisses the Patriarch with his family and their property, 18—20.

A. M. 2083.
B. C. 1921.

NOW the ^a LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee :

2 ^b And I will make of thee a great nation, ^c and I will bless thee, and make thy name great; ^d and thou shalt be a blessing :

^a Ch. 15. 7. Neh. 9. 7. Isai. 41. 2. Acts 7. 3. Hebr. 11. 8. — ^b ch. 17. 6. & 18. 18. Deut. 26. 5. 1 Kings 3. 8. — ^c ch. 24. 35.

3 ^e And I will bless them that bless thee, and curse him that curseth thee: ^f and in thee, shall all families of the earth be blessed.

A. M. 2083.
B. C. 1921.

4 ¶ So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

A. M. 2083.
B. C. 1921.

^d Ch. 29. 4. Gal. 3. 14. — ^e ch. 27. 29. Exod. 23. 32. Num. 24. 9. — ^f ch. 18. 18. & 22. 18. & 26. 4. Ps. 72. 17. Acts 3. 25. Gal. 3. 8.

NOTES ON CHAP. XII.

Verse 1. *Get thee out of thy country*] There is great dissension between commentators concerning the *call* of Abram; some supposing he had *two* distinct calls, others that he had but *one*. At the conclusion of the preceding chapter, ver. 31. we find Terah and all his family leaving Ur of the Chaldees, in order to go to Canaan. This was, no doubt, in consequence of some Divine admonition. While resting at Haran, on their road to Canaan, Terah died, ch. xi. 32. and then God repeats his call to Abram, and orders him to proceed to Canaan, ch. xii. 1.

Dr. Hales in his Chronology, contends for *two* calls: "the first," says he, "is omitted in the Old Testament, but is particularly recorded in the New, Acts vii. 2—4. *The God of glory appeared to our father Abraham while he was (at Ur of the Chaldees) in Mesopotamia, BEFORE HE DWELT IN CHARRAN; and said unto him, Depart from thy land, and from thy kindred, and come into the land (γην, a land) which I will shew thee.* Hence it is evident, that God had called Abram before he came to Haran, or Charran." The SECOND CALL is recorded only in this chapter: "The Lord said, not HAD said, unto Abram, Depart from thy land, and from thy kindred, and from thy father's house, unto THE LAND, הארץ HA-arets, Septuagint THIN γην, which I will shew thee."—"The difference of the two calls," says Dr. Hales, "more carefully translated from the originals, is obvious: in the former, the land is indefinite, which was designed only for a temporary residence; in the latter, it is definite, intimating his abode. A third condition is also annexed to the latter, that Abram shall now separate himself from his father's house, or leave his brother Nahor's family behind at Charran. This call Abram obeyed, still not knowing whither he was going, but trusting implicitly to the divine guidance." Heb. xi. 8.

Thy kindred] Nahor, and the different branches of the family of Terah, Abram, and Lot, excepted. That Nahor went with Terah and Abram as far as Padan-Aram, in

Mesopotamia, and settled there, so that it was afterwards called *Nahor's city*, is sufficiently evident from the ensuing history, see ch. xxv. 20. xxiv. 10, 15. and that the same land was *Haran*, see ch. xxviii. 2, 10. and there were Abram's *kindred* and *country* here spoken of, ch. xxiv. 4.

Thy father's house] Terah being now dead, it is very probable that the family were determined to go no farther, but to settle at Charran; and as Abram might have felt inclined to stop with them in this place, hence the ground and necessity of the *second call* recorded here, and which is introduced in a very remarkable manner: לך לך *lec leca*, GO FOR THYSELF. If none of the family will accompany thee, yet go for thyself unto THAT LAND which I will shew thee. God does not tell him *what* land it is, that he may still cause him to walk by faith, and not by sight. This seems to be particularly alluded to by Isaiah, ch. xli. 2. *Who raised up the righteous man (Abram) from the east, and called him to his foot; that is, to follow implicitly the Divine direction.* The apostle assures us, that in all this, Abram had spiritual views: he looked for a better country, and considered the land of promise only as typical of the heavenly inheritance. See Heb. xi. 8—10.

Verse 2. *I will make of thee a great nation*] i. e. the Jewish people. *I will make thy name great*—alluding to the change of his name, from *Abram*, a high father, to *Abraham*, the father of a multitude.

Verse 3. *In thee*] In thy posterity, in the *Messiah*, who shall spring from thee, shall all families of the earth be blessed: for as he shall take on him human nature, from the posterity of Abraham, he shall taste death for every man; his gospel shall be preached throughout the world, and innumerable blessings be derived on all mankind, through his death and intercession.

Verse 4. *And Abram was seventy and five years old*] As Abram was now seventy-five years old, and his father Terah had just died at the age of two hundred and five, consequently Terah must have been one hundred and thirty when Abram

A.M. 2083.
B.C. 1921. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and ^athe souls that they had gotten ^bin Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 ¶ And Abram ^cpassed through the land unto the place of Sichem, ^dunto the plain of Moreh. ^eAnd the Canaanite *was* then in the land.

7 ^fAnd the Lord appeared unto Abram, and

said, ^gUnto thy seed will I give this land: and there builded he an ^haltar unto the Lord, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and ⁱcalled upon the name of the Lord.

9 And Abram journeyed, ^kgoing^l on still toward the south.

^a Ch. 14. 14. — ^b ch. 11. 31. — ^c Hebr. 11. 9. — ^d Deut. 11. 30. Judg. 7. 1. — ^e ch. 10. 18, 19. & 13. 7. — ^f ch. 17. 1.

^g Ch. 13. 15. & 17. 3. Ps. 105. 9, 11. — ^h ch. 13. 4. — ⁱ ch. 13. 4. — ^k Heb. *in going and journeying*. — ^l ch. 13. 3.

was born; and the seventieth year of his age, mentioned Gen. xi. 26. was the period at which *Haran*, not *Abram*, was born.—See on the preceding chapter.

Verse 5. *The souls that they had gotten in Haran*] This may apply, either to the persons who were employed in the service of Abram, or to the persons he had been the instrument of converting to the knowledge of the true God, and in this latter sense the Chaldee paraphrasts understood the passage, translating it, *The souls of those whom they proselyted in Haran*.

They went forth to go into the land of Canaan] A good land, possessed by a bad people, who, for their iniquities, were to be expelled, see Lev. 18. 25. And this land was made a type of the kingdom of God. Probably the whole of this transaction may have a farther meaning than that which appears in the letter. As Abram left his own country, father's house and kindred, took, at the command of God, a journey to this promised land, nor ceased till he arrived in it: so should we cast aside every weight, come out from among the workers of iniquity, set out for the kingdom of God, nor ever rest till we reach the heavenly country. How many set out for the kingdom of heaven, make good progress for a time in their journey, but halt before the race is finished! Not so Abram; *he went forth to go into the land of Canaan, and into the land of Canaan he came*.—Reader, go thou and do likewise.

Verse 6. *The plain of Moreh*] *עֵילֹן* *eilon*, should be translated *oak*, not *plain*: the Septuagint translate it *την δρυν την υψηλην*, *the lofty oak*; and it is likely, the place was remarkable for a grove of those trees, or for one of a stupendous height and bulk.

The Canaanite was then in the land.] This is thought to be an interpolation, because it is supposed that these words must have been written *after* the Canaanites were expelled from the land, by the Israelites under Joshua: but this by no means follows. All that Moses states is, simply, that at the time in which Abram passed through Sichem, the land was inhabited by the descendants of Canaan; which was a perfectly possible case, and involves neither contradiction nor absurdity. There is no rule of criticism by which these words can be produced as an evidence of interpolation, or incorrectness in the statement of the sacred historian. See this mentioned again ch. xiii. 7.

Verse 7. *The Lord appeared*] In what way this appearance was made, we know not: it was probably by the great Angel of the Covenant, Jesus the Christ. The appearance, whatsoever it was, perfectly satisfied Abram, and proved itself to be supernatural and divine. It is worthy of remark, that Abram is the first man since the fall, to whom God is said to have *shown* himself, or *appeared*: 1st. in *Ur of the Chaldees*, Acts vii. 2. and 2dly. at the *oak of Moreh*, as in this verse. As *מורה* *Moreh* signifies a *teacher*, probably this was called the *oak of Moreh*, or the *teacher*, because God manifested himself here, and instructed Abram concerning the future possession of that land by his posterity; and the dispensation of the mercy of God to all the families of the earth through the promised Messiah; see on ch. xv. 7.

Verse 8. *Beth-el*] That is, the place which was afterwards called *Beth-el* by Jacob; for its first name was *Luz*. See ch. xxviii. 19. *בית אל* *Beith el*, literally signifies *the house of God*.

Pitched his tent—and there he builded an altar unto the Lord] Where Abram has a *tent*, there God must have an ALTAR, as he well knows there is no safety but under the Divine protection. How few who build houses, ever think on the propriety and necessity of building an altar to their Maker! The house in which the worship of God is not established, cannot be considered as under the Divine protection. Is it not remarkable, that few dwellings of truly religious people have ever been burnt down?

And called upon the name of the Lord.] Dr. Shuckford strongly contends, that *קרא בשם* *kara beshem*, does not signify to call ON the name, but to invoke IN the name. So Abram invoked *Jehovah* in or by the name of *Jehovah*, who had appeared to him. He was taught, even in these early times, to approach God through a Mediator; and that Mediator, since manifested in the flesh, was known by the name, *Jehovah*. Does not our Lord allude to such a discovery as this, when he says, *Abraham rejoiced to see my day; and he saw it, and was glad*! John viii. 56. Hence it is evident, that he was informed that the Christ should be born of his seed—that the nations of the world should be blessed through him; and is it then to be wondered at, if he invoked God in the name of this great Mediator?

A. M. cir. 2084.

B. C. cir. 1949.

10 ¶ And there was ^a a famine in the land; and Abram ^b went down into Egypt to sojourn there; for the famine was ^c grievous in the land.

11 And it came to pass when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art ^d a fair woman to look upon:

12 Therefore, it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they ^e will kill me, but they will save thee alive.

13 ^f Say, I pray thee, thou art my sister: that

it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass that when Abram was come into Egypt, the Egyptians ^g beheld the woman that she was very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was ^h taken into Pharaoh's house.

16 And he ⁱ entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men servants, and maid servants, and she-asses, and camels.

^a Ch. 26. 1. — ^b Ps. 105. 13. — ^c ch. 43. 1. — ^d ver. 14. ch. 26. 7. — ^e ch. 20. 11. & 26. 27.

^f Ch. 20. 5, 13. See ch. 26. 7. — ^g ch. 39. 7. Matt. 5. 26. — ^h ch. 20. 2. ch. 20. 14.

Verse 10. *There was a famine in the land*] Viz. of Canaan. This is the first famine on record, and it prevailed in the most fertile land then under the sun; and why? God made it desolate for the wickedness of those who dwelt in it, Psal. cvii. 34.

Went down into Egypt] He felt himself a stranger and a pilgrim, and by his unsettled state, was kept in mind of the city that hath foundations, that is permanent and stable; whose builder is the living God. See Heb. xi. 8. 9.

Verse 11. *Thou art a fair woman to look upon*] Widely differing in her complexion from the swarthy Egyptians, and consequently more likely to be coveted by them. It appears that Abram supposed they would not scruple to take away the life of the husband, in order to have the undisturbed possession of the wife. The age of Sarai at this time is not well agreed on by commentators; some making her ninety, while others make her only sixty-five. From chap. xvii. 17. we learn that Sarah was ten years younger than Abram, for she was but ninety when he was a hundred. And from ver. 4. of chap. xii. we find that Abram was seventy-five when he was called to leave Haran and go to Canaan, at which time Sarai could be only sixty-five; and if the transactions recorded in the preceding verses took place in the course of that year, which I think possible; consequently Sarai was but sixty-five: and as, in those times, people lived much longer, and disease seems to have had but a very contracted influence, women and men would necessarily arrive more slowly at a state of perfection, and retain their vigour and complexion much longer than in later times. We may add to these considerations, that *strangers and foreigners* are more coveted by the licentious than those who are *natives*. This has been amply illustrated in the West Indies and in America, where the *fetty, coarse-featured* African women are preferred to the elegant and beautiful Europeans! To this subject a learned British traveller elegantly applied those words of Virgil, Eclog. II. verse 18.

Alba ligustra cadunt, vaccinia nigra leguntur.

White lilies lie neglected on the plain,

While dusky hyacinths for use remain.

DRYD.

Verse 13. *Say, I pray thee, thou art my sister*] Abram did not wish his wife to tell a *falsehood*, but he wished her to suppress a part of the *truth*. From chap. xx. 12. it is evident she was his *step-sister*, i. e. his sister by his father, but by a different mother. Some suppose Sarah was the daughter of Haran, and consequently the *grand-daughter* of Terah; this opinion seems to be founded on chap. xi. 29. where *Ischah* is thought to be the same with Sarah, but the supposition has not a sufficiency of probability to support it.

Verse 15. *The woman was taken into Pharaoh's house.*] Pharaoh appears to have been the common appellation of the Cuthite shepherd kings of Egypt, who had conquered this land, as is conjectured, about 72 years before this time. The word is supposed to signify *king*, in the ancient Egyptian language. If the meaning be sought in the Hebrew, the root פָּרַע *phara'* signifies to be free, or disengaged, a name which such *free-booters* as the Cuthite shepherds, might naturally assume. All the kings of Egypt bore this name till the commencement of the Grecian monarchy, after which they were called *Ptolomies*.

When a woman was brought into the Seraglio, or Haram of the Eastern princes, she underwent for a considerable time, certain purifications before she was brought into the king's presence. It was in this *interim* that God *plagued Pharaoh and his house with plagues*, so that Sarai was restored before she could have been taken to the bed of the Egyptian king.

Verse 16. *He had sheep, and oxen, &c.*] As some of these terms are liable to be confounded, and as they frequently occur, especially in the Pentateuch, it may be necessary to consider and fix their meaning in this place.

SHEEP, *אֵיזֶן* *ison*, from *tsaan*, to be plentiful or abundant; a proper term for the eastern sheep, which almost constantly bring forth twins, Cant. iv. 2. and sometimes three and even four at a birth. Hence their great fruitfulness is often alluded to in scripture. See Psalm lxxv. 14. cxliv. 13.; but under this same term, which almost invariably means a *flock*, both sheep and goats are included. So likewise, the Romans include sheep, goats, and small cattle in general, under the term PECUS *pecoris*; so they do larger cattle under that of PECUS *piculis*.

A.M. cii. 2084.
B.C. cii. 1920.

17 And the LORD ^a plagued Pharaoh and his house with great plagues, because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, ^b What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?

^a Ch. 10. 13. 1 Chron. 16. 21. Ps. 105. 14. Hebr. 13. 4.

OXEN; **בָּקָר** *baqar*, from the root, to *examine, look out*: because of the full, broad, steady, unmoved look of most animals of the *bovine* kind; and hence the *morning* is termed *baqar*, because of the light springing out of the east, and looking on over the whole of the earth's surface. See on chap. i. 31.

H-ASSES; **חֲמֹרִים** *chamorim*, from **חָמַר** *chamar*, to be *disturbed, muddy*, probably from the dull stupid appearance of this animal, as if it were always affected with melancholy. *Schaeffer* thinks the *sandy-colored* domestic Asiatic ass, is particularly intended. The word is applied to *asses* in general, though most frequently restrained to those of the *male* kind.

SHE-ASSES; **אֲתוֹנֹת** *atonoth*, from **אָתַן** *aten*, strength, properly the *strong animal*, as being superior in muscular force to every other animal of its size. Under this term both the male and the female are sometimes understood.

CAMELS; **גִּמְלִים** *gemelim*, from **גָּמַל** *gamal*, to *recompense, return, repay*, so called from its resentment of injuries, and revengeful temper, for which it is proverbial in the countries of which it is a native. On the animals, and natural history in general of the scriptures, I must refer to the *Hierozoicon* of BOEHART, and the *Physica Sacra* of SCHEUCHZER. The former, the most learned and accurate work, perhaps, ever produced by one man.

From this enumeration of the riches of Abraham, we may conclude that this Patriarch led a pastoral and itinerant life; that his *meat* must have chiefly consisted in the flesh of clean animals, with a sufficiency of pulse for bread; that his chief *drink* was their *milk*; his clothing their *skins*, and his beasts of burthen *asses* and *camels*, for as yet we read of no *horses*; and the ordinary employment of his servants, was to take care of the flocks, and to serve their master. Where the Patriarchs became resident for any considerable time, they undoubtedly cultivated the ground to produce grain.

Verses 17. *The Lord plagued Pharaoh*] What these plagues were we know not: In the parallel case, chap. xx. 18. all the females in the family of Abimelec, who had taken Sarai, in nearly the same way, were made barren; possibly this might have been the case here; yet much more seems to be signified by the expression *great plagues*. Whatever these plagues were, it is evident they were understood by Pharaoh as proofs of the disapprobation of God, and consequently, even at this time in Egypt, there was some knowledge of the primitive and true religion.

Verses 20. *Commanded his men concerning him*] Gave particular and strict orders to afford Abraham and his family every accommodation and help for their journey; for, having received a great increase of cattle and servants, ver. 16. it

A.M. cii. 2084.
B.C. cii. 1920.

19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.

20 And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

^b Ch. 10. 9. & 11. 10.—Prov. 11. 1.

was necessary that he should have the favour of the king, and his permission to remove from Egypt with so large a property; hence, a particular charge is given to the officers of Pharaoh to treat him with respect, and to assist him in his intended departure.

The weighty and important contents of this chapter demand our most attentive consideration. Abram is a *second time* called to leave his country, kindred, and father's house, and go to a place he knew not. Every thing was apparently against him but the voice of God. This to Abraham, was sufficient; he could trust his Maker, and knew he could not do wrong in following his command. He is therefore proposed to us in the scriptures as a pattern of faith, patience, and loving obedience. When he received the call of God, he spent no time in useless reasonings about the call itself, his family circumstances, the difficulties in the way, &c. &c. He was *called*, and he *departed*, and this is all we hear on the subject. *Implicit faith* in the promise of God, and *prompt obedience* to his commands, become us, not only as *His creatures*, but as *sinners* called to separate from evil workers and wicked ways, and travel by that faith which worketh by love, in the way that leads to the Paradise of God.

How greatly must the faith of this blessed man have been tried, when coming to the very land in which he is promised so much blessedness, he finds, instead of plenty, a *grievous famine*! Who in his circumstances would not have gone back to his own country and kindred? still he is not stumbled; prudence directs him to turn aside and go to Egypt, till God shall chuse to remove this famine. Is it to be wondered at, that in this *tried* state, he should have serious apprehensions for the safety of his life? 'Sarai, his affectionate wife and faithful companion, he supposes he shall lose; her beauty he suspects will cause her to be desired by men of power, whose *will* he shall not be able to resist. If he appear to be her *husband*, his death he supposes to be certain: if she pass for his *sister*, he may be well used on her account. He will not *tell a lie*, but he is tempted to *prevaricate* by suppressing a *part* of the truth. Here is a weakness, which however we may be inclined to pity and excuse, we should never imitate. It is recorded with its own condemnation. He should have risked all rather than have prevaricated. But how could he think of lightly giving up *such a wife*? surely, he who would not risk his life for the protection and safety of a good wife, is not worthy of one. Here his faith was deficient. He still credited the *general promise*, and acted on that faith in reference to it; but he did not use his faith in reference to *inter-*

vening circumstances, to which it was equally applicable. Many trust God for their *souls* and *eternity*, who do not trust in him for their *bodies* and for *time*. To him who follows God fully in simplicity of heart, every thing must ultimately succeed. Had Abram and Sarai simply passed for *what they were*, they had incurred no danger; for God, who had obliged them to go to Egypt, had prepared the way before them. Neither Pharaoh nor his courtiers would have noticed the woman, had she appeared to be the *wife* of the *stranger* that came to sojourn in their land. The issue sufficiently proves this. Every ray of the light of truth, is an emanation from

the holiness of God, and awfully sacred in his eyes. Considering the subject thus, a pious ancient spoke the following words, which refiners in prevarication have deemed by much *too strong*; "I would not," said he, "tell a lie to save the souls of the whole world." Reader, be on thy guard: thou mayest fall by comparatively small matters, while resolutely and successfully resisting those which require a giant's strength to counteract them. In every concern God is necessary; seek him for the *body* and for the *soul*; and do not think that any thing is too small or insignificant to interest him, that concerns thy present or eternal peace.

CHAPTER XIII.

Abram and his family return out of Egypt to Canaan, 1, 2: He revisits Beth-el, and there invokes the Lord, 3, 4. In consequence of the great increase in the flocks of Abram and Lot, their herdsmen disagree; which obliges the Patriarch and his nephew to separate, 5—9. Lot, being permitted to make his choice of the land, chuses the plains of Jordan, 10, 11, and pitches his tent near to Sodom, while Abram abides in Canaan, 12. Profligacy of the people of Sodom, 13. The Lord renews his promise to Abram, 14—17. Abram removes to the plains of Mamre, near Hebron, and builds an altar to the Lord, 18.

A.M. cir. 2036.
B.C. cir. 1918.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, ^a into the south.

² ^b And Abram was very rich in cattle, in silver, and in gold.

³ And he went on his journeys ^c from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

⁴ Unto the ^d place of the altar, which he had made there at the first: and there Abram ^e called on the name of the LORD.

⁵ And Lot also, which went with Abram, had flocks, and herds, and tents.

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⁶ And ^f the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

⁷ ¶ And there was ^g a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: ^h and the Canaanite and the Perizzite dwelled then in the land.

⁸ And Abram said unto Lot, ⁱ Let there be

^a Ch. 12. 9. — ^b ch. 24. 35. — ^c Ps. 112. 3. Prov. 10. 22. — ^d ch. 12. 8, 9. — ^e ch. 12. 7, 8.

^f Ps. 116. 17. — ^g ch. 36. 7. — ^h ch. 26. 20. — ⁱ ch. 12. 6. — ^j 1 Cor. 6. 7.

NOTES ON CHAP. XIII.

Verse 1. *Abram went up out of Egypt—into the south.* Probably the south of Canaan; as in leaving Egypt, he is said to come from the south, ver. 3, for the southern part of the promised land lay north-east of Egypt.

Verse 2. *Abram was very rich.* So we find that the property of these patriarchal times did not consist in flocks only, but also in silver and gold; and in all these respects Abram was כבד מדיד kabed medid, exceeding rich. Josephus says, that a part of this property was acquired by teaching the Egyptians, arts and sciences. Thus did God fulfil his promises to him, by protecting and giving him a great profusion of temporal blessings, which were to him, signs and pledges of spiritual things.

Verse 3. *Beth-el* The house of God. See ch. xii. 8.

Verse 6. *Their substance was great.* As their families increased, it was necessary their flocks should increase also, as

from those flocks they derived their clothing, food, and drink: many also were offered in sacrifice to God.

They could not dwell together. 1. Because their flocks were great; 2. because the Canaanites and the Perizzites had already occupied a considerable part of the land; and 3. because there appears to have been enmity between the herdsmen of Abram and Lot. To prevent disputes among them, that might have ultimately disturbed the peace of the two families, it was necessary that a separation should take place.

Verse 7. *The Canaanite and the Perizzite dwelled then in the land.* That is, they were there at the time Abram and Lot came to fix their tents in the land. This is no more an interpolation than that, ch. xii. 6.

Verse 8. *For we be brethren.* We are of the same family, worship the same God—in the same way—have the same promises—and look for the same end. Why then should there be strife? If it appear to be unavoidable from our

A.M. 1086. no strife, I pray thee, between me
B.C. 1948. and thee, and between my herdmen
and thy herdmen; for we be^a brethren.

9^b Is not the whole land before thee? separate thyself, I pray thee, from me: ^cif thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

10 ¶ And Lot lifted up his eyes, and beheld all^d the plain of Jordan, that it was well watered every where, before the LORD^e destroyed Sodom and Gomorrah, ^feven as the garden of the LORD, like the land of Egypt, as thou comest unto^g Zoar.

11 Then Lot chose him all the plain of Jordan;

^aHeb. *wee brethren*: See ch. 11. 27, 31. Exod. 2. 13. Ps. 133. 1. Acts 7. 26. — ^bca. 20. 15. & 31. 10. — ^cRom. 12. 13. Hebr. 12. 11. Jam. 3. 17. — ^dch. 19. 17. 19. 1. 31. 3. Ps. 107. 34. — ^ech. 19. 24, 25. — ^fch. 2. 10. Isai. 51. 3. — ^gch. 14. 2, 3. & 19. 22. — ^hch. 19. 19. — ⁱch. 14.

present situation, let that situation be instantly changed; for no secular advantages can counterbalance the loss of peace.

Verse 9. *Is not the whole land before thee?*] As the Patriarch or head of the family, Abram, by prescriptive right, might have chosen his own portion first, and appointed Lot his; but intent upon peace, and feeling pure and parental affection for his nephew, he permitted him to make his choice first.

Verse 10. *Like the land of Egypt, as thou comest unto Zoar.*] There is an obscurity in this verse which Houbigant has removed by the following translation:—*Ea autem, priusquam Sodomam Gomorrahque Dominus deleret, erat, quæ iter Segor, tota irrigua, quasi hortus Domini, et quasi terra Egypti.* “But before the Lord had destroyed Sodom and Gomorrah, it was, as thou goest to Zoar, well watered, like the garden of the Lord, and like the land of Egypt.” As Paradise was watered by the four neighbouring streams; and as Egypt was watered by the annual overflowing of the Nile, so were the plains of the Jordan, and all the land on the way to Zoar, well watered and fertilized by the overflowing of the Jordan.

Verse 11. *Then Lot chose him all the plain*] A little civility or good breeding is of great importance in the concerns of life: Lot either had none, or did not profit by it. He certainly should have left the choice to the Patriarch, and should have been guided by his counsel; but he took his own way, trusting to his own judgment, and guided only by the sight of his eyes—he beheld all the plain of Jordan, that it was well watered, &c. So he chose the land, without considering the character of the inhabitants, or what advantages or disadvantages it might afford him in spiritual things. This choice, as we shall see in the sequel, had nearly proved the ruin of his body, soul, and family.

Verse 13. *The men of Sodom were wicked*] רעים *râyim*, from רר *raâ*, to break in pieces, destroy, and afflict: meaning persons who broke the established order of things, destroyed and confounded the distinctions between right and wrong, and who

and Lot journeyed east: and they separated themselves the one from the other. A.M. 1087. B.C. 1947.

12 Abram dwelled in the land of Canaan, and Lot^b dwelled in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom^c were wicked and sinners before the LORD exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot^d was separated from him, Lift up now thine eyes, and look from the place where thou art^e northward, and southward, and eastward, and westward:

15 For all the land which thou seest, ^oto thee will I give it, and ^pto thy seed for ever.

12. & 13. 1. 2 Pet. 2. 7, 8. — ^bch. 19. 11. Ezek. 16. 49. 2 Pet. 2. 7, 8. — ^cch. 6. 11. — ^dver. 11. — ^ech. 23. 14. — ^fch. 12. 7. & 13. 10. & 17. 8. & 14. 7. & 26. 4. Num. 34. 12. Deut. 34. 1. Acts 7. 5. — ^g2 Chron. 20. 7. Ps. 37. 22, 29. & 112. 2.

afflicted and tormented both themselves and others. *And sinners*, חטאים *chatayim*, from חטא *chata*, to miss the mark—to step wrong—to miscarry; the same as ἀπαρτῶν in Greek, from α negative, and μάρτυς, to hit a mark: so a sinner is one who is ever aiming at happiness, and constantly missing his mark; because, being wicked, radically evil within, every affection and passion depraved and out of order, he seeks for happiness where it never can be found, in worldly honours and possessions, and in sensual gratifications, the end of which is, disappointment, affliction, vexation, and ruin. Such were the companions Lot must have in the fruitful land he had chosen! This, however, amounts to no more than the common character of sinful man; but the people of Sodom were exceedingly sinful and wicked before, or against the Lord; they were sinners of no common character; they excelled in unrighteousness, and soon filled up the measure of their iniquities; see chap. xix.

Verse 14. *The Lord said unto Abram*] It is very likely that the Angel of the Covenant appeared to Abram in open day, when he could take a distinct view of the length and the breadth of this good land. The revelation made, chap. xv. 5. was evidently made in the night, for then he was called to number the stars, which could not be seen but in the night season: here he is called on to number the dust of the earth, ver. 16. which could not be seen but in the day-light; see on chap. xv. 1.

Verse 15. *To thee will I give it, and to thy seed for ever.*] This land was given to Abram, that it might lineally and legally descend to his posterity, and though Abram himself cannot be said to have possessed it, Acts vii. 5. yet it was the gift of God to him in behalf of his seed; and this was always the design of God, not that Abram himself should possess it, but that his posterity should, till the manifestation of Christ in the flesh. And this is chiefly what is to be understood by the words for ever, עד עולם *ad olam*, to the end of the present dispensation, and the commencement of the new. עולם *olam*,

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16 And ^a I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length

^a Ch. 15. 5. & 22. 17. & 26. 4. & 28. 14. & 32. 12. Exod. 32. 13. Num. 23. 10. Deut. 1. 10. 1 Kings 4. 20. 1 Chron. 27. 25. Isai. 48. 19. Jer. 33. 22.

means either ETERNITY, which implies the *termination* of all *time* or *duration*, such as is measured by the celestial luminaries; or a *hidden, unknown period*, such as includes a *completion* or *final termination* of a particular *era, dispensation, &c.* therefore the first is its *proper* meaning; the latter its *accommodated* meaning; see the note on chap. xvii. 7. xxi. 32.

Verse 18. *Abram removed his tent*] Continued to travel and pitch in different places, till at last he fixed his tent in the *plain*, or by the *oak of Mamre*, see chap. xii. 6. *which is in Hebron*; i. e. the district in which Mamre was situated was called *Hebron*. Mamre was an Amorite then living, with whom Abram made a league, ch. xiv. 13. and the oak probably went by his name, because he was the possessor of the ground. *Hebron* is called *Kirjath arba*, ch. xxiii. 2. but it is very likely that *Hebron* was its primitive name, and that it had the above appellation from being the residence of *four* gigantic Anakim, for *Kirjath arba* literally signifies, the *city of the four*; see the note on chap. xxiii. 2.

Built there an altar to the Lord.] On which he offered sacrifice, as the word מִזְבֵּחַ *mizbeach*, from זָבַח *zabach*, to *slay*, imports.

The increase of riches in the family of Abram must, in the opinion of many, be a source of felicity to them. If earthly possessions could produce happiness, it must be granted that they had now a considerable share of it in their power. But *happiness* must have its seat in the *mind*, and like *that*, be of a *spiritual* nature; consequently earthly goods cannot give it: so far are they from either producing or procuring it, that they always engender care and anxiety, and often strifes and contentions. The peace of this amiable family had nearly been destroyed by the largeness of their possessions! To prevent the most serious misunderstandings, Abram and his nephew were obliged to separate.—He who has much, in general, wishes to have more; for the eye is not satisfied with seeing.—Lot, for the better accommodation of his flocks and family, chuses the most fertile district in that country; and even sacrifices reverence and filial affection at the shrine of worldly advantage: but the issue proved, that a pleasant

of it, and in the breadth of it; for I will give it unto thee.

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18 ¶ Then Abram removed *his* tent, and came and ^b dwelt in the ^c plain of Mamre, ^d which is in Hebron, and built there an altar unto the LORD.

Rom. 4. 16, 17, 18. Hebr. 11. 12.—^b ch. 14. 15.—^c Heb. *plains*.—^d ch. 35. 27. & 37. 14.

worldly prospect may not be the most advantageous, even to our secular affairs. Abram prospered greatly in the comparatively barren part of the land, while Lot lost all his possessions, and nearly the lives of himself and family, in that land which appeared to him *like the garden of the Lord*, like a second Paradise. Rich and fertile countries have generally luxurious, effeminate, and profligate inhabitants: so it was in this case: the inhabitants of Sodom were *sinners* and *exceedingly wicked*, and their profligacy was of that kind which luxury produces; they fed themselves *without fear*, and they acted *without shame*. Lot however was, through the mercy of God, preserved from this contagion: he retained his religion, and this supported his soul and saved his life, when his *goods* and his *wife* perished. Let us learn from this to be jealous over our own wills and wishes; to distrust flattering prospects, and seek and secure a heavenly inheritance. “Man wants but little; nor *that little* long.” A man’s life, the comfort and happiness of it, does not consist in the multitude of the things he possesses: “One house, one day’s food, and one suit of raiment,” says the Arabic proverb, “are sufficient for thee; and if thou die before noon, thou hast one half too much.” The example of Abram, in constantly erecting an altar wherever he settled, is worthy of serious regard: he knew the path of duty was the way of safety; and, that, if he acknowledged God in all his ways, he might expect him to direct all his steps: he felt his dependance on God, he invoked him through a Mediator, and offered sacrifices in faith of the coming Saviour: he found blessedness in this work; it was not an empty service—he rejoiced to see the day of Christ—he saw it, and was glad; see on ch. xii. 8. Reader, has God an altar in *thy* house? Dost thou *sacrifice* to him? Dost thou offer up daily by faith, in behalf of thy soul and the souls of thy family, the Lamb of God who taketh away the sin of the world? *No man cometh unto the Father but by me*, said Christ: this was true, not only from the incarnation, but from the foundation of the world. And to this another truth, not less comfortable, may be added: *Whosoever cometh unto me, I will in no wise cast out.*

CHAPTER XIV.

The war of four confederate kings against the five kings of Canaan, 1—3. The confederate kings over-run and pillage the whole country, 4—7: battle between them and the kings of Canaan, 8, 9: the latter are defeated, and the principal part of the armies of the kings of Sodom and Gomorrah slain, 10; on which these two cities are plundered, 11: Lot, his goods, and his family, are also taken and carried away, 12. Abram, being

informed of the disaster of his nephew, 13, arms three hundred and eighteen of his servants and pursues them, 14; overtakes and routs them, and recovers Lot, and his family, and their goods, 14—16; is met on his return by the king of Sodom, and by Melchizedek, king of Salem, with refreshments for himself and men, 17, 18. Melchizedek blesses Abram, and receives from him, as priest of the most high God, the tenth of all the spoils, 19, 20. The king of Sodom offers to Abram all the goods he has taken from the enemy, 21; which Abram positively refuses, having vowed to God to receive no recompense for a victory, of which he knew God to be the sole author, 22, 23; but desires that a proportion of the spoils be given to Aner, Eshcol, and Mamre, who had accompanied him on this expedition, 24.

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AND it came to pass in the days of Amraphel king of ^aShinar, Arioch king of Ellasar, Chedorlaomer king of ^bElam, and Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of ^cAdmah, and Shemeber king of Zeboim, and the king of Bela, which is ^dZoar.

3 All these were joined together in the vale of Siddim, ^ewhich is the salt sea.

4 Twelve years ^fthey served Chedorlaomer, and in the thirteenth year they rebelled.

^a Ch. 10. 10. & 11. 2.—^b Isai. 11. 11.—^c Deut. 29. 23.—^d ch. 19. 22.—^e Deut. 3. 17. Num. 34. 12. Josh. 3. 16. Ps. 107. 34.—^f ch. 9. 26.—^g ch. 15. 20. Deut. 3. 11.—^h Josh. 12. 4. & 13. 12.—ⁱ Deut. 2. 20.—

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote ^gthe Rephaims ^hin Ashteroth Karnaim, and ⁱthe Zuzims in Ham, ^kand the Emims in ^lShaveh Kiriathaim.

6 ^mAnd the Horites in their mount Seir, unto ⁿEl-paran, which is by the wilderness.

7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt ^oin Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of

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^k Deut. 2. 10, 11.—^l Or, the plain of Kiriathaim.—^m Deut. 2. 12, 22.—ⁿ Or, the plain of Paran. ch. 21. 21. Num. 12. 16. & 13. 5.—^o 2 Chron. 20. 2.

NOTES ON CHAP. XIV.

Verse 1. *In the days of Amraphel*] Who this king was is not known; and yet, from the manner in which he is spoken of in the text, it would seem that he was a person well known, even when Moses wrote this account. But the *Vulgate* gives a different turn to the place, by rendering the passage thus, *Factum est in illo tempore, ut Amraphel, &c.* "It came to pass in that time, that Amraphel, &c." The Chaldee Targum of Onkelos makes Amraphel, king of Babylon; others make him king of Assyria; some make him the same as Nimrod, and others one of his descendants.

Arioch king of Ellasar] Some think *Syria* is meant; but conjecture is endless where facts cannot be ascertained.

Chedorlaomer, king of Elam] Dr. Shuckford thinks that this was the same as *Ningas*, the son of *Ninus* and *Semiramis*; and some think him to be the same with *Kecumras*, son of *Doolaved*, son of *Arphaxad*, son of *Shem*, son of *Noah*; and that *Elam* means *Persia*; see ch. x. 22. The Persian historians unanimously allow that *Kecumras*, whose name bears some affinity to *Chedorlaomer*, was the first king of the *Peeshdadian* dynasty.

Tidal king of nations] גוֹיִם *Goyim*, different peoples or clans. Probably some adventurous person, whose subjects were composed of refugees from different countries.

Verse 2. *These made war with Bera, &c.*] It appears, from ver. 4, that these five Canaanitish kings had been subdued by Chedorlaomer, and were obliged to pay him tribute; and, that, having been enslaved by him twelve years, wishing

to recover their liberty, they revolted in the thirteenth; in consequence of which, Chedorlaomer, the following year, summoned to his assistance three of his vassals, invaded Canaan, fought with, and discomfited the kings of the *Pentapolis*, or five cities, Sodom, Gomorrah, Zeboim, Zoar, and Admah, which were situated in the fruitful plain of Siddim, having previously overrun the whole land.

Verse 5. *Rephaims*] A people of Canaan; ch. xv. 20. *Ashteroth*] A city of Basan, where *Og* afterwards reigned; Josh. xiii. 31.

Zuzims] No where else spoken of, unless they were the same with the *Zamzumims*, Deut. ii. 20. as some imagine.

Emims] A people great and many in the days of Moses, and tall as the *Anakim*; they dwelt among the Moabites, by whom they were reputed giants; Deut. ii. 10, 11.

Shaveh Kiriathaim.] Rather as the margin, the plain of *Kiriathaim*, which was a city afterwards belonging to *Sihon*, king of Heshbon; Josh. xiii. 19.

Verse 6. *The Horites*] A people that dwelt in mount Seir, till Esau and his sons drove them thence; Deut. ii. 22.

El-paran] The plain or oak of *Paran*, which was a city in the wilderness of *Paran*; ch. xxi. 21.

Verse 7. *En-mishpat*] The well of judgment; probably so called from the judgment pronounced by God on Moses and Aaron, for their rebellion at that place; Num. xx. 1—10.

Amalekites] So called afterwards, from Amalek, son of Esau; ch. xxxvi. 12.

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B.C. cir. 1915.

Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* ^aslime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled ^bto the mountain.

11 And they took ^call the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 ¶ And they took Lot, Abram's ^dbrother's son, ^ewho dwelt in Sodom, and his goods, and departed.

^aCh. 14. 3.—^bch. 19. 17, 30.—^cver. 16. 21.—^dch. 12. 5.—^ech. 13. 12.—^fch. 13. 13.—^gver. 21.—^hch. 13. 8.—ⁱOr, led forth.

Hazon-tamar.] Called by the Chaldee, En-gaddi; a city in the land of Canaan, which fell to the lot of Judah; Josh. xv. 62. see also 2 Chron. xx. 2. It appears, from Cant. i. 13. to have been a very fruitful place.

Verse 8. *Bela, the same is Zoar*] That is, it was called Zoar after the destruction of Sodom, &c. mentioned in ch. xix.

Verse 10. *Slime pits*] Places where *Asphaltus* or *Bitumen* sprung out of the ground; this substance abounded in that country.

Fell there] It either signifies they were defeated on this spot, and many of them slain; or that multitudes of them had perished in the bitumen pits which abounded there: that the place was *full of pits*, we learn from the Hebrew, which reads here כְּאֶרֶץ בְּאֶרֶץ *beeroth, beeroth*, pits, pits, i. e. multitudes of pits. A bad place to maintain a fight on, or to be obliged to run through, in order to escape.

Verse 11. *They took all the goods, &c.*] This was a predatory war, such as the Arabs carry on to the present day; they pillage a city, town, or caravan, and then escape with the booty to the wilderness, where it would ever be unsafe, and often impossible to pursue them.

Verse 12. *They took Lot, &c.*] The people, being exceedingly wicked, had provoked God to afflict them by means of those marauding kings; and Lot also suffered, being found in company with the workers of iniquity. Every child remembers the fable of the Geese and Cranes; the former being found feeding where the latter were destroying the grain, were all taken in the same net. Let him that readeth understand.

Verse 13. *Abram the Hebrew*] See on ch. x. 21. It is very likely that Abram had this appellation from his coming from beyond the river Euphrates to enter Canaan; for עֵבְרִי *ha-ebry*, which we render *the Hebrew*, comes from עָבַר *abar*, to pass over, or come from beyond. It is supposed by many

13 And there came one that had escaped, and told Abram the Hebrew; for ^ahe dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: ^band these *were* confederate with Abram.

14 ¶ And when Abram heard that ^chis brother was taken captive, he ^darmed his ^etrained servants, ^fborn in his own house, three hundred and eighteen, and pursued *them* ^gunto Dan.

15 And he divided himself against them, he and his servants, by night, and ^hsmote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back ⁱall the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

^aOr, instructed.—^bch. 15. 3. & 17. 13, 27. Eccles. 2. 7.—^cDeut. 34. 1. Judg. 13. 29.—^dIsai. 41. 2, 3.—^ever. 11, 12.

that he got this name from *Eber* or *Heber*, son of Salah, see ch. xi. 15.; but why he should get a name from Heber, rather than from his own father, or some other of his progenitors, no person has yet been able to discover. We may, therefore, safely conclude, that he bears the appellation of *Hebrew* or *Aberite* from the above circumstance, and not from one of his progenitors, of whom we know nothing but the name, and who preceded Abram not less than six generations; and during the whole of that time till the time marked here, none of his descendants were ever called *Hebrews*: this is a demonstration that Abram was not called the *Hebrew* from *Heber*; see ch. xi. 15—27.

These were confederate with Abram.] It seems that a kind of convention was made between Abram and the three brothers, *Mamre*, *Eshcol*, and *Aner*, who were probably all chieftains in the vicinity of Abram's dwelling; all petty princes, similar to the nine kings before mentioned.

Verse 14. *He armed his trained servants*] These amounted to three hundred and eighteen in number; and how many were in the divisions of Mamre, Eshcol, and Aner, we know not; but they and their men certainly accompanied him in this expedition; see ver. 24.

Verse 15. *And he divided himself against them*] It required both considerable courage and address in Abram, to lead him to attack the victorious armies of these four kings with so small a number of troops; and on this occasion both his skill and his courage are exercised. His affection for Lot appears to have been his chief motive: he cheerfully risks his life for that nephew, who had lately chosen the best part of the land, and left his uncle to live as he might, on what he did not think worthy his own acceptance. But it is the property of a great and generous mind not only to forgive, but to forget offences; and at all times to repay evil with good.

Verse 16. *And brought back—the women also*] This is.

A.M.cir.2091. 17 ¶ And the king of Sodom
B.C.cir.1913. ^a went out to meet him ^b (after his
return from the slaughter of Chedorlaomer,
and of the kings that were with him,) at
the valley of Shaveh, which is the ^c king's
dale.
18 And ^d Melchizedek king of Salem brought
forth bread and wine: and he was ^e the priest
of ^f the most high God.

^a Judg. 11. 34. 1 Sam. 18. 6. — ^b H. br. 7. 1. — ^c 2 Sam. 16. 18. —
^d Heb. 7. 1. — ^e 1 S. 11. 9. 4. Heb. 5. 6. — ^f Mic. 6. 6. Acts 16. 17.

brought in by the sacred historian with peculiar interest and tenderness. All who read the account must be in pain for the fate of wives and daughters fallen into the hands of a ferocious, licentious, and victorious soldiery. Other spoils the routed confederates might have left behind, and yet, on their swift asses, camels, and dromedaries, have carried off the female captives: However, Abram had disposed his attack so judiciously, and so promptly executed his measures, that not only all the baggage, but all the females also, were recovered.

Verse 17. *The king of Sodom went out to meet him*] This could not have been *Bera*, mentioned ver. 2. for it seems pretty evident, from ver. 10, that both he and *Birsha*, king of Gomorrah, were slain at the bitumen pits, in the vale of Siddim; but another person, in the mean time, might have succeeded to the government.

Verse 18. *And Melchizedek king of Salem*] A thousand idle stories have been told about this man; and a thousand idle conjectures spent on the subject of his short history given here, and in Heb. vii. At present, it is only necessary to state that he appears to have been as real a personage as *Bera*, *Birsha*, or *Shinab*, though we have no more of his genealogy than we have of theirs.

Brought forth bread and wine] Certainly to refresh Abram and his men, exhausted with the late battle and fatigues of the journey—not in the way of sacrifice, &c.: this is an idle conjecture.

He was the priest of the most high God.] He had preserved in his family and among his subjects the worship of the true God, and the primitive patriarchal institutions: by these, the father of every family was both king and priest; so Melchizedek, being a worshipper of the true God, was priest among the people, as well as king over them.

Melchizedek is called here king of Salem, and the most judicious interpreters allow that by Salem Jerusalem is meant: that it bore this name anciently is evident from Psal. lxxvi. 1, 2. “In Judah is God known; his name is great in Israel. In SALEM also is his tabernacle, and his dwelling-place in Zion.” From the use made of this part of the sacred history by David, Psal. cx. 4. and by Saint Paul, Heb. vii. 1—10. we learn that there was something very mysterious, and at the same time typical, in the person, name, office, residence, and government of this Canaanitish prince. 1. In his person he was a representative and type of Christ; see the scriptures above referred to. 2. His name,

19 And he blessed him, and said, A.M.cir.2091.
Blessed be Abram of the most high B.C.cir.1913.
God, ^a possessor of heaven and earth.
20 And ^b blessed be the most high God,
which hath delivered thine enemies into thy
hand. And he gave him tithes ^c of all.
21 ¶ And the king of Sodom said unto
Abram, Give me the ^d persons, and take the
goods to thyself.

Roth 3. 10. 2 Sam 2 5. — ^f ver. 22. Matt. 11. 25. — ^g ch. 24. 27. —
^h Heb. 7. 4. — Heb. sons.

מלכי צדק *Malchi tsedel*, signifies my righteous king, or king of righteousness: this name he probably had from the pure and righteous administration of his government; and this is one of the characters of our blessed Lord, a character which can be applied to him only, as he alone is essentially righteous, and the only potentate: but a holy man, such as Melchizedek, might bear this name as his type or representative. 3. Office—He was a priest of the most high God—the word כהן *kohen*, which signifies both prince and priest, because the patriarchs sustained this double office, has both its root and proper signification in the Arabic; كاهن *kahana*, signifies to approach, draw near, have intimate access to—and from hence, to officiate as priest before God, and thus have intimate access to the divine presence; and by means of the sacrifices which he offered, he received counsel and information relative to what was yet to take place: and hence another acceptation of the word, to foretell, predict future events, unfold hidden things, or mysteries; so the lips of the priests preserved knowledge, and they were often the interpreters of the will of God to the people. Thus we find that Melchizedek, being a priest of the most high God, represented Christ in his sacerdotal character; the word priest being understood as before explained. 4. His residence—He was king of Salem: שלם *Shalam*, signifies to make whole, complete, or perfect; and hence it means peace, which implies the making whole the breaches made in the political and domestic union of kingdoms, states, families, &c. making an end of discord, and establishing friendship. Christ is called the Prince of Peace, because by his incarnation, sacrifice, and mediation he procures and establishes peace between God and man; heals the breaches and dissensions between heaven and earth, reconciling both—and produces glory to God in the highest; and on earth peace and good-will among men. His residence is peace and quietness, and assurance, for ever, in every believing upright heart. He governs as the Prince and Priest of the most high God; ruling in righteousness, mighty to save: and he ever lives to make intercession for, and save to the uttermost, all who come unto the Father by Him. See on Heb. vii.

Verse 19. *And he blessed him*] This was a part of the priest's office, to bless in the name of the Lord, for ever; see the form of this blessing, Num. vi. 23—26. and for the meaning of the word to bless, see Gen. ii. 3.

Verse 20. *And he, (Abram,) gave him (Melchizedek,) tithes*

A.M.cir.2091.

B.C.cir.1913.

22 And Abram said to the king of Sodom, I ^a have lift up mine hand unto the LORD, the most high God, ^b the possessor of heaven and earth,

23 That ^c I will not take from a thread even to a shoe-latchet, and that I will not take any thing

^a Exod. 6. 3. Dan. 12. 7. Rev. 10. 5. 6. — ^b ver. 19. ch. 21. 33.

a tenth part, of all the spoils he had taken from the confederate kings. These Abram gave as a tribute to the most high God, who, being the possessor of heaven and earth, dispenses all spiritual and temporal favours; and demands the gratitude, and submissive loving obedience of all his subjects. Almost all nations of the earth have agreed in giving a tenth part of their property to be employed in religious uses. The tithes were afterwards granted to the Levites for the use of the sanctuary; and the maintenance of themselves and their families, as they had no other inheritance in Israel.

Verse 22. *I have lift up mine hand*] The primitive mode of appealing to God, and calling him to witness a particular transaction: this, no doubt, generally obtained among the faithful, till circumcision, the sign of the covenant, was established; after this, in swearing, the hand was often placed on the circumcised part; see ch. xxiv. 2. and 9.

Verse 23. *From a thread even to a shoe-latchet*] This was certainly a proverbial mode of expression, the full meaning of which is perhaps not known. Among the Rabbinical writers *חוט* *chut*, or *חתי* *chuti*, signifies a fillet worn by young women, to tie up their hair; taken in this sense it will give a good meaning here. As Abram had rescued both the men and women carried off by the confederate kings; and the king of Sodom had offered him all the goods, claiming only the persons; he answers, by protesting against the reception of any of their property: "I have vowed unto the Lord, the proprietor of heaven and earth, that I will not receive the smallest portion of the property either of the women or men, from a girl's fillet to a man's shoe-tie."

Verse 24. *Save only that which the young men have eaten*] His own servants had partaken of the victuals which the confederate kings had carried away, see ver. 11. This was unavoidable, and this is all he claims; but as he had no right to prescribe the same liberal conduct to his assistants, Aner, Eshcol, and Mamre, he left them to claim the share that, by right of conquest, belonged to them of the recaptured booty. Whether they were as generous as Abram, we are not told.

The great variety of striking incidents in this chapter the attentive reader has already carefully noted. To read, and not understand, is the property of the foolish and the inconsiderate. 1. We have already seen the danger to which Iot exposed himself in preferring a fertile region, though peopled with the workers of iniquity. His sorrows commence in the captivity of himself and family, and the loss of all his property; though, by the good providence of God, he and they were rescued. 2. Long observation has proved, that the

that is thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men ^d which went with me, Aner, Eshcol, and Mamre; let them take their portion.

A.M.cir.2091.

B.C.cir.1913.

^c So Esther 9. 15, 16. — ^d ver. 13.

company a man keeps, is not an indifferent thing—it will either be the means of his salvation or destruction. 3. A generous man cannot be contented with mere personal safety, while others are in danger; nor with his own prosperity while others are in distress. Abram, hearing of the captivity of his nephew, determines to attempt his rescue, puts himself at the head of his own servants, three hundred and eighteen in number, and the few assistants with which his neighbours, Mamre, Aner, and Eshcol, could furnish him, trusting in God and the goodness of his cause, he marches off to attack four confederate kings! 4. Though it is not very likely that the armies of those petty kings could have amounted to many thousands, yet they were numerous enough to subdue almost the whole land of Canaan, and consequently, humanly speaking, Abram must know that by numbers he could not prevail; and that in this case particularly, the battle was the Lord's. 5. While depending on the divine blessing and succour, he knew he must use the means he had in his power, he therefore divided his troops skilfully that he might attack the enemy at different points at the same time; and he chuses the night season to commence his attack, that the smallness of his force might not be discovered. God requires a man to use all the faculties he has given him, in every lawful enterprise; and only in the conscientious use of them, can he expect the divine blessing: when this is done, the event may be safely trusted in the hands of God. 6. Here is a war undertaken by Abram on motives the most honourable and conscientious—it was to repel aggression, and to rescue the innocent from the heaviest of sufferings and the worst of slavery; not for the purpose of plunder, nor the extension of his territories; therefore he takes no spoils, and returns peaceably to his own possessions. How happy would the world be, were every sovereign actuated by the same spirit! 7. We have already noticed the appearance, person, office, &c. of Melchizedek; and, without indulging in the wild theories of either ancient or modern visionaries, have considered him as the scriptures do, a type of Christ: all that has been already spoken on this head may be recapitulated in a few words:—1. The Redeemer of the World is the King of Righteousness, he creates it, maintains it, and rules by it. 2. His empire is the Empire of Peace, this he proclaims to them who are afar off, and to them that are nigh; to the Jew and to the Gentile. 3. He is Priest of the most high God, and has laid down his life for the sin of the world; and through this sacrifice, the blessing of God is derived on them that believe. Reader, take him for thy king as well as thy priest: he saves those only who submit to his authority, and take his spirit for the regulator of their heart, and his

word for the director of their conduct. How many do we find among those who would be sorry to be rated so low, as to rank only with nominal Christians, talking of Christ as their prophet, priest, and king: who are not taught by his word and spirit; who apply not for redemption in his blood; and who submit not to his authority! Reader, learn this deep and important truth; "Where I am, there also shall my servant be; and he that serveth me, him shall my Father honour."

CHAPTER XV.

God appears to Abram in a vision, and gives him great encouragement, 1. Abram's request and complaint, 2, 3. God promises him a son, 4. and an exceedingly numerous posterity, 5. Abram credits the promise, and his faith is counted unto him for righteousness, 6. Jehovah proclaims himself, and renews the promise of Canaan to his posterity, 7. Abram requires a sign of its fulfilment, 8. Jehovah directs him to offer a sacrifice of five different animals, 9. Which he accordingly does, 10, 11. God reveals to him the affliction of his posterity in Egypt, and the duration of that affliction, 12, 13. Promises to bring them back to the land of Canaan with great affluence, 14—16. Renews the covenant with Abram, and mentions the possessions which should be given to his posterity, 18—21.

A. M. cir. 2093. B. C. cir. 1911. **A**FTER these things the word of the LORD came unto Abram^a in a vision, saying, ^b Fear not, Abram, I am thy shield, and thy exceeding^d great reward. ^c 2 And Abram said, Lord God, what wilt

^a Dan. 10. 1. Acts 10. 10, 11. — ^b ch. 26. 24. Dan. 10. 12. Luke 1. 13, 30.

^c Ps. 3. 3. & 5. 12. & 84. 11. & 91. 4. & 119. 114. — ^d Ps. 16. 5. & 58. 11. Prov. 11. 18.

NOTES ON CHAP. XV.

Verse 1. *The word of the Lord came unto Abram*] This is the first place where God is represented as revealing himself by his word. Some learned men suppose that the דבר יהוה *Debar Yehovah*, translated here *word of the Lord*, means the same with the Λόγος του Θεου of St. John, chap. i. ver. 1. and by the Chaldee paraphrases in the next clause, called מִמְרָא מִמְרָא *memree*, my word, and in other places, מִמְרָא דִּי *memra dayai*, the WORD of Jehovah, which they appear always to consider as a person, and which they distinguish from פִּתְגָמָא *pitigama*, which signifies merely a word spoken, or any part of speech. There have been various conjectures concerning the manner in which God revealed his will not only to the Patriarchs, but also to the Prophets, Evangelists, and Apostles. It seems to have been done in different ways. 1. By a personal appearance of him who was afterwards incarnated for the salvation of mankind. 2. By an audible voice, sometimes accompanied with emblematical appearances. 3. By visions, which took place either in the night, in ordinary sleep, or when the persons were cast into a temporary trance, by day-light, or when about their ordinary business. 4. By the ministry of angels, appearing in human bodies, and performing certain miracles to accredit their mission. 5. By the powerful agency of the Spirit of God upon the mind, giving it a strong conception, and supernatural persuasion of the truth of the things perceived by the understanding. We shall see all these exemplified in the course of the work. It was probably in the third sense that the Revelation in the text was given, for it is said, *God appeared to Abram in a vision* מִחֹזֶה *mechazeh*, from חָזָה *chazah*, he saw; or according to others, to fix, fasten, settle: hence *chozeh*, a SEER, the person who sees divine things; to whom alone they are revealed, on whose mind they are fastened, and in whose

memory and judgment they are fixed and settled. Hence the vision, what was mentally perceived, and by the evidence to the soul of its divine origin, fixed and settled in the mind.

Fear not] The late Dr. Dodd has a good thought on this passage: "I would read," says he, "the second verse in a parenthesis, thus, For Abram HAD said, Lord God what wilt thou give me, seeing I go childless, &c. Abram had said this in the fear of his heart, upon which the Lord vouchsafed to him this prophetic view, and this strong renovation of the covenant. In this light all follows very properly. Abram had said so and so in ver. 2. upon which God appears, and says, I am thy shield, and thy exceeding great reward. The Patriarch then, ver. 3. freely opens the anxious apprehension of his heart: behold, to me thou hast yet given no seed, &c. upon which God proceeds to assure him of posterity."

I am thy shield, &c.] Can it be supposed that Abram understood these words as promising him temporal advantages at all corresponding to the magnificence of these promises? If he did, he was disappointed through the whole course of his life; for he never enjoyed such a state of worldly prosperity, as could justify the strong language in the text. Shall we lose sight of Abram, and say that his posterity was intended, and Abram understood the promises as relating to them and not to himself, or immediately to his own family? then the question recurs; Did the Israelites ever enjoy such a state of temporal affluence as seems to be intended by the above promise? To this every man acquainted with their history, will, without hesitation, say NO. What then is intended? just what the words state. GOD was Abram's portion, and He is the portion of every righteous soul; for to Abram, and the children of his faith, he gives not a portion in this life. Nothing, says Father Calmet, proves more invincibly the immortality of the soul, the truth of religion, and the eternity of another

A.M.cir.2093. thou give me, ^a seeing I go childless,
B.C.cir.1911. and the steward of my house is this
Eliezer of Damascus?

3 And Abram said, Behold to me thou hast
given no seed: and lo, ^b one born in my house
is mine.

4 ¶ And, behold the word of the LORD came
unto him, saying, This shall not be thine heir;
But he that ^c shall come forth out of thine own
bowels shall be thine heir.

5 And he brought him forth abroad, and

A.M.cir.2093. said, look now toward heaven, and
B.C.cir.1911. ^d tell the ^e stars, if thou be able to
number them: and he said unto him, ^f So shall
thy seed be.

6 ¶ And he ^g believed in the LORD; and he
^h counted it to him for righteousness.

7 ¶ And he said unto him, I am the LORD
that ⁱ brought thee out of ^k Ur of the Chaldees,
^l to give thee this land to inherit it.

8 And he said, LORD God, ^m whereby shall I
know that I shall inherit it?

^a Acts 7. 5. — ^b ch. 14. 14. — ^c 2 Sam. 7. 12. & 16. 11. 2 Chron. 32. 21.
^d Ps. 147. 4. — ^e Jer. 33. 22. — ^f ch. 22. 17. Exod. 32. 13. Deut. 1. 10 &
10. 22. 1 Chron. 27. 23. Rom. 4. 18. Hebr. 11. 12. See ch. 13. 16.

^g Rom. 4. 3, 9, 22. Gal. 3. 6. Jam. 2. 23. — ^h Ps. 106. 31. — ⁱ ch. 12. 1.
^j ch. 11. 13, 31. — ^k Ps. 105. 42, 44. Rom. 4. 13. — ^l See ch. 24. 15, 11.
^m Judg. 6. 17, 37. 1 Sam. 14. 9, 10. 2 Kings 20. 8. Luke 1. 18.

life, than to see that in this life, the righteous seldom receive
the reward of their virtue, and that in temporal things they
are often less happy than the workers of iniquity.

I am, says the Almighty, *thy shield*, thy constant covering
and protector, and *thy exceeding great reward*, שכר הרבה מאד
Shekar-ca ha-rebbah meod, "THAT superlatively multiplied re-
ward of thine." It is not the Canaan I promise, but the sal-
vation that is to come through the promised seed. Hence it
was, that Abram rejoiced to see his day. And hence the
Chaldee Targum translates this place, *My word shall be thy*
strength, &c.

Verse 2. *And the steward of my house*] Abram under-
standing the promise as relating to that person who was to
spring from his family, in whom all the nations of the earth
should be blessed, expresses his surprize that there should be
such a promise, and yet he is about to die childless! How
then can the promise be fulfilled, when, far from a *spiritual*
seed, he has not even a person in his family that has a *natural*
right to his property; and that a *stranger* is likely to be his
heir! This seems to be the general sense of the passage, but
who *this steward of his house*, this *Eliezer of Damascus*, was
commentators are not agreed. The translation of the Sep-
tuagint is at least curious *ὁ υἱὸς Μασκ τοῦ οἰκογενέου μου*,
υἱὸς Δαμασκίου Ελιεζερ. The son of Masek my home-born maid,
this Eliezer of Damascus, is my heir; which intimates, that
they supposed מֶשֶׁק *meshek*, which we translate *steward*, to
have been the name of a female slave born in the family of Abram,
of whom was born this Eliezer, who, on account either of
the country of his father or mother, was called a *Damascene*, or
one of Damascus. It is extremely probable, that our Lord
has this passage in view, in his parable of the rich man and
Lazarus, Luke xvi. 19. From the name *Eliezer*, by leaving
out the first letter, *Liazer* is formed, which makes *Lazarus* in
the New Testament; the person who, from an abject and dis-
tressed state, was raised to lie in the bosom of Abram in
paradise.

Verse 5. *Look now toward heaven*] It appears that
this whole transaction took place in the evening. See on
chap. xiii. 14. and Abram had either two visions, that re-
corded in ver. 1. and that in ver. 12, &c. or what is men-
tioned in the beginning of this chapter is a part of the occur-

rences which took place after the sacrifice mentioned, ver. 9.
&c. But it is more likely that there was a vision of that kind
already described, and afterwards a *second*, in which he re-
ceived the revelation mentioned ver. 13—16. After the first
vision, he is brought forth abroad, to see if he can number the
stars; and as he finds this impossible, he is assured that as
they are to him innumerable, so shall his posterity be; and
that all should spring from one who should proceed from
his own bowels, one who should be his own legitimate
child.

Verse 6. *And he believed in the Lord; and he counted it to him*
for righteousness.] This I conceive to be one of the most im-
portant passages in the whole Old Testament. It properly
contains and specifies that doctrine of *justification by faith*
which engrosses so considerable a share of the epistles of St.
Paul; and at the foundation of which is the *atonement* made
by the Son of God. And he, Abram, believed (אָמֵן *he-emin*,
he put faith) in Jehovah, יְהוָה *yaiachshebek lo*, and he
counted it, the faith he put in Jehovah, to HIM for *righteous-*
ness, צְדָקָה *tsedakah*, or justification, though there was no act
in the case, but that of the mind and heart; no work of any
kind. Hence the doctrine of *justification by faith*, without any
merit of works: for, in this case there could be none—no works
of Abram which could merit the salvation of the whole human
race. It was the promise of God which he credited; and in
the blessedness of which he became a partaker through faith.
See at the close of the chapter; see also on Rom. iv.

Verse 7. *Ur of the Chaldees*] See on chap. xi.

Verse 8. *And he said, Lord God*] אֲדֹנָי יְהוָה *Adonai Yeho-*
vah, my Lord Jehovah; Adonai is the word which the Jews in
reading, always substitute for Jehovah, as they count it impious
to pronounce this name. *Adonai* signifies my director, basis,
supporter, prop, or stay; and scarcely a more appropriate name
can be given to that God who is the framer and director of
every righteous word and action; the basis or foundation on
which every rational hope rests; the supporter of the souls and
bodies of men, as well as of the universe in general; the prop
and stay of the weak and fainting, and the buttress that shores
up the building, which otherwise must necessarily fall. This
word often occurs in the Hebrew Bible, and is rendered in
our translation Lord; the same term by which the word

A. M. 2093.
B. C. 1716.

9 And he said unto him, ^a Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.

^a Lev. i. 5, 10, 14. & 12. 8. & 14. 22, 30. Lile 11. 24. Isai. 15. 5.

Jehovah is expressed. But to distinguish between the two, and to shew the reader when the original is יְהוָה *Yehovah*, and when אֱלֹהִים *Allohm*, the first is always put in capitals, LORD, the latter in plain Roman characters, Lord. For the word Jehovah, see on chap. ii. 4. and on Exod. xxxiv. 6.

Wherby shall I know? By what sign shall I be assured that I shall inherit this land?—For it appears that he expected some sign, and that on such occasions, one was ordinarily given.

Verse 9. *Tak me a heifer* [תִּקַּח עִזָּה] *alah, a she calf; a she goat*, *עֵז*, a goat male or female, but distinguished here by the feminine adjective, *שְׁשִׁישִׁית* *meshllesheh*, a three yearling; a ram, *אַיִל*, a turtle dove, *תּוֹר* *tor*, from which come *turtur*, and *turt*; young pigeon, *יוֹנָת* *jonal*, a word which signifies the young both of pigeons and eagles. See Dent. xxvii. 11. It is worthy of remark, that every species of animal allowed or commanded to be sacrificed under the Mosaic law, is to be found in this list. And is it not a proof that God was now giving to Abram, an epitome of that law and its sacrifices, which he intended more fully to reveal to Moses; the essence of which consisted in its sacrifices, which typified the Lamb of God, that takes away the sin of the world.

On the several animals which God ordered Abram to take, Jarchi remarks: "The idolatrous nations are compared in the scriptures to bulls, rams, and goats, for it is written, Psal. xxi. 13. *Many bulls have compassed me about*. Dan. vii. 20. *The ram which thou hast seen is the king of Persia*. Ver. 21. *The rough goat is the king of Greece*. But the Israelites are compared to doves, &c. Cant. ii. 14. *O my dove that art in the cleft of the rock*. The division of the above carcasses, denotes the division and extermination of the idolatrous nations: but the birds not being divided, shews that the Israelites are to abide for ever." See Jarchi on the place.

Verse 10. *Divided them in the midst*] The ancient method of making covenants, as well as the original word, have been already alluded to, and, in a general way, explained. See chap. vi. 18. The word covenant from *con*, together, and *venio*, I come, signifies an agreement, association, or meeting between two or more parties; for it is impossible that a covenant can be made between an individual and himself, whether God or man; this is a doctrinal absurdity into which many have run: there must be at least two parties to contract with each other. And often there was a third party, to mediate the agreement, and to witness it when made. Rabbi Solomon Jarchi says, "That it was a custom with those who entered into covenant with each other, to take a heifer and cut it in two, and then, the contracting parties passed between the pieces." See this and the scriptures to which it refers particularly explained chap. vi. 18. A covenant always supposed one of these four things, 1. That the contracting parties had been hitherto unknown to each other, and were brought by the covenant into a state of acquaintance. 2. That

10 And he took unto him all these, and ^b divided them in the midst, and laid each piece one against another: but the birds divided he not.

A. M. 2093.
B. C. 1716.

^b Jer. 34. 18, 19. Lev. 1. 17.

they had been previously in a state of hostility or enmity, and were brought by the covenant into a state of pacification and friendship. 3. Or that being known to each other, they now agree to unite their counsels, strength, property, &c. for the accomplishment of a particular purpose, mutually subservient to the interests of both. Or, 4. It implies an agreement to succour and defend a third party, in cases of oppression and distress. For whatever purpose a covenant was made, it was ever ratified by a sacrifice offered to God; and the passing between the divided parts of the victim, appears to have signified, that each agreed, if they broke their engagements to submit to the punishment of being cut asunder; which we find from Mat. xxiv. 51. Luke xii. 46. was an ancient mode of punishment. This is further confirmed by Herodotus, who says, that Sabacus, king of Ethiopia, had a vision in which he was ordered *μεσους διατεμειν* to cut in two, all the Egyptian priests, Lib. ii. We find also from the same author, Lib. vii. that Xerxes ordered one of the sons of Pythius, *μεσος διατεμειν*, to be cut in two, and one half to be placed on each side of the way, that his army might pass through between them. That this kind of punishment was used among the Persians, we have proof from Dan. ii. 5. iii. 29. Story of Susanna, ver. 55, 59. See further 2 Sam. xii. 31. and 1 Chron. xx. 3. These authorities may be sufficient to shew that the passing between the parts of the divided victims, signified the punishment to which those exposed themselves who broke their covenant engagements. And that covenant sacrifices were thus divided, among the heathens, even from the remotest antiquity, seems to be intimated by Homer, Il. A. v. 460.

Μεσους τ' ἐξέταμον, κατὰ τε κνήστ' ἐκαλεῖσθαι,
Διπτύχα πεινταίτες, ἐπ' αὐτῶν δ' ὠμόβηται.

"They cut the quarters and cover them with the fat; dividing them into two, they place the raw flesh upon them." But this place may be differently understood.

St. Cyril, in his work against Julian, shews that *passing between the divided parts of a victim*, was used also among the Chaldeans and other people. As the sacrifice was required to make an atonement to God, so the death of the animal was necessary to signify to the contracting parties, the punishment to which they exposed themselves, should they prove unfaithful.

Lev preserves the form of the imprecation used on such occasions, in the account he gives of the league made between the Romans and Albans. When the Romans were about to enter into some solemn league or covenant, they sacrificed a hog, and, on the above occasion, the priest, or *pater patratus*, before he slew the animal, stood, and thus invoked Jupiter—*Audi, Jupiter—Si prior defecerit publico consilio dolo malo, tui vltio dæ, Dæpner, Populum Romanum sic feriat, ut ego hunc pecun huc hodie feriam: tantoque magis ferito*

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 ¶ And when the sun was going down, ^a a deep sleep fell upon Abram: and, lo, a horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety, ^b that thy seed shall be a stranger in a land *that is not theirs*, and shall serve them; and ^c they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, ^d will I judge: and afterward, ^e shall they come out with great substance.

15 And ^f thou shalt go ^g to thy fathers in peace; ^h thou shalt be buried in a good old age.

16 But ⁱ in the fourth generation they shall come hither again: for the iniquity ^k of the Amorites ^l is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and ^m a burning lamp that ⁿ passed between those pieces.

18 In the same day the LORD ^o made a covenant with Abram, saying, ^p Unto thy seed have I given this land, from the river of Egypt

^a Gen. 2. 21. Job 4. 13. — ^b Exod. 12. 40. Ps. 105. 23. — ^c Acts 7. 6. — ^d Exod. 1. 11. Ps. 105. 25. — ^e Exod. 6. 6. Deut. 6. 22. — ^f Exod. 12. 36. Ps. 105. 27. — ^g Job 5. 26. — ^h Acts 13. 36. — ⁱ ch. 25. 8. — ^j Exod. 1. — ^k 1 Kings 21. 26. — ^l Dan. 8. 23. Matt. 23. 32. 1 Thess. 2. 16.

^m Heb. a lamp of fire. — ⁿ Jer. 34. 18, 19. — ^o ch. 24. 7. — ^p ch. 12. 7. & 13. 15. & 26. 4. Exod. 23. 31. Numb. 34. 3. Deut. 1. 7. & 11. 24. & 34. 4. Josh. 1. 4. 1 Kings 4. 21. 2 Chron. 9. 26. Neh. 9. 8. Ps. 105. 11. Isai. 27. 12.

conato majus potes pollesce! LIVI Hist. Lib. i. Decad. i. Chap. 24. "Hear, O Jupiter—should the Romans in public counsel through any evil device, first transgress these laws, in that same day, O Jupiter, thus smite the Roman people, as I shall at this time smite this hog: and smite them with a severity proportioned to the greatness of thy power and might!"

But the birds divided he not.] According to the law, Lev. i. 17. fowls were not to be divided asunder, but only cloven, for the purpose of taking out the intestines.

Verse 11. *And when the fowl*] העיט *ha-ayit*, birds of prey came down upon the carcasses, to devour them; Abram, who stood by his sacrifice waiting for the manifestation of GOD, who had ordered him to prepare for the ratification of the covenant, *drove them away*, that they might neither pollute nor devour what had been thus consecrated to God.

Verse 12. *A deep sleep*] תרדמה *tardemah* the same word which is used to express the sleep into which Adam was cast, previously to the creation of Eve. Chap. ii. 21.

A horror of great darkness] Which God designed to be expressive of the affliction and misery into which his posterity should be brought, during the *four hundred years* of their bondage in Egypt; as the next verse particularly states.

Verse 13. *Four hundred years*] Which began, says Mr. Ainsworth, when Ishmael son of Hagar mocked and persecuted Isaac, Gen. xxi. 9. Gal. iv. 29. which fell out *thirty years* after the promise: Gen. xii. 3. which promise was *four hundred and thirty years* before the law, Gal. iii. 17; and *four hundred and thirty years* after that promise, came Israel out of Egypt, Exod. xii. 41. On this latter passage, see the note.

Verse 14. *And also that nation, &c.*] How remarkably was this promise fulfilled, in the redemption of Israel from its bondage, in the plagues and destruction of the Egyptians, and in the immense wealth which the Israelites brought out of Egypt! Not a more circumstantial, or literally fulfilled promise, is to be found in the sacred writings.

Verse 15. *Thou shalt go to thy fathers in peace*] Does not this verse strongly imply the immortality of the soul, and a state of separate existence? He was gathered to his fathers, intro-

duced into the place where separate spirits are kept, waiting for the general resurrection. Two things seem to be distinctly marked here. 1. The soul of Abram should be introduced among the assembly of the first-born; *Thou shalt go to thy fathers in peace*. 2. His body should be buried after a long life, *one hundred and seventy-five years*, chap. xxv. 7. The body was buried—the soul went to the spiritual world, to dwell among the *Fathers*, the patriarchs, who had lived and died in the Lord. See the note on chap. xxv. 8.

Verse 16. *In the fourth generation*] In former times, most ancient people counted by generations, to each of which was assigned a term of years sometimes amounting to 20, 25, 30, 33, 100, 108 and 110; for the generation was of various lengths among various people, at different times. It is probable that the *fourth generation* here, means the same as the *four hundred years* in the preceding verse. Some think, it refers to the time when Eliezar the son of Aaron, the son of Amram, the son of Kohath, came out of Egypt, and divided the land of Canaan to Israel, Josh. xiv. 1. others think the fourth generation of the Amorites is intended; because it is immediately added, *the iniquity of the Amorites is not yet full*; but in the fourth generation they should be expelled, and the descendants of Abram established in their place. From these words we learn that there is a certain pitch of iniquity to which nations may arrive before they are destroyed; and beyond which, divine justice does not permit them to pass.

Verse 17. *Smoking furnace, and a burning lamp*] Probably the smoking furnace might be designed as an emblem of the sore afflictions of the Israelites in Egypt; but the *burning lamp* was certainly the symbol of the divine presence, which, passing between the pieces, ratified the covenant with Abram, as the following verse immediately states.

Verse 18. *The Lord made a covenant*] כרת ברית *carath berith*, signifies to cut a covenant, or rather the covenant sacrifice; for as no covenant was made without one, and the creature was cut in two that the contracting parties might pass between the pieces, hence cutting the covenant, signified, making the covenant. The same form of speech obtained

unto the great river, the river ^a Euphrates :
 19 The ^b Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the ^c Rephaims,
 21 And the ^d Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

^a Gen. 2. 14. ^b Sam. 8. 3. ^c 1 Chron. 5. 9. ^d Gen. 9. 26. — ^e Num. 24. 21, 22. —

^e Gen. 11. 5. Is. 47. 5. — ^f Gen. 10. 15—19. Exod. 23. 2. — ^g Gen. 2. 14. 11. Deut. 7. 1.

among the Romans; and because, in making their covenants, they always slew an animal, either by *cutting its throat*, or *knocking it down* with a stone or ax, after which they divided the parts as we have already seen, hence among them *percutere iudus*, to *strike a covenant*; and *scindere fœdus*, to *cleave a covenant*, were terms, which signified simply, to *make* or *enter into a covenant*.

[From the river of Egypt] Not the Nile, but the river called *Sichor*, which was before or on the border of Egypt, near to the Isthmus of Suez, see Josh. xiii. 3.; though some think, that, by this, a branch of the Nile is meant. This promise was fully accomplished in the days of David and Solomon; see 2 Sam. viii. 3, &c. 2 Chron. ix. 26.

Verse 19. *The Kenites, &c.*] Here are *ten* nations mentioned, though afterwards, reckoned but *seven*; see Deut. vii. 1. Acts xiii. 19. Probably some of them which existed in Abram's time, had been blended with others before the time of Moses, so that *seven* only out of the *ten* then remained; see part of these noticed, Gen. x.

In this chapter there are *three* subjects which must be particularly interesting to the pious reader. 1. The *condescension* of GOD in revealing himself to mankind in a variety of ways, so as to render it absolutely evident, that *he had spoken*, that he loved mankind, and that he had made every requisite provision for their eternal welfare. So unequivocal were the discoveries which God made of himself, that on the minds of those to whom they were made, not one doubt was left, relative either to the truth of the subject, or that it was God himself who made the discovery. The subject of the discovery also, was such as sufficiently attested its truth to all future generations, for it concerned matters yet in futurity, so distinctly marked, so positively promised, and so highly interesting, as to make them objects of *attention*, *memory* and *desire*, till they did come; and of *gratitude*, because of the permanent blessedness they communicated, through all generations, after the facts had taken place.

2. *The way of salvation by faith* in the promised Saviour,

which now began to be explicitly declared. God gives the promise of salvation, and by means, in which, it was impossible, humanly speaking, that it should take place. Teaching us, 1. That the whole work was spiritual, supernatural and divine; and, 2. That no human power could suffice to produce it. This, Abram believed while he was yet uncircumcised, and this faith was accounted to him for righteousness or justification, God thereby teaching, that he would pardon, accept and receive into favour all who should believe on the Lord Jesus Christ. And this very case has ever since been the *standard of justification by faith*; and the experience of millions of men built on this foundation, has sufficiently attested the truth and solidity of the ground on which it was builded.

3. The foundation of the doctrine itself is laid in the covenant made between God and Abram, in behalf of all the families of the earth; and this covenant is ratified by a sacrifice. By this covenant man is bound to God; and God graciously binds himself to man. As this covenant referred to the incarnation of Christ, and Abram, both as to himself and posterity, were to partake of the benefits of it by *faith*; hence *faith*, not *works*, is the only condition, on which, God, through Christ, forgives sins, and brings to the promised spiritual inheritance. This covenant still stands open: all the successive generations of men are parties on the one side, and Jesus is at once the sacrifice and mediator of it. As, therefore, the covenant still stands open, and Jesus is still the lamb slain before the throne, every human soul must ratify the covenant for himself; and no man does so, but he, who conscious of his guilt, accepts the sacrifice which God has provided for him. Reader, hast thou done so? And, with a heart unto *righteousness*, dost thou continue to believe on the Son of God? How merciful is God, who has found out such a way of salvation, by providing a Saviour every way suitable to miserable, fallen, sinful man! One, who is holy, harmless, undefiled and separate from sinners; and who, being higher than the heavens, raises up his faithful followers to the throne of his own eternal glory! Reader, give God the praise, and avail thyself of the sin-offering which lieth at the door.

CHAP. XVI.

Sarai having no child, gives Hagar her maid to Abram for wife, 1—3. She conceives and despises her mistress, 4. Sarai is offended, and upbraids Abram, 5. Abram vindicates himself, and Hagar being hardly used by her mistress, runs away, 6. She is met by an angel, and counselled to return to her mistress, 7, 9. God promises greatly to multiply her seed, 10. Gives the name of Ishmael to the child that should be born of her, 11. Shows his disposition and character, 12. Hagar calls the name of the Lord who spake to her, Thou God seest me, 13. She calls the name of the well at which the Angel met her, Beer-lahai-roi, 14. Ishmael is born in the 86th year of Abram's age, 15, 16.

A. M. 2092.
B. C. 1912.

NOW Sarai Abram's wife, ^a bare him no children : and she had a handmaid, ^b an Egyptian, whose name was ^c Hagar.

² And Sarai said unto Abram, Behold now the LORD ^e hath restrained me from bearing : I pray ^f thee, go in unto my maid ; it may be that I may ^g obtain children by her. And Abram ^h hearkened to the voice of Sarai.

³ And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram ⁱ had dwelt ten years in the land of Canaan, and gave her to her husband Abram, to be his wife.

⁴ And he went in unto Hagar, and she

^a Ch. 15. 2, 3. — ^b ch. 21. 9. — ^c Gal. 4. 24. — ^d ch. 30. 3. — ^e ch. 20. 18. & 31. 2. — ^f 1 Sam. 1. 5, 6. — ^g So ch. 30. 3. 9. — ^h Heb. *be bolded by her*. — ⁱ ch. 3. 17. — ^j ch. 12. 5. — ^k 2 Sam. 6. 16. — Prov. 30. 21. 25.

NOTES ON CHAP. XVI.

Verse 1. *She had an handmaid, an Egyptian*] As Hagar was an Egyptian, St. Chrysostom's conjecture is very probable, that she was one of those female slaves which Pharaoh gave to Abram when he sojourned in Egypt ; see chap. xii. 16. Her name, *הגר* *hagar*, signifies a *stranger* or *sojourner* ; and it is likely, she got this name in the family of Abram ; as the word is pure Hebrew.

Verse 2. *Go in unto my maid*] It must not be forgotten, that female slaves constituted a part of the private patrimony or possessions of the wife ; and that she had a right, according to the usages of those times, to dispose of them as she pleased, the husband having no authority in the case.

I may obtain children by her] The slave, being the absolute property of the mistress, not only her person, but the fruits of her labour, with all her children, were her owner's property also. The children, therefore, which were born of the slave, were considered as the children of the mistress. It was on this ground that Sarai gave her slave to Abram ; and we find, what must necessarily be the consequence in all cases of polygamy, that strifes and contentions took place.

Verse 5. *My wrong be upon thee*] This appears to be intended as a reproof to Abram, containing an insinuation, that it was his fault that she herself had not been a mother ; and that now he carried himself more affectionately towards Hagar, than he did to her, in consequence of which conduct, the slave became petulant. To remove all suspicion of this kind, Abram delivers up Hagar into her hand, who was certainly under his protection, while she was his concubine or secondary wife ; but this right given to him by Sarai, he restores, to prevent her jealousy and uneasiness.

Verse 6. *Sarai dealt hardly with her*] *תעבד* *te'ebad*, she afflicted her — the term implying stripes and hard usage, to bring down the body and humble the mind. If the slave was to blame in this business, the mistress is not less liable to censure. She alone, had brought her into those circumstances, in which, it was natural for her to value herself beyond her mistress.

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B. C. 1911.

conceived : and when she saw that she had conceived, her mistress was ^k despised in her eyes.

⁵ And Sarai said unto Abram, My wrong be upon thee : I have given my maid into thy bosom ; and when she saw that she had conceived, I was despised in her eyes : ^l the LORD judge between me and thee.

⁶ But Abram said unto Sarai, ^m Behold, thy maid is in thy hand ; do to her ⁿ as it pleaseth thee. And when Sarai ^o dealt hardly with her, ^p she fled from her face.

⁷ And the angel of the LORD found her by a fountain of water in the wilderness, ^r by the fountain in the way to ^s Shur.

¹ ch. 31. 53. — ² 1 Sam. 24. 12. — ³ Prov. 15. 1. — ⁴ 1 Pet. 3. 7. — ⁵ Job 2. 6. — ⁶ Ps. 106. 41, 42. — ⁷ Jer. 58. 5. — ⁸ Heb. *that which is good in thine eyes*. — ⁹ Heb. *afflicted her*. — ¹⁰ Exod. 2. 15. — ¹¹ ch. 25. 18. — ¹² Exod. 15. 22.

Verse 7. *The angel of the Lord*] That Jesus Christ in a body suited to the dignity of his nature, frequently appeared to the patriarchs, has been already intimated. That the person mentioned here, was greater than any created being, is sufficiently evident from the following particulars :

1. From his promising to perform what God alone could do, and foretelling what God alone could know. “ *I will multiply thy seed exceedingly,*” &c. ver. 10. “ *Thou art with child, and shalt bear a son,*” &c. ver. 11. “ *He shall be a wild man,*” &c. ver. 12. All this shews a prescience which is proper to God alone.

2. Hagar considers the person who spoke to her as God ; calls him *אל* *el*, and addresses him in the way of worship, which had he been a created angel, he would have refused ; see Rev. xix. 10. xxii. 9.

3. Moses, who relates the transaction, calls this angel, expressly, *יהוה* *shem yehovah*, the NAME of the LORD that spake to her, ver. 13. Now this is a name, never given to any created being.

4. This person who is here called *מלאך יהוה* *maleak yehovah*, the Angel of the Lord, is the same who is called *המלאך הגואל* *hummaleak ha-goel*, the redeeming Angel, or, the Angel, the Redeemer, Gen. xlviii. 16. *מלאך פניו* *maleak panaiv*, the Angel of God's presence, Isa. lxiii. 9. and *מלאך הברית* *maleak ha-berith*, the Angel of the Covenant, Mal. iii. 1. And is the same person which the Septuagint, Isai. ix. 6. term *Μεγαλης Βουλῆς Ἀγγελος*, the Angel of the great Counsel or Design, viz. of redeeming man and filling the earth with righteousness.

5. These things cannot be spoken of any human or created being ; for the knowledge, works, &c. attributed to this person, are such as belong to God ; and as in all these cases, there is a most evident personal appearance, Jesus Christ alone can be meant, for of God the Father, it has been ever true, that no man hath at any time seen his shape, nor has he ever limited himself to any definable personal appearance.

In the way to Shur] As this was the road from Hebron

A.M. 2093. 8 And he said, Hagar, Sarai's maid, B.C. 1911. whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and ^asubmit thyself under her hands.

10 And the angel of the LORD said unto her, ^bI will multiply thy seed exceedingly, that it shall not be numbered for multitude.

^aTit. 2, 9. 1Pet. 2, 13. — ^bch. 17, 20. & 21, 13. & 25, 12.

A.M. 2093. 11 And the angel of the LORD said B.C. 1911. unto her, Behold thou *art* with child, and shalt bear a son, ^cand shalt call his name ^dIshmael; because the LORD hath heard thy affliction.

12 ^eAnd he will be a wild man; his hand *will* be against every man, and every man's hand against him; ^fand he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that

^cCh. 17, 19. Matt. 1, 21. Luke 1, 31, 34. — That is, *God shall hear*.
^dch. 21, 20. — ^ech. 25, 12.

to Egypt, it is probable, she was now returning to her own country.

Verse 8. *Hagar, Sarai's maid*] This mode of address is used, to shew her that she was *known*; and to remind her, that she was the *property* of another.

Verse 10. *I will multiply thy seed exceedingly*] Who says this? The person who is called the Angel of the Lord; and he certainly speaks with all that authority which is proper to God.

Verse 11. *And shalt call his name Ishmael*] יִשְׁמָעֵאל *yish-mael*, from שָׁמַע *shamâ*, he heard, and אֵל *El* God; for, says the Angel, THE LORD HATH HEARD *thy affliction*. Thus the name of the child, must ever keep the mother in remembrance of God's merciful interposition in her behalf; and remind the *child* and the *man*, that he was an object of God's gracious and providential goodness. Afflictions and distresses have a voice in the ears of God, even when prayer is restrained—but how much more powerfully do they speak when endured in meekness of spirit, with confidence in, and supplication to the Lord!

Verse 12. *He will be a wild man*] פָּרָא אָדָם *pherâ adam*. As the root of this word does not appear in the Hebrew Bible, it is probably found in the Arabic فَرَّ *farra*, to run away, to run wild, and hence the *wild ass*, from its *fleetness* and its *untameable* nature. What is said of the wild ass, Job xxxix. 5—8, affords the very best description that can be given of the *Ishmaelites*, *Bedouins*, and *wandering Arabs*, the descendants of Ishmael. "Who hath sent out the wild-ass (*פָּרָא phera*) free? or who hath loosed the bands (*עִירָא ârad*) of the brayer? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing." Nothing can be more descriptive of the *wandering, lawless, freebooting* life of the Arabs than this.

God himself has sent them out free; he has loosed them from all political re-trait. *The wilderness is their habitation*, and in the *parched land*, where no other human beings could live, they have their dwellings. *They scorn the city*, and therefore have no *fixed* habitations; for their *multitude*, they are not afraid; for when they make depredations on cities and towns, they retire into the desert with so much precipitancy, that all pursuit is eluded: in this respect, the *crying* of the

driver is disregarded. They may be said to have no lands; and yet *the range of the mountains is their pasture*, they pitch their *tents* and feed their *flocks* wherever they please; and they *search after every green thing*; are continually looking after *prey*, and seize on every kind of property that comes in their way.

It is farther said, *his hand shall be against every man, and every man's hand against him*—Many potentates among the Abyssinians, Persians, Egyptians, and Turks, have endeavoured to subjugate the wandering or wild Arabs; but though they have had temporary triumphs, they have been ultimately unsuccessful. *Sesostris*, *Cyrus*, *Pompey*, and *Trajan*, all endeavoured to conquer Arabia, but in vain. From the beginning to the present day, they have maintained their independency; and God preserves them as a lasting monument of his providential care, and an incontestible argument of the *truth of Divine Revelation*. Had the Pentateuch no other argument to evince its divine origin, the account of *Ishmael* and the prophecy concerning his *descendants*, collated with their history and manner of life, during a period of nearly *four thousand years*, would be sufficient. Indeed the argument is so absolutely demonstrative, that the man who would attempt its refutation, in the sight of reason and common sense, would stand convicted of the most ridiculous presumption, and excessive folly.

The country which these free descendants of Ishmael may be properly said to possess, stretches from Aleppo to the Arabian sea; and from Egypt to the Persian gulph. A tract of land not less than 1800 miles in length, by 900 in breadth; see chap. xvii. 20.

Verse 13. *And she called the name of the Lord*] She invoked יְהוָה *ya-tikra*, the name of Jehovah also spake unto her, thus, *Thou God seest me!* She found that the eye of a merciful God had been upon her in all her wanderings and afflictions; and her words seem to intimate that *she had been seeking* the divine help and protection, for she says, *Have I also, or have I not also looked after him that seeth me?*

This last clause of the verse, is very obscure; and is rendered differently by all the versions. The general sense taken out of it, is this: that Hagar was now convinced, that God himself had appeared unto her, and was surprised to find, that notwithstanding this, she was still permitted to live; for it was generally supposed, that if God appeared to any, they must be consumed by his glories. This is frequently

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B. C. 1911.
spake unto her, Thou God seest me :
for she said, Have I also here, looked
after him ^a that seeth me ?

14 Wherefore the well was called ^b Beer-lahai-roi^c; behold, *it is* ^dbetween Kadesh and Bered.

^a Ch. 31, 42. — ^b Ch. 24, 62, & 25, 11. — ^c That is, the well of him that liveth and seeth me.

alluded to in the sacred writings. As the word *אָחָרַי* *acharay* which we render simply *after*, in other places, signifies the *last days* or *after times*; see on Exod. xxxiii. 23. it may probably have a similar meaning here, and indeed this makes a consistent sense; *Have I here also seen the LATTER PURPOSES or DESIGNS of him who seeth me?* An exclamation, which may be at once referred to that discovery which God made in the preceding verse, of the *future state* of her descendants.

Verse 14. *Wherefore the well was called Beer-lahai-roi*] It appears, from ver. 7. that Hagar had sat down by a fountain or well of water in the wilderness of Shur, at which the angel of the Lord found her; and, to commemorate the wonderful discovery which God had made of himself, she called the name of the well *בְּאֵר לְרֹאֵי חַיִּי* *Beer-la-chay-roi*, "A well to the Living One who seeth me." Two things seem implied here, 1. a dedication of the well to Him who had appeared to her; and, 2. faith in the promise: for he who is the Living One, existing in all generations, must have it ever in his power to accomplish promises which are to be fulfilled through the whole lapse of time.

Verse 15. *And Hagar bare Abram a son, &c.*] It appears, therefore, that Hagar returned at the command of the angel; believing the promise that God had made to her.

Called his son's name—Ishmael.] Finding, by the account of Hagar, that God had designed that he should be so called. "Ishmael," says Ainsworth, "is the first man in the world, whose name was given him of God before he was born."

In the preceding chapter we have a very detailed account of the covenant which God made with Abram, which stated, that his seed should possess Canaan: and this promise, on the Divine authority, he stedfastly believed; and in simplicity of heart waited for its accomplishment. Sarai was not like married: as she had no child herself, and was now getting old, she thought it necessary to secure the inheritance by such means as were in *her power*; she, therefore, as we have seen, gave her slave to Abram, that she might have children by her. We do not find Abram remonstrating on the subject — and why is he blamed? God had not *as yet* told him how he was to have an heir: the promise simply stated, *he that shall come forth out of thine own bowels shall be thine heir*, chap. vi. 4. — Concerning, under that dispensation, was perfectly right; therefore he could, with equal justice and innocence, when it was raised in trial, and now urged by the *express desire of Sarai*, take Hagar to wife. And it is very likely that he might think that his posterity, whether by wife or concubine, as both were lawful, might be *that* intended by

15 ¶ And ^eHagar bare Abram a son: and Abram called his son's name, which Hagar bare, ^fIshmael.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

^e Numb. 13, 16. — ^f Gal. 4, 29. — ^g ver. 11.

the promise. "It is very difficult to believe that a promise, which refers to some *natural event*, can possibly be fulfilled but through some *natural means*. And yet, what is nature, but an instrument in God's hands? What we call natural effects, are all performed by supernatural agency: for nature, that is, the whole system of inanimate things, is as inert as any of the particles of matter of the aggregate of which it is composed; and can be a *cause* to no *effect*, but as it is excited by sovereign power. This is a doctrine of sound philosophy; and should be carefully considered by all, that men may see that, without an over-ruling and universally energetic Providence, no effect whatever can be brought about. But, besides these general influences of God in nature, which are all exhibited by what men call *general laws*, he chuses often to act *supernaturally*, i. e. independantly of, or against, these general laws, that we may see that there is a God, who does not confine himself to *one way* of working, but *with means, without means*, and even *against natural means*, accomplishes the gracious purposes of his mercy in the behalf of man. Where God *has* promised, let him be implicitly credited, because *he* cannot lie; and let not hasty nature intermeddle with his work.

The omniscience of God is a subject on which we should often reflect; and we can never do it unfruitfully, while we connect it, as we ever should, with infinite goodness and mercy. Every thing, person, and circumstance, is under its notice; and doth not the eye of God affect his heart? The poor slave, the stranger, the Egyptian, suffering under the severity of her hasty, unbelieving mistress, is seen by the all-wise and merciful God. He permits her to go to the desert, provides the spring to quench her thirst, and sends the Angel of the Covenant to instruct and comfort her. How gracious is God! He permits us to get into distressing circumstances, that he may give us effectual relief, and in such a way too, that the excellence of the power may appear to be of him, and that we may learn to trust in him in all our distresses. God *delights* to do his creatures good.

In all transactions between God and man, mentioned in the sacred writings, we see one uniform agency. The great Mediator in all, and through all; God ever coming to man by him; and man having access to God through him. This was, *is*, and ever *will be* the œconomy of grace. "The Father hath sent me:—and no man cometh unto the Father but by me." God forbid that he should have cause to complain of us: "YE will not come unto me, that ye might have life."

CHAPTER XVII.

In the ninety-ninth year of Abram's life, God again appears to him, announces his name as GOD ALMIGHTY, and commands him to walk perfectly before him, 1. Proposes to renew the covenant, 2. Abram's prostration, 3. The covenant specified, 4. Abram's name changed to ABRAHAM, and the reason given, 5. The privileges of the covenant enumerated, 6-8. The conditions of the covenant to be observed, not only by Abraham, but all his posterity, 9. Circumcision appointed as the sign or token of the covenant, 10, 11. The age at which, and the persons on whom, this was to be performed, 12, 13. The danger of neglecting this rite, 14. Sarai's name changed to SARAH, and a particular promise made to her, 15, 16. Abraham's joy at the prospect of the performance of a matter which, in the course of nature, was impossible, 17. His request for the preservation and prosperity of Ishmael, 18. The birth and blessedness of Isaac foretold, 19. Great prosperity promised to Ishmael, 20. But the covenant to be established not in his, but in Isaac's posterity, 21. Abraham, Ishmael, and all the males in the family, circumcised, 25-27.

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AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, ^b I am the Almighty God, ^c walk before me, and be thou ^d perfect^e.

2 And I will make my covenant between me and thee, and ^f will multiply thee exceedingly.

3 And Abram ^g fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant ^h is with thee, and thou shalt be ⁱ a father of many nations.

5 ¶ Neither shall thy name any more be called Abram, but ^k thy name shall be ^l Abraham;

^aCh. 12. 1.—^bCh. 28. 3 & 35. 11. Exod. 6. 3. Deut. 10. 17.—^cCh. 5. 22. & 48. 15. 1 Kings 2. 4. & 8. 13. 2 Kings 20. 3.—^dOr, upright, or sincere.—^eCh. 6. 9. Deut. 16. 13. Job 4. 1. Matth. 5. 48.—

^fCh. 12. 2. & 13. 16 & 22. 17.—^gEver. 17.—^hRom. 4. 11, 12, 16. Gal. 3. 29.—ⁱHeb. multitude of nations.—^kNeh. 2. 7.—^lThat is, Father of a great multitude.

NOTES ON CHAP. XVII.

Verse 1. The Lord appeared to Abram] See on ch. xv. 1. I am the Almighty God] **אני אל שדי** *Ani El shaday*, I am God all-sufficient; from **שדד** *shaadid*, to shed, to pour out. I am that God who pours out blessings, who gives them richly, abundantly, continually.

Walk before me] **הלך לפני** *hith-lelek lepanai*, set thyself to walk—be firmly purposed, thoroughly determined to obey—before me—for my eye is ever on thee, therefore ever consider that God seeth thee. Who can imagine a stronger incitement to conscientious persevering obedience?

Be thou perfect.] **תמים תהיה** *teheyeh tamim*, And thou shalt be perfect, i. e. altogether perfect; be just such as the holy God would have thee to be, such as the almighty God can make thee, and live as the all-sufficient God shall support thee: for he alone who makes the soul holy, can preserve it in holiness. Our blessed Lord appears to have had these words pointedly in view, Matt. v. 48. **ἐστεθε υμεις τελεις, ὡςπερ ο πατηρ ουανος εν τοις ουραις τελειος εστι**, Ye SHALL BE perfect, as your Father who is in heaven is perfect. But what does this imply? Why, to be saved from all the power, the guilt, and the contamination of sin. This is only the negative part of salvation; but it has also a positive part—to be made perfect—to be perfect as our Father who is in heaven is perfect—to be filled with the fulness of God—to have Christ dwelling continually in the heart by faith, and to be rooted and grounded in love. This is the state in which man was created; for he was made in the image and likeness of God. This is the state from which

man fell; for he broke the command of God. And this is the state into which every human soul must be raised, who would dwell with God in glory; for Christ was incarnated, and died to put away sin by the sacrifice of himself. What a glorious privilege! And who can doubt the possibility of its attainment, who believes in the omnipotent love of God, the infinite merit of the blood of atonement, and the all-pervading and all-purifying energy of the Holy Ghost? How many miserable souls employ that time to dispute and cavil against the possibility of being saved from their sins, which they should devote to praying and believing that they might be saved out of the hands of their enemies! But some may say, "You overstrain the meaning of the term; it signifies only, be sincere; for as perfect obedience is impossible, God accepts of sincere obedience." If by sincerity the objection means good desires, and generally good purposes, with an impure heart and spotted life, then I assert, that no such thing is implied in the text, nor in the original word: but if the word sincerity be taken in its proper and literal sense, I have no objection to it. Sincere is compounded of *sine-cerâ*, "without wax;" and, applied to moral subjects, is a metaphor taken from clarified honey, from which every atom of the comb or wax is separated. Then let it be proclaimed from heaven—Walk before me, and be sincere! purge out the old leaven, that ye may be a new lump unto God, and thus ye shall be perfect, as your Father who is in heaven is perfect. This is sincerity!—Reader, remember that the blood of Christ cleanseth from all sin. Ten thousand quibbles on

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^afor, a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make ^bnations of thee, and ^ckings shall come out of thee.

7 And I will ^destablish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, ^eto be a God unto thee, and to ^fthy seed after thee.

^aR. m. 4. 17. — ^bch. 35. 11 — ^cver. 16 ch. 35. 11. Matth. 1. 6, &c. — ^dGod 3. 17. — ^ech. 26. 1. & 28. 15. Hebr. 11. 16 — ^fRom. 9. 8. — ^gch. 12. 7. & 13. 15. Ps. 105. 9, 11. — ^hHeb. of thy sojournings.

insulated texts, can never lessen, much less destroy, the merit and efficacy of the Great Atonement.

Verse 3. *And Abram fell on his face*] The eastern method of prostration was thus: the person first went down on his knees, and then lowered his head to his knees, and touched the earth with his forehead. A very painful posture, but significative of great humiliation and reverence. See on Exod. iv. 31.

Verse 5. *Thy name shall be Abraham*] Ab-ram אב רם literally signifies a high or exalted father. Ab-ra-ham אברהם differs from the preceding only in one letter: it has ה *hé* before the last radical. Though this may appear very simple and easy, yet the true etymology and meaning of the word are very difficult to be assigned. The reason given by God for the change made in the Patriarch's name is this, *for a father of many nations have I made thee*—אב המון גוים Ab-hamon-goyim, "a father of a multitude of nations." This has led some to suppose, that אברהם Abraham is a contraction for אב רב המון Ab-rab-hamon, "the father of a great multitude."

Aben Ezra says, the name is derived from אביר המון Abir-hamon, "a powerful multitude."

Rabbi Solomon Jarchi defines the name cabalistically, and says that its numeral letters amount to two hundred and forty-eight; which, says he, is the exact number of the bones in the human body; but before the ה *hé* was added, which stands for five, it was five short of this perfection!

Rabbi Lippman says, the ה *hé* being added as the fourth letter, signifies that the Messiah should come in the fourth millenary of the world!

Clarke and others think, that the ה *hé*, which is one of the letters of the Tetragrammaton. (or word of four letters, יהוה Yehovah) was added for the sake of dignity, God associating the Patriarch more nearly to himself, by thus imparting to him a portion of his own name.

Having enumerated so many opinions, that of William Alabaster, in his *Apparatus to the Revelation*, should not be passed by. He most wisely says, that Ab-ram, or rom, signifies *father of the Romans*, and consequently the pope; therefore Abraham was pope the first! This is just as likely as some of the preceding etymologies.

From all these learned, as well as puerile conjectures, we may see the extreme difficulty of ascertaining the true meaning of the word, though the concordance makers, and proper name-explainers, find no difficulty at all in the case; and

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8 And ^sI will give unto thee, and to thy seed after thee, the land ^hwhereinⁱ thou art a stranger, all the land of Canaan, for an everlasting possession: and ^kI will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This is my covenant, which ye shall keep,

^lch. 23. 4. & 28. 4. — ^kExod. 6. 7. Lev. 26. 12. Deut. 4. 37. & 14. 2. & 26. 18. & 29. 13.

pronounce on it, as readily and authoritatively, as if they had been in the Divine council when it was first imposed.

Hottinger, in his *Smegma Orientale*, supposes the word to be derived from the Arabic root ر ه م *rahama*, which signifies to be very numerous. Hence ر ه م *ab raham* would signify a copious father, or father of a multitude. This makes a very good sense, and agrees well with the context. Either this etymology, or that which supposes the inserted ה *hé* to be a part of the name of God, or an abbreviation of the word המון *hamon*, multitude, is the most likely to be the true one. But this last would require the word to be written, when full, אב רם המון Ab-ram-hamon.

The same difficulty occurs verse 15. on the word Sarai, שרה, which signifies my prince or princess; and Sarah, שרה, where the whole change is made by the substitution of a ה *hé* for a י *yod*. This latter might be translated princess in general; and while the former seems to point out her government in her own family alone, the latter appears to indicate her government over the nations of which her husband is termed the father, or lord; and hence the promise states, that she shall be a mother of nations, and that kings of people should spring from her.—See ver. 15, 16.

Now, as the only change in each name is made by the insertion of a single letter, and that letter, the same in both names, I cannot help concluding, that some mystery was designed by its insertion; and therefore the opinion of Clarius and some others, is not to be disregarded, which supposes that God shews he had conferred a peculiar dignity on both, by adding to their names one of the letters of his own; a name by which his eternal power and godhead are peculiarly pointed out.

From the difficulty of settling the etymology of these two names, on which so much stress seems to be laid in the text, the reader will see with what caution he should receive the *Lists of Explanations of the proper names in the Old and New Testaments*, which he so frequently meets with, many of which, from close examination, I can pronounce to be false or absurd.

Verse 7. *An everlasting covenant*] ברית עולם *berith olam*. See on ch. xiii. 15. Here the word *olam* is taken in its own proper meaning, as the words immediately following prove—to be a God unto thee, and to thy seed after thee; for as the soul is to endure for ever, so it shall eternally stand in need of the supporting power and energy of God; and as

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between me and you, and thy seed after thee; ^a Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be ^b a token of the covenant betwixt me and you.

12 And ^c he that is eight days old ^d shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

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13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul ^e shall be cut off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name

^a A to 7. 8 — ^b Acts 7. 8. Rom. 4. 11. — ^c Heb. a son of eight days.

^d Lev. 12. 3. Luke 2. 21. John 7. 22. Phil. 3. 10. — ^e Lev. 14. 15.

the reign of the Gospel dispensation shall be as long as sun and moon endure, and its consequences *eternal*, so must the covenant be on which these are founded.

Verse 8. *Everlasting possession*] Here עולם *olam* appears to be used in its *accommodated* meaning, and signifies the completion of the Divine counsel in reference to a particular period or dispensation. And it is literally true, that the Israelites possessed the land of Canaan, till the Mosaic dispensation was terminated in the complete introduction of that of the Gospel. But as the spiritual and temporal covenants are both blended together, and the former was pointed out and typified by the latter, hence the word, even here, may be taken in its own *proper* meaning, that of *ever-during*, or *eternal*; because the spiritual blessings pointed out by the temporal covenant *shall have no end*. And hence it is immediately added, *I will be their God, not for a time* certainly, but *for ever* and *ever*.—See the notes on ch. xxi. 33.

Verse 10. *Every male child—shall be circumcised.*] Those who wish to invalidate the evidence of the divine origin of the Mosaic law, roundly assert, that the Israelites received the rite of circumcision from the Egyptians. Their apostle in this business is Herodotus, who, Lib. ii. p. 116. Edit. Steph. 1592. says, “The Colchians, Egyptians, and Ethiopians, are the only nations in the world who have used circumcision *απ’ αρχης* from the remotest period; and the Phœnicians and Syrians who inhabit Palestine, acknowledge they received this from the Egyptians.” Herodotus cannot mean Jews by Phœnicians and Syrians: if he does, he is incorrect; for no Jew ever did, or ever could, acknowledge this, with the history of Abraham in his hand. If Herodotus had written before the days of Abraham, or at least before the sojourning of the children of Israel in Egypt, and informed us that circumcision had been practised among them *απ’ αρχης* from the remotest period, there would then exist a possibility that the Israelites, while sojourning among them, had learned and adopted this rite. But when we know that Herodotus flourished only four hundred and eighty-four years before the Christian Æra, and that Jacob and his family sojourned in Egypt more than eighteen hundred years before Christ, and that all the descendants of Abraham most conscientiously observed circumcision, and do so to this day; then the presumption is, that the Egyptians received it from the Israelites, but that it was impossible the latter could have received it from the former, as they had practised it so long before their ancestors had sojourned in Egypt.

Verse 11. *And it shall be a sign.*] *אֶת־לֶחֶם* *lechem*, for a sign of spiritual things: for the circumcision made in the flesh was designed to signify the purification of the heart from all unrighteousness, as God particularly shewed in the law itself. See Deut. x. 16. See also Rom. ii. 25—29. Coloss. ii. 11. And it was *a seal of that righteousness*, or justification, *that comes by faith*, Rom. iv. 11. That some of the Jews had a just notion of its *spiritual* intention, is plain from many passages in the Chaldee paraphrases, and in the Jewish writers. I borrow one passage from the book *Zohar*, quoted by Ainsworth: “At what time a man is sealed with this holy seal (of circumcision) thenceforth he seeth the holy blessed God properly, and the holy soul is united to him. If he be not worthy, and keepeth not this sign, what is written? *By the breath of God they perish*, (Job iv. 9.) because this seal of the holy blessed God was not kept. But if he be worthy, and keep it, the Holy Ghost is not separated from him.”

Verse 12. *He that is eight days old*] Because, previously to this, they were considered unclean, and might not be offered to God, Lev. xii. 2, 3. and circumcision was ever understood as a *consecration of the person to God*. Neither calf, lamb, nor kid, was offered to God till it was eight days old, for the same reason, Lev. xxii. 27.

Verse 13. *He that is born in thy house*] The son of a servant—*he that is bought with thy money*—a slave, or his coming into the family. According to the Jewish writers, the father was to circumcise his son, and the master the servant born in his house, or the slave bought with money. If the father or master neglected to do this, then the magistrates were obliged to see it performed: if the neglect of this ordinance was unknown to the magistrates, then the person himself, when he came of age to discern the command of God, was obliged to do it.

Verse 14. *The uncircumcised man-child*] *הַכּוֹרֵחַ* *chorach*, the *cut-off* people] By being cut off, some have imagined that a sudden temporal death was implied; but the simple meaning seems to be, that such should have no right to, nor share in, the blessings of the covenant, which we have already seen were both of a temporal and spiritual kind; and if so, then eternal death was implied; for it was impossible for a person who had not received the *special propagation*, to enter into

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Sarai, but ^a Sarah shall her name be.

16 And I will bless her, ^b and give thee a son also of her: yea, I will bless her, and ^c she shall be a mother ^d of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, ^e and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

^a That is, Princes. — ^b ch. 18. 10. — ^c Heb. she shall become nations. — ^d Gen. 33. 11. Gal. 4. 31. 1 Pet. 3. 6.

eternal glory. The spirit of this law extends to all ages, dispensations, and people—he whose heart is not purified from sin, cannot enter into the kingdom of God.—Reader, on what is thy hope of heaven founded?

Verse 15. *Thou shalt not call her name Sarai, but Sarah*].—See in verse 5.

Verse 16. *I will bless her, &c.*] Sarah certainly stands at the head of all the women of the Old Testament, on account of her extraordinary privileges. I am quite of Calmet's opinion, though I cannot push the parallel so far as he does, that Sarah was a type of the blessed Virgin. St. Paul considers her a type of the New Testament, and heavenly Jerusalem; and as all true believers are considered as the children of Abraham, so all faithful, holy, women, are considered the daughters of Sarah, Gal. iv. 22, 24, 26. See also 1 Pet. iii. 6.

Verse 17. *Then Abraham—laughed*] I am astonished to find learned and pious men considering this as a token of Abraham's weakness of faith, or unbelief, when they have the most positive assurance from the Spirit of God himself, that Abraham was not weak, but strong, in the faith—that he staggered not at the promise through unbelief, but gave glory to God, Rom. iv. 19, 20. It is true, the same word is used ch. xviii. 12, concerning Sarah, in whom it was certainly a sign of doubtfulness, though mixed with pleasure at the thought of the possibility of her becoming a mother; but we know how possible it is to express both faith and unbelief in the same way; and even pleasure and disdain have been expressed by a smile or laugh. By laughing, Abraham undoubtedly expressed his joy at the prospect of the fulfilment of so glorious a promise; and from this very circumstance Isaac had his name. יצחק *Yitschak*, which we change into Isaac, signifies laughter; and it is the same word which is used in the verse before us—Abraham fell on his face—יצחק *Yitschak*, and he laughed—and to the joy which he felt on this occasion, our Lord evidently alludes, John viii. 56. Your father Abraham REJOICED to see my day; and he saw it, and was GLAD. And to commemorate this joy, which he felt when God gave him the promise, he called his son's name Isaac.—See the note on ch. xxi. 6.

Verse 18. *O that Ishmael might live before thee*] Abraham

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19 And God said, ^a Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and ^b will multiply him exceedingly; ^c twelve princes shall he beget, ^d and I will make him a great nation.

21 But my covenant will I establish with Isaac,

^a Ch. 18. 12. & 21. 6. — ^b ch. 18. 10. & 21. 2. Gal. 4. 28. — ^c ch. 16. 10. — ^d ch. 25. 12, 16. — ^e ch. 21. 18.

finding that the covenant was to be established in another branch of his family, felt solicitous for his son Ishmael, whom he considered as necessarily excluded; on which God delivers that most remarkable prophecy, which follows in the 20th verse, and which contains an answer to the prayer and wish of Abraham—*And as for Ishmael, I have heard thee*; so that the object of Abraham's prayer was, that his son Ishmael might be the head of a prosperous and potent people.

Verse 20. *Twelve princes shall he beget, &c.*] See the names of these twelve princes, ch. xxv. 12—16. From Ishmael proceeded the various tribes of the Arabs, called also *Saracens*, by Christian writers. They were anciently, and still continue to be a very numerous and powerful people. "It was somewhat wonderful, and not to be foreseen by human sagacity," says Bishop Newton, "that a man's whole posterity should so nearly resemble him, and retain the same inclinations, the same habits, and the same customs, throughout all ages! These are the only people, besides the Jews, who have subsisted as a distinct people from the beginning; and in some respects they very much resemble each other. 1. The Arabs, as well as the Jews, are descended from Abraham, and both boast of their descent from the father of the faithful. 2. The Arabs, as well as the Jews, are circumcised, and both profess to have derived this ceremony from Abraham. 3. The Arabs, as well as the Jews, had originally twelve patriarchs, who were their princes or governors. 4. The Arabs, as well as the Jews, marry among themselves, and in their own tribes. 5. The Arabs, as well as the Jews, are singular in several of their customs, and are standing monuments to all ages, of the exactness of the divine predictions, and of the veracity of Scripture history. We may, with more confidence, believe the particulars related of Abraham and Ishmael, when we see them verified in their posterity at this day. This is having, as it were, ocular demonstration for our faith."—See Bp. Newton's *Second dissertation on the Prophecies*, and see the notes on ch. xvi. 12.

Verse 21. *My covenant will I establish with Isaac*] All temporal good things are promised to Ishmael and his posterity, but the establishment of the Lord's covenant is to be with Isaac. Hence it is fully evident, that this covenant re-

A. M. 167. ^a which Sarah shall bear unto thee at
B. C. 167. this set time in the next year.
22 And he left off talking with him, and ^b God
went up from Abraham.
23 ^c And Abraham took Ishmael his son,
and all that were born in his house, and all
that were bought with his money, every
male among the men of Abraham's house;
and circumcised the flesh of their foreskin in
the ^e selfsame day, as God had said unto
him.

24 And Abraham was ninety years
old and nine, ^d when he was circum-
cised in the flesh of his foreskin.
25 And Ishmael his son was thirteen years old,
when he was circumcised in the flesh of his fore-
skin.
26 In the selfsame day was Abraham circum-
cised, and Ishmael his son.
27 And ^e all the men of his house, born in the
house, and bought with money of the stranger,
were circumcised with him.

^a Ch. 17. 1.—Ch. 18. 31 & 35. 15. —Ch. 1. 21. Josh. 5. 2-9.
A is to. 8. Rom. 2. 2—23. & 4. 9-12. Gal. 3. 6. & 6. 12.

^d see ver. 1. & 17. Rom. 4. 12 — ^e Ch. 13. 17.

ferred chiefly to spiritual things—to the Messiah, and the
salvation which should be brought to both Jews and Gentiles
by his incarnation, atonement, and glorification.

[Verse 22. *God went up from Abraham.*] Ascended evidently
before him, so that he had the fullest proof that it was no
human being, no earthly angel or messenger that talked
with him; and the promise of a son in the course of a single
year, *at this set time in the next year*, ver. 21. which had
convincing him in probability against it, was to be the sure token
of the truth of all that had hitherto taken place; and the
proof that all that was farther promised, should be fulfilled
in due time. Was it not in nearly the same way in which the
Lord went up from Abraham, that Jesus Christ ascended to
Heaven in the presence of his disciples? Luke xxiv. 51.

[Verse 23. *And Abraham took Ishmael, &c.*] Had not Ab-
raham, his son, who was obliged to judge for himself, and all
the family, been fully convinced that this thing was of God,
they could not have submitted to it. A rite so painful, so
repugnant to every feeling of delicacy, and every way re-
volting to nature, could never have sprung up in the ima-
gination of man. To this day, the Jews practise it as a
divine ordinance; and all the Arabians do the same. As a
distinction between *them* and *other people*, it never could have
been designed, because it was a *sign* that was never to *ap-
pear*. The individual alone, knew that he bore in his flesh
this sign of the covenant; and he bore it by the order of
God; and he knew it was a *sign* and *seal* of spiritual
blessings, and not the blessings themselves, though a proof
that these blessings were promised, and that he had a *right*
to them. Those who did not consider it in this spiritual re-
ference, are by the Apostle denominated the *circision*,
Phil. iii. 2. i. e. persons whose flesh was cut, but whose
hearts were not pruned.

The contents of this chapter may be summed up in a few
propositions:

1. God, in renewing his *covenant* with Abram, makes
an important *change* in his and Sarah's name; a change which
should exact as a fulfilment of it, that the promises by
which God had bound theirs to him, should be punctually fulfilled.
Hence we are enabled to ascertain the precise nature
and import of the change, then made, even though we are assured that it was
perfectly understood by both; and that, as they had re-

ceived this name from God, they considered it as placing
them in a new relation both to their *father* and to their *pos-
terity*. From what we have already seen, the change made
in Abram's name is *inscrutable* to us: there is something like
this Rev. ii. 17. *To him that overcometh, I will give a
stone, and a NEW NAME—such, so new, that only he
that receiveth it.* The full import of the *change* made in
a soul that enters into covenant with God through Christ, is
only known to itself: a stranger intermeddleth not with its
joy. Hence, even men of learning, and the world at large,
have considered experimental religion as enthusiasm, merely
because they have not understood its nature, and have per-
mitted themselves to be carried away by prejudices, which
they have imbibed perhaps at first through the means of
ignorant or hypocritical pretenders to deep piety: but while they have
the sacred writings before them, their prejudices and oppo-
sition to that, without which they cannot be saved, are as un-
principled as they are absurd.

2. God gives Abraham a *precept*, which should be ob-
served not only by himself, but by all his posterity; for this
was to be a permanent sign of that covenant which was to
endure for ever. Though the sign is now changed from
circumcision to *baptism*, each of them equally significant, yet
the covenant is not changed in any part of its essential mean-
ing. Faith in God, through the great Sacrifice, remission
of sins, and sanctification of the heart, are required by the
new covenant as well as by the old.

3. The rite of *circumcision* was *painful* and *humiliating*,
to denote that *repentance*, *self-denial*, &c. are absolutely ne-
cessary to all who wish for redemption in the blood of the
covenant—and *the putting away this filth of the flesh*, shewed
the necessity of a pure heart and a holy life.

4. As eternal life is the free gift of God, he has a right
to give it in what way he pleases, and on what terms. He
says to Abram and his seed—*Ye shall circumcise the flesh of
your foreskin*, and he that doth not so, *shall be cut off from his
people*. He says also to sinners in general—*Be ye circum-
cised to the heart*, and *the uncircumcision of the heart*—*Repent,
and believe the Gospel*—and *except ye repent, ye shall perish*.
These are the *terms* on which he chuses to bestow the blessings
of the old and new covenants. And let it be remembered,
that stretching out the hand to receive an alms, can never be
considered as *receiving* the alms so received; neither can res-

penitance or faith merit salvation, although they are the conditions on which it is bestowed.

5. The *precepts* given under both covenants were accompanied with a *promise* of the *Messiah*. God well knows, that no religious rite can be properly observed, and no precept obeyed, unless he impart strength from on high; and he teaches us, that, that strength must ever come through the promised seed. Hence, with the utmost propriety, we ask every blessing *through him*, in whom God is well pleased.

6. The *precept*, the *promise*, and the *rite*, were prefaced with—*I am God all-sufficient, walk before me, and be thou perfect*. God, who is the sole object of religious worship, has the sole authority to prescribe that worship, and the rites and ceremonies which shall be used in it: hence he prescribed *circumcision* and *sacrifices* under the old law, and *baptism* and the *eucharist* under the gospel; and to render

both effectual to the end of their institution, *faith* in God was indispensably necessary.

7. Those who profess to believe in him, must not live as *they list*, but as *he pleases*. Though redeemed from the curse of the law, and from the rites and ceremonies of the *Jewish church*, they are *under the law to Christ*, and *must walk before him*—be in all things obedient to that *moral law*, which is an emanation from the righteousness of God, and of eternal obligation; and let it ever be remembered, that Christ is the *author of eternal salvation to all that obey him*. Without faith and obedience, there can be no holiness; and without holiness, none can see the Lord. Be all that God would have thee to be, and God will be to thee all that thou canst possibly require. He never gives a precept, but he offers sufficient grace to enable thee to perform it. Believe as he would have thee, and act as he shall strengthen thee; and thou wilt then believe all things *savingly*, and do all things *well*.

CHAPTER XVIII.

The Lord appears unto Abraham in Mamre, 1. Three angels, in human appearance, come towards his tent, 2: he invites them in to wash and refresh themselves, 3—5: prepares a calf, bread, butter, and milk, for their entertainment, and himself serves them, 6—8: they promise that within a year Sarah shall have a son, 9, 10: Sarah, knowing herself and husband to be superannuated, smiles at the promise, 11, 12: one of the three, who is called the LORD or Jehovah, chides her, and asserts the sufficiency of the Divine Power to accomplish the promise, 13, 14. Sarah, through fear, denies that she had laughed or shewed signs of unbelief, 15. Abraham accompanies these divine persons on their way to Sodom, 16; and that one who is called Jehovah, informs him of his purpose to destroy Sodom and Gomorrah, because of their great wickedness, 17—21. The two former proceed towards Sodom, while the latter (Jehovah) remains with Abraham, 22. Abraham intercedes for the inhabitants of those cities, intreating the Lord to spare them provided fifty righteous persons should be found in them, 23—25. The Lord grants this request, 26: he pleads for the same mercy should only forty-five be found there; which is also granted, 27, 28: he pleads the same for forty, which is also granted, 29: for thirty, with the same success, 30: for twenty, and receives the same gracious answer, 31: for ten, and the Lord assures him that should ten righteous persons be found there, he will not destroy the place, 32. Jehovah then departs, and Abraham returns to his tent, 33.

A. M. 2107.
B. C. 1897.

AND the LORD appeared unto him in the ^a plains of Mamre: and he sat in the tent door in the heat of the day:

2 ^b And he lift up his eyes and looked, and, lo, three men stood by him: ^c and when he saw

them, he ran to meet them from the tent door, and bowed himself toward the ground,

A. M. 2107.
B. C. 1897.

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

^a Ch. 13. 18. & 14. 13. — ^b Hebr. 13. 2.

^c Ch. 19. 1. 1 Pet. 4. 9.

NOTES ON CHAP. XVIII.

Verse 1. *And the Lord appeared*] See on ch. xv. 1.

Sat in the tent door] For the purpose of enjoying the refreshing air; in the heat of the day, when the sun had most power. A custom still frequent among the Asiatics.

Verse 2. *Three men stood by him*] נִצְבִּים עִיָּו Nitsabim d'aiw, were standing over against him; for if they had been standing by him, as our translation says, he needed not to have

run from the tent door to meet them. To Abraham these appeared at first as men; but he entertained angels unawares; see Heb. xiii. 2.

Verse 3. *And said, My Lord, &c.*] The word is אֲדֹנָי adonai, not יְהוָה yehovah, for as yet Abraham did not know the quality of his guests. For an explanation of this word, see on Gen. xv. 8.

Verse 4. *Let a little water—be fetched, and wash your feet,*

A. M. 2107. 4 Let ^a a little water, I pray you,
B. C. 1897. be fetched, and wash your feet, and
rest yourselves under the tree :

5 And ^b I will fetch a morsel of bread, and
comfort ye your hearts ^d; after that, ye shall
pass on : ^c for therefore ^e are ye come to your
servant. And they said, So do as thou hast
said.

6 And Abraham hastened into the tent unto
Sarah, and said, Make ^f ready quickly three
measures of fine meal; knead *it*, and make
cakes upon the hearth.

7 And Abraham ran unto the herd, and

fetched a calf tender and good, and
gave *it* unto a young man; and he
hasted to dress it.

8 And ^h he took butter, and milk, and the
calf which he had dressed, and set *it* before
them; and he stood by them under the tree,
and they did eat.

9 ¶ And they said unto him, Where ⁱ is
Sarah thy wife? and he said, Behold, ^j in the
tent.

10 And he said, I ^k will certainly return
unto thee ^l according to the time of life; and,
lo, ^m Sarah thy wife shall have a son. And

^a Ch. 12. 2. & 43. 4. — ^b Jo 12. 6. 18. & 13. 15. — ^c Heb. stay. — ^d Judg.
11. 30. Ps. 104. 15. — ^e ch. 19. 8. & 35. 10.

^f Heb. and I will pass it. — ^g Heb. Hagar. — ^h ch. 19. 2. — ⁱ ch. 12. 27. —
^j ver. 14. — ^k King. — ^l ver. 17. 19. 21. & 31. 2. — ^m ver. 10.

&c.] In these verses we find a delightful picture of genuine
and primitive hospitality. In those ancient times shoes, such
as ours, were not in use; and the foot was protected only by
sandals or *soles*, which fastened round the foot with straps.
It was therefore a great refreshment, as so hot a country, to
get the feet washed at the end of a day's journey; and that is
the first thing that Abraham proposes.

[*Rest yourselves under the tree.*] We have already heard of
the *oak grove* of Mamre, ch. xii. 6. and this was the *second*
requisite for the refreshment of a weary traveller, viz. rest in
the shade.

[Verse 5. *I will fetch a morsel of bread.*] This was the *third*
requisite, and is introduced in its proper order; as eating im-
mediately after exertion or fatigue is very unwholesome. The
strong action of the lungs and heart should have time to di-
minish, before any food is received into the stomach, as other-
wise concoction is prevented, and fever in a less or greater
degree produced.

[*For therefore are ye come.*] In those ancient days, every
traveller conceived he had a right to refreshment when he
needed it, at the first tent he met with on his journey.

[*Said as thou hast said.*] How exceedingly simple was
all this! on neither side is there any *compliment*, but such as
a generous heart and sound sense dictated.

[Verse 6. *Three measures of fine meal.*] The *Seah*, סאה
which is here translated *measure*, contained, according to
Bishop Cumberland, about two gallons and a half; and Mr.
Ainsworth translates the word, *peck*. On this circumstance the
following observations of the judicious and pious Abbé Fleury
cannot fail to be acceptable to the reader: Speaking of the
frugality of the patriarchs, he says, "We have an instance of
a splendid entertainment, in that which Abraham made for
the three angels. He set a whole calf before them, *new bread*,
but baked on the hearth, together with *butter* and *milk*. Three
measures of meal were baked into bread on this occasion,
which comes to more than two of our bushels, and nearly to
fifty-six pounds of our weight; whence we may conclude,
that men were great eaters in those days, used much exercise,
were probably of a much larger stature, as well as longer lives

than we. Homer (Odys. I. xiv. ver. 74, &c.) makes his
heroes great eaters. When *Eameus* entertained Ulysses, he
dressed *two pigs* for himself and his guest :

"*So saying, he ordered quick, with fire close,
And issuing slaughter'd steaks, the best of two
Of the imprisoned herd, he slaughtered both,
Stoog'd them, and slash'd and spiced them, and plac'd
The whole well roasted, banquets, spits and all,
Reeking before Ulysses.*" COWPER.

On another occasion, a *hog* of five years old was slaughtered
and served up for five persons :

"——— *His word for food he prepar'd,
And dragging thither a well fatted brawn
Of the fifth year,—
Next piercing him, and scorchi'g close his hair,
The joints away par'd, &c."*

Ibid. ver. 419.

COWPER.

Homer's heroes wait upon themselves and guests in the common
occasions of life : the patriarchs do the same. Abraham, who
had so many servants, and was nearly a hundred years old,
brought the water himself to wash the feet of his guests, or-
dered his wife to make the bread quickly, went himself to
chuse the calf from the herd, and came again to serve them
standing. I will allow that he was animated on this occasion
with a desire of shewing hospitality; but the lives of all the
rest of the Patriarchs were similar to this."

[*Make cakes upon the hearth.*] Or under the ashes. This
mode is used in the east to the present day. When the
hearth is strongly heated with the fire that has been kindled
on it, they remove the coals, sweep off the ashes, lay on the
bread, and then cover it with the hot cinders.

[Verse 10. *I will certainly return.*] Abraham was now
ninety-nine years of age, and this promise was fulfilled when
he was a *hundred*, so that the phrase *according to the time of*
life, must mean either a *complete year*, or *nine months* from the
present time, the ordinary time of pregnancy. Taken in
this latter sense, Abraham was now in the ninety-ninth year

A. M. 2107.
B. C. 1857.

Sarah heard *it* in the tent door, which was behind him.

11 Now ^a Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah ^b after the manner of women.

12 Therefore ^c Sarah laughed within herself, saying, ^d After I am waxed old shall I have pleasure, my ^e lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 ^f Is any thing too hard for the LORD? ^g At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

^a Ch. 17, 17. Rom. 4, 19. Hebr. 11, 11, 12, 19. — ^b ch. 31, 35. — ^c ch. 17, 17. — ^d Luke 1, 18. — ^e 1 Pet. 3, 6. — ^f Jer. 32, 17. — ^g Z. ch. 8, 6. — ^h Matt. 3, 9. & 12, 26. — ⁱ Luk. 1, 57. — ^j ch. 17, 11. ver. 10. — 2 Kings 4, 16.

of his age; and Isaac was born when he was in his hundredth year.

Verse 11. *It ceased to be with Sarah after the manner of women.* And consequently, naturally speaking, conception could not take place; therefore if she have a son, it must be in a supernatural or miraculous way.

Verse 12. *Sarah laughed.* Partly through pleasure at the bare idea of the possibility of the thing; and partly from a conviction that it was extremely improbable. She appears to have been in the same spirit, and to have had the same feelings of those who, unexpectedly hearing of something of great consequence to themselves, smile, and say, *the news is too good to be true*; see ch. xxi. 6. There is a case very similar to this mentioned, Psal. cxxvi. 1, 2. On Abraham's laughing when the promise was made to him, see the note on ch. xvii. 17.

Verse 13. *And the LORD (Jehovah) said, &c.* So it appears that one of those three persons was *Jehovah*; and as this name is never given to my created being, consequently the ever-blessed God is intended; and as He was never seen in any bodily shape, consequently the great angel of the covenant, Jesus Christ, must be intended; see on ch. xvi. 7.

Verse 14. *Is any thing too hard for the LORD?* הֲיֵשׁׁהׁא כִּי־יִשְׁׁרָאֵל הַזֶּה חֵזֶק חֲזָקָה מִלִּפְנֵי־יְהוָה. *May power be greater than, shall a word (or thing) be wonderful from the LORD?* i. e. can any thing be too great a miracle for him to effect? The Septuagint translate the passage, *Μὴ ἀδύνατον παρὰ τὸ Θεὸν ποιεῖν*; which St. Luke adopts almost literally, only making it an affirmative proposition instead of a question, *οὐκ ἀδύνατον παρὰ τὸ Θεὸν ποιεῖν ποιεῖν*. And which we translate, *With God nothing shall be impossible*; Luke 1, 37. Many copies of the Septuagint insert the word *πᾶν* before *ποιεῖν*, as in St. Luke, but it makes little difference in the sense. It was to correct Sarah's unbelief, and to strengthen her faith, that God spoke these most important

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them ^b to bring them on the way.

17 ¶ And the LORD said, 'Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be ^k blessed in him?

19 For I know him, ^l that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because ^m the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

^a Rom. 5, 24. 3 John 6. — ^b Ps. 25, 14. Amos 3, 7. John 15, 15. — ^c Jer. 19, 3. & 22, 18. Acts 3, 25. Gal. 3, 8. — ^d Deut. 4, 9, 10. & 6, 7. Josh. 24, 15. Ephes. 6, 4. — ^e ch. 4, 10. & 19, 13. Jam. 5, 4.

words; words which state, that where human wisdom, prudence, and energy fail; and where nature herself ceases to be an agent through lack of energy to act, or laws to direct and regulate energy—there also, God has *full sway*—and by his own omnific power, works all things after the counsel of his own will. Is there an effect to be produced? God can produce it as well *without* as *with* means. He produced nature, the whole system of causes and effects, when in the whole compass of his own eternity there was neither *means* nor *being*. HE spake, and it was done: HE commanded, and it stood fast. How great and wonderful is God!

Verse 16. *Abraham went with them to bring them on the way.* This was another piece of primitive hospitality—to direct strangers in the way. Public roads did not then exist; and guides were essentially necessary in countries where villages were seldom to be met with, and where solitary dwellings did not exist.

Verse 17. *Shall I hide from Abraham?* That is, I will not hide. A common mode of speech in scripture; a question asked, when an affirmative is designed. *Do men gather grapes off thorns?* Men do not gather grapes off thorns, &c.

Verse 18. *Shall surely become a great and mighty nation.* The revelation that I make to him shall be preserved among his posterity; and the exact fulfilment of my promises, made so long before, shall lead them to believe in my name, and trust in my goodness.

Verse 19. *And they shall keep the way of the Lord.* The true religion—God's WAY: that in which God walks himself, and in which, of course, his followers walk also—to do justice and judgment—not only to preserve the truth in their creed, but maintain it in their practice. For an explanation of these words, see on Levit. xxi. 15.

Verse 20. *Because the cry of Sodom and Gomorrah.* See the notes on ch. xiii. 13.

A.M. 2107. 21 ^a I will go down now, and see
B.C. 1877. whether they have done altogether
according to the cry of it, which is come unto
me; and if not, ^b I will know.

22 And the men turned their faces from
thence, ^c and went toward Sodom; but Abra-
ham ^d stood yet before the LORD.

23 ¶ And Abraham ^e drew near, and said,
^f Wilt thou also destroy the righteous with the
wicked?

24 ^g Peradventure there be fifty righteous
within the city: wilt thou also destroy and not
spare the place for the fifty righteous that *are*
therein?

25 That be far from thee to do after this
manner, to slay the righteous with the wicked:
and ^h that the righteous should be as the
wicked, that be far from thee: ⁱ Shall not the
judge of all the earth do right?

26 And the LORD said, ^k If I find in Sodom
fifty righteous within the city, then I will spare
all the place for their sakes.

27 And Abraham answered and said, ^l Behold
now, I have taken upon me to speak unto the
LORD, which *am* ^m but dust and ashes:

A.M. 2107. 28 Peradventure there shall lack
B.C. 1877. five of the fifty righteous: wilt thou
destroy all the city for *lack* of five? And he
said, If I find there forty and five, I will not de-
stroy *it*.

29 And he spake unto him yet again, and
said, Peradventure there shall be forty found
there. And he said, I will not do *it* for forty's
sake.

30 And he said *unto him*, Oh let not the LORD
be angry, and I will speak: Peradventure there
shall thirty be found there. And he said, I
will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken
upon me to speak unto the LORD: Perad-
venture there shall be twenty found there.
And he said, I will not destroy *it* for twenty's
sake.

32 And he said, ⁿ Oh let not the LORD be
angry, and I will speak yet but this once: Per-
adventure ten shall be found there. ^o And he
said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he
had left communing with Abraham: and Abra-
ham returned unto his place.

^a Ch. 11. 5. Exod. 3. 8. — ^b Deut. 8. 2. & 13. 3. Josh. 22. 22. Luke 16.
15. 2 Cor. 11. 11. — ^c Ch. 19. 1. — ^d ver. 1. — ^e Hebr. 10. 22. — ^f Namb.
16. 22. 2 Sam. 24. 17. — ^g Jer. 5. 1. — ^h Job 8. 20. — ⁱ Isai. 5. 10, 11.

^j Job 8. 3. & 34. 17. — ^k Ps. 58. 11. & 91. 2. — ^l Rom. 5. 6. — ^m Jer. 5. 1.
Ezek. 22. 30. — ⁿ Luke 18. 1. — ^o Ch. 5. 19. Job 4. 19. Eccles. 12. 7.
1 Cor. 15. 47, 48. 2 Cor. 5. 1. — ^p Judges 6. 33. — ^q James 5. 16.

Verse 21. *I will go down now, &c.*] A lesson to magi-
strates, teaching them not to judge according to report, but
accurately to inquire into the facts themselves. — *Jarchi*.

Verse 22. *And the men turned their faces*] That is, the two
angels who accompanied Jehovah, were now sent towards
Sodom; while the third, who is called the LORD or *Jehovah*,
remained with Abraham, for the purpose of teaching him the
great usefulness and importance of faith and prayer.

Verse 23. *Wilt thou also destroy the righteous with the wicked?*]
A form of speech similar to that in ver. 17. An invariable
principle of justice, that the righteous shall not be punished
for the crimes of the impious. And this Abraham lays down
as the *foundation* of his supplications. Who can pray with
any hope of success, who cannot assign a *reason* to God and
his *conscience* for the petitions he offers? The great sacrifice
offered by Christ, is an infinite reason why a penitent sinner
should expect to find the mercy for which he pleads.

Verse 25. *Shall not the judge of all the earth do right?*]
God alone is the judge of all men. Abraham, in thus ad-
dressing himself to the person in the text, considers him either
as the Supreme Being, or his representative.

Verse 27. *Which am but dust and ashes*] אפר עפר *apher
te epher*, words very similar in sound; as they refer to matters
which so much resemble each other. *Dust*, the lightest par-
ticles of earth. *Ashes*, the residuum of consumed substances.

By these expressions, he shews how deeply his soul was hum-
bled in the presence of God. He who has *high* thoughts of
himself, must have *low* thoughts of the dignity of the divine
nature, of the majesty of God, and the sinfulness of sin.

Verse 32. *Peradventure TEN shall be found there*] Knowing
that in the family of his nephew the true religion was pro-
fessed and practised, he could not suppose there could be less
than ten righteous persons in the city, he did not think it
necessary to urge his supplication farther; he therefore left off
his intreaties, and the Lord departed from him. It is highly
worthy of observation, that while he continued to pray, the
presence of God was continued; and when Abraham ended,
the glory of the Lord was lifted up, as the Targum ex-
presses it.

This chapter, though containing only the preliminaries to
the awful catastrophe detailed in the next, affords us several
lessons of useful and important information.

1. The hospitality and humanity of Abraham are worthy
not only of our most serious regard, but also of our *imitation*.
He sat in the door of his tent in the heat of the day, not only
to enjoy the current of refreshing air, but that if he saw any
weary and exhausted travellers, he might invite them to rest
and refresh themselves. Hospitality is ever becoming in one
human being towards another; for every destitute man is a

brother in distress, and demands our most prompt and affectionate assistance, according to that heavenly precept, *What ye would that men should do unto you, do even so unto them.* From this conduct of Abraham a divine precept is formed, *Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.* Heb. xiii. 2.

2. Whatever is given on the ground of humanity and mercy, is given unto God, and is sure to meet with his approbation, and a suitable reward. While Abraham entertained his guests, God discovers himself, and reveals to him the counsels of his will, and renews the promise of a numerous posterity. Sarah, though, naturally speaking, past child-bearing, shall have a son: natural obstacles cannot hinder the purpose of God: nature is his instrument, and as it works not only by general laws, but also by any particular will of God, so it may accomplish that will, in any way he may chuse to direct. It is always difficult to credit God's promises when they relate to supernatural things; and still more so, when they have for their object, events that are contrary to the course of nature: but, as *nothing is too hard for God*; so, *all things are possible to him that believeth.* It is that faith alone, which is of the operation of God's spirit, that is capable of crediting supernatural things: he who does not pray to be enabled to believe, or if he do, uses not the power when received, can never believe to the saving of the soul.

3. Abraham trusts much in God; and God reposes much confidence in Abraham. He knows that God is faithful and will fulfil his promises; and God knows that Abraham is faithful, and will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, ver. 19. No man lives unto himself; and God gives us neither spiritual nor temporal blessings for ourselves alone; our bread we are to divide with the hungry, and to help the stranger in distress. He who understands the way of God, should carefully instruct his household in that way: and he who is the father of a family, should pray to God to teach him, that he may teach his household. His ignorance of God and salvation can be no excuse for his neg-

lecting his family—it is his indispensable duty to teach them; and God will teach him, if he earnestly seek it, that he may be able to discharge this duty to his family. Reader, if thy children or servants perish through thy neglect, God will judge thee for it in the great day.

4. The sin of Sodom and the cities of the plain was great and grievous—the measure of their iniquity was full, and God determined to destroy them. Judgment is God's strange work, but though rarely done, it must be done sometimes, lest men should suppose that right and wrong, vice and virtue, were alike in the eye of God. And these judgments must be dispensed in such a way, as to shew, they are not the results of natural causes, but come immediately from the incensed justice of the Most High.

5. Every man who loves God, loves his neighbour also; and he who loves his neighbour, will do all in his power to promote the well-being both of his soul and his body. Abraham cannot prevent the men of Sodom from sinning against God; but he can make prayer and intercession for their souls; and plead, if not in arrest, yet in mitigation of judgment. He therefore intercedes for the transgressors, and God is well pleased with his intercessions. These are the offspring of God's own love in the heart of his servant.

6. How true is that word—The energetic faithful prayer of a righteous man availeth much. Abraham draws near to God by affection and faith; and, in the most devout and humble manner, makes prayer and supplication; and every petition is answered on the spot. Nor does God cease to promise to shew mercy, till Abraham ceases to intercede! What encouragement does this hold out to them that fear God, to make prayer and intercession for their sinful neighbours and ungodly relatives! Faith in the Lord Jesus endues prayer with a species of omnipotence—whatsoever a man asks of the Father in his name, he will do it. Prayer has been termed the gate of heaven; but, without faith, that gate cannot be opened. He who prays as he should, and believes as he ought, shall have the fulness of the blessing of the gospel of peace.

CHAPTER XIX.

The two angels, mentioned in the preceding chapter, come in the evening to Sodom, 1. Lot, who was sitting at the gate, invites them to enter his house, take some refreshment, and tarry all night; which they at first refuse, 2; but, on being pressingly solicited, they at last comply, 3. The abominable conduct of the men of Sodom, 4, 5. Lot's deep concern for the honour and safety of his guests, which leads him to make a most exceptionable proposal to those wicked men, 6–8. The violent proceedings of the Sodomites, 9. Lot rescued from their barbarity by the angels, who smite them with blindness, 10, 11. The angels exhort Lot and his family to flee from that wicked place, as God was about to destroy it, 12, 13. Lot's fruitless exhortation to his sons-in-law, 14. The angels hasten Lot and his family to depart, 15, 16. Their exhortation, 17. Lot's request, 18–20. He is permitted to escape to Zoar, 21–23. Fire and brimstone are rained down from heaven upon all the cities of the plain, by which they are entirely destroyed, 24, 25. Lot's wife looking behind, becomes a pillar of salt, 26. Abraham, early in the morning, discovers the desolation of those iniquitous cities, 27–29. Lot, fearing to continue in Zoar, went with his two daughters to the mountain, and dwelt in a cave, 30. The strange conduct of his daughters, and his unhappy deception, 30–36. Moab and Ammon born, from whom sprang the Moabites and Ammonites, 37, 38.

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AND there ² came two angels to Sodom at even; and Lot sat in the gate of Sodom: and ¹ Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground.

2 And he said, Behold now, my lords, ^c turn in, I pray you, into your servant's house, and tarry all night, and ^d wash your feet, and ye shall rise up early, and go on your ways. And they said, ^e Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; ^f and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 ^g And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? ^h bring them out unto us, that we may know them.

^a Ch. 18. 22. — ^b ch. 18. 1, &c. — ^c Hebr. 13. 2 — ^d ch. 13. 4. — ^e See Luke 24. 28. — ^f ch. 18. 8. — ^g Isai. 3. 9. — ^h Judges 19. 22.

NOTES ON CHAP. XIX.

Verse 1. *Two angels*] The two referred to chap. xviii. ver. 22.

Sat in the gate] Probably, in order to prevent unwary travellers from being entrapped by his wicked townsmen, he waited at the gate of the city to bring the strangers he might meet with to his own house, as well as to transact his own business.

Bowed himself] Not through religious reverence, for he did not know the quality of his guests; but through the customary form of civility. See on verses 3—5. of the preceding chapter.

Verse 2. *Nay; but we will abide in the street*] Instead of *la*, nay, some MSS. have *lo*, to him. "And they said unto him, for we lodge in the street;" where, nevertheless, the negation is understood. Knowing the disposition of the inhabitants, and appearing in the mere character of travellers, they preferred the open street to any house; but as Lot pressed them vehemently, and they knew him to be a righteous man, not yet willing to make themselves known, they consented to take shelter under his hospitable roof. Our Lord, willing for the time being, to conceal his person from the knowledge of the disciples going to Emmaus, made as though he would go further, Luke xxiv. 13; but at last, like the angels here, yielded to the importunity of his disciples, and went into their lodgings.

Verse 5. *Where are the men which came in to thee? &c.*] This account justifies the character given of this depraved

6 And ^k Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly:

8 ^l Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; ^m for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* ⁿ came in to sojourn, ^o and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men ^p that *were* at the door of the house with blindness, both small and great; so that they wearied themselves to find the door.

¹ Ch. 4. 1. Rom. 1. 24, 27. Jude 7. — ^k Judges 19. 23. — ^l See Judges 19. 24. — ^m See ch. 18. 5. — ⁿ 2 Pet. 2. 7, 8. — ^o Exod. 2. 14. — ^p Wisd. 19. 17. See 2 Kings 6. 18. Acts 13. 11.

people in the preceding chapter, ver. 20. and in chap. xiii. 13. As their crime was the deepest disgrace to human nature, so it is too bad to be described: in the sacred text it is sufficiently marked; and the iniquity which, from these most abominable wretches, has been called *Sodomy*, is punished in our country with death.

Verse 8. *Behold now, I have two daughters*] Nothing but that sacred light in which the rites of hospitality were regarded among the Eastern nations, could either justify or palliate this proposal of Lot. A man who had taken a stranger under his care and protection, was bound to defend him even at the expense of his own life. In this light, the rights of hospitality are still regarded in Asiatic countries: and on these high notions only, the influence of which an Asiatic mind alone can properly appreciate, Lot's conduct on this occasion can be at all excused.

Verse 9. *And he will needs be a judge*] So *his sitting in the gate*, is no proof of his being there in a magisterial capacity, as some have supposed.

Verse 11. *And they smote the men—with blindness*] This has been understood two ways: 1. The angels by the power which God had given them, deprived these wicked men of a proper and regular use of their sight, so as either totally to deprive them of it, or render it so confused, that they could no longer distinguish objects; or, 2. They caused such a deep darkness to take place, that they could not find Lot's

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12 ¶ And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, ^a bring them out of this place :

13 For we will destroy this place, because the ^b cry of them is waxen great before the face of the LORD ; and ^c the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, ^d which married his daughters, and said, ^e Up, get you out of this place ; for the LORD will destroy this city. ^f But he seemed as one that mocked unto his sons-in-law.

15 And when the morning arose, then the angels hastened Lot, saying, ^g Arise, take thy wife, and thy two daughters, which ^h are here ; lest thou be consumed in the ⁱ iniquity of the city.

16 And ^k while he lingered, the men laid hold upon his hand, and upon the hand of his wife,

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and upon the hand of his two daughters ; ^l the LORD being merciful unto him : ^m and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, ⁿ Escape for thy life ; ^o look not behind thee, neither stay thou in all the plain ; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, ^p not so, my Lord :

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life ; and I cannot escape to the mountain, lest some evil take me, and I die :

20 Behold now, this city *is* near to flee unto, and it *is* a little one : oh, let me escape thither, (*is it not a little one ?*) and my soul shall live.

21 And he said unto him, See ^q I have accepted ^r thee concerning this thing also, that I

^a Ch. 7. 1. ^b Pet. 2. 7, 9. — ^c ch. 18. 20. — ^d 1 Chron. 21. 15. — ^e Matt. 1. 18. — ^f Numb. 16. 21, 45. — ^g Exod. 9. 21. — ^h La. 17. 28. & 24. 11. — ⁱ Numb. 16. 24, 26. — ^j Rev. 18. 4. — ^k Heb. are found. — ^l Or, punishment.

^m Wisd. 10. 6. — ⁿ Luke 18. 13. — ^o Rom. 9. 15, 16. — ^p Ps. 34. 22. — ^q 1 Kings 19. 3. — ^r ver. 26. — ^s Matt. 24. 16, 17, 18. — ^t Luke 9. 62. — ^u Phil. 3. 13, 24. — ^v Acts 10. 14. — ^w Job 42. 8, 9. — ^x Ps. 145. 19. — ^y Heb. thy face.

door. The author of the book of *Wisdom* was evidently of this latter opinion : for he says, they were compassed about with horrible great darkness, chap. xix. 17. See a similar case, of Elishah and the Syrians, 2 Kings vi. 18, &c.

Verse 12. *Hast thou here any besides? son-in-law*] Here there appears to be but one meant, as the word *חתן* *chatan* is in the singular number : but in ver. 14. the word is plural, *חתנים* *chatanaim*, his sons-in-law. There were only two in number ; as we do not hear that Lot had more than two daughters : and these seem not to have been actually married to those daughters, but only betrothed, as is evident from what Lot says, ver. 8. for they had not known man, but were the spouses elect of those who are here called his sons-in-law. But though these might be reputed as a part of Lot's family, and entitled on this account to God's protection, yet it is sufficiently plain that they did not escape the perdition of these wicked men ; and the reason is given ver. 14. they received the solemn warning as a ridiculous tale, the creature of Lot's invention, or the offspring of his fear. Therefore they made no provision for their escape, and doubtless perished, (notwithstanding the sincerely offered grace) in the perdition that fell on this ungodly city.

Verse 16. *While he lingered*] Probably in affectionate though useless entreaties to prevail on the remaining parts of his family to escape from the destruction that was now descending, laid hold upon his hand ; pulled them away by mere force, the Lord being merciful ; else they had been left to perish in their lingering, as the others were in their gainsaying.

Verse 17. *When they had brought them forth, &c.*] Every word here is emphatic, *escape for thy LIFE ; thou art in the*

most imminent danger of perishing ; thy life and thy soul are both at stake. *Look not behind thee*—Thou hast but barely time enough to escape from the judgment that is now descending ; no lingering, or thou art lost ! one look back may prove fatal to thee, and God commands thee to avoid it. *Neither stay thou in all the plain*, because God will destroy that as well as the city : *escape to the mountain* ; on which these judgments shall not light ; and which God has appointed thee for a place of refuge ; lest thou be CONSUMED ; it is not an ordinary judgment that is coming ; a fire from heaven shall burn up the cities, the plain, and all that remain in the cities and in the plains. Both the beginning and end of this exhortation are addressed to his personal feelings. "Skin for skin, yea, all that a man hath will he give for his life : " and self preservation is the first law of nature, to which every other consideration is minor and unimportant.

Verse 19. *I cannot escape to the mountain*] He saw the destruction so near, that he imagined he should not have time sufficient to reach the mountain before it arrived. He did not consider, that God could give no command to his creatures, that it would be impossible for them to fulfil ; but the hurry and perturbation of his mind, will at once account for and excuse this gross oversight.

Verse 20. *It is a little one*] Probably Lot wished to have it for an inheritance, and therefore pleaded its being a little one, that his request might be the more readily granted. Or, he might suppose, that being a little city, it was less depraved than Sodom and Gomorrah, and therefore not so ripe for punishment, which was probably the case.

Verse 21. *See, I have accepted thee*] How prevalent is

A. M. 2107. will not overthrow this city, for the
B. C. 1897. which thou hast spoken.

22 Haste thee, escape thither; for ^aI cannot do any thing till thou be come thither. Therefore ^bthe name of the city was called ^cZoar.

23 The sun was ^drisen upon the earth when Lot entered into Zoar.

24 ¶ Then ^ethe LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and ^fthat which grew upon the ground.

26 ¶ But his wife looked back from behind

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^a See ch. 32. 25. 26. Exod. 32. 10. Deut. 9. 41. Mark 6. 5. — ^b ch. 13. 10. & 14. 2. — ^c That is, little, ver. 20. — ^d Heb. gone forth.

^e Deut. 29. 23. Isa. 13. 19. Jer. 20. 16. & 50. 40. Eze. 16. 49, 50. Hos. 11. 8. Amos 4. 11. Zeph. 2. 9. Luke 17. 29. 2 Pet. 2. 6. Jude 7. — ^f ch. 14. 3. Ps. 107. 34.

prayer with God! Far from refusing to grant a reasonable petition, he shews himself as if under embarrassment to deny any.

Verse 22. *I cannot do any thing till thou be come thither.*] So these heavenly messengers had the strictest commission to take care of Lot and his family; and even the purposes of divine justice could not be accomplished on the rebellious, till this righteous man and his family had escaped from the place. A proof of Abraham's assertion; *the judge of all the earth will do right.*

The name of the city was called Zoar.] צֶוֶר *tsôar*, LITTLE; its former name being *Bela*.

Verse 24. *The Lord rained—brimstone and fire from the Lord*] As all judgment is committed to the Son of God, many of the primitive fathers, and several modern divines, have supposed that the words יְהוָה *ya-jehovah*, and מֵאֵשׁ יְהוָה *me-et yehovah*, imply, *Jehovah the Son*, raining brimstone and fire from *Jehovah the Father*; and that this place affords no mean proof of the proper divinity of our blessed Redeemer. It may be so: but though the point is sufficiently established elsewhere, it does not appear to me to be *plainly* indicated here. And it is always better on a subject of this kind, not to have recourse to *proofs*, which require *proofs* to confirm them. It must, however, be granted, that two persons, mentioned as *Jehovah*, in one verse, is both a strange and curious circumstance: and it will appear more remarkable when we consider that the person called *Jehovah*, who conversed with Abraham, see chap. xviii. and sent those two angels to bring Lot and his family out of this devoted place; and seems himself after he left off talking with Abraham, to have ascended to heaven, ver. 33. does not any more appear on this occasion till we hear that *JEHOVAH* rained upon Sodom and Gomorrah brimstone and fire from *JEHOVAH* out of heaven. This certainly gives much countenance to the opinion referred to above; though still it may fall short of positive proof.

Brimstone and fire] The word גַּפְרִית *gaphrith*, which we translate *brimstone*, is of very uncertain derivation. It is evidently used metaphorically, to point out the utmost degrees of punishment executed on the most flagitious criminals, in Deut. xxix. 23. Job xviii. 15. Psal. xi. 6. Isa. xxxiv. 9. Ezek. xxxviii. 22. And as *Hell*, or an everlasting separation from God and the glory of his power, is the utmost punishment that can be inflicted on sinners; hence brimstone and fire are used in scripture to signify the torments in that place of punishment. See Isa. xxx. 33. Rev. xiv. 10. xix. 20. xx. 10. xxi. 8. We may safely suppose, that it was quite pos-

sible that a shower of *nitrous* particles might have been precipitated from the atmosphere, here, as in many other places, called *heaven*, which by the action of *fire*, or the *electric fluid*, would be immediately ignited, and so consume the cities. And as we have already seen that the plains about Sodom and Gomorrah abounded with *asphaltus* or *bitumen* pits, see chap. xiv. 10. that what is particularly meant here in reference to the plain, is the setting fire to this vast store of inflammable matter by the agency of lightning, or the electric fluid; and this, in the most natural and literal manner, accounts for the whole plain being burnt up; as that plain abounded with this bituminous substance: and thus we find three agents employed in the total ruin of these cities, and all the circumjacent plain:—1. Innumerable *nitrous particles* precipitated from the atmosphere. 2. The vast quantity of *asphaltus* or *bitumen* which abounded in that country: and, 3. *Lightning*, or the electric spark which ignited the nitre and bitumen, and thus consumed both the cities and the plain or champaign country in which they were situated.

Verse 25. *And he overthrew those cities and all the plain*] This forms what is called the lake *Asphaltites*, *Dead Sea*, or *Salt Sea*; which, according to the most authentic accounts, is about 70 miles in length, and 18 in breadth.

The most strange and incredible tales are told by many of the ancients, and by many of the moderns, concerning the *place* where these cities stood. Common fame says, that the waters of this sea are so *thick*, that a stone will not sink in them; so *tough* and *clummy*, that the most boisterous wind cannot ruffle them; so *deadly*, that no fish can live in them; and that if a bird happen to fly over the lake, it is killed by the poisonous effluvia which proceeds from the waters; that scarcely any verdure can grow near the place, and that in the vicinity where there are any trees, they bear a most beautiful fruit, but when you come to open it, you find nothing but *ashes*! and that the place was burning long after the apostles' times. These, and all similar tales may be safely pronounced great exaggerations of facts, or fictions of ignorant, stupid, and superstitious monks, or impositions of unprincipled travellers, who knowing that the common people are delighted with the *marvellous*, have stuffed their narratives with such accounts, merely to procure a better sale for their works.

The truth is, the waters are exceedingly salt, far beyond the usual saltness of the sea; and hence it is called the *Salt Sea*. In consequence of this circumstance, bodies will float in it, that would sink in common salt water; and probably it is on this account, that few fish can live in it. But the monks of

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him, and she became ^a pillar of salt.

27 ¶ And Abraham gat up ^{early} in the morn-

ing, to the place where ^{he} stood before the LORD:

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28 And he looked toward Sodom and Go-

* Ver. 17. Num. 16. 38. Prov. 14. 14. 1 Wisd. 10. 7. Luke 17. 32. Heb. 10. 38.

* Ps. 5. 3. — * ch. 18. 42. Ezek. 16. 49, 50. Hab. 2. 1. Heb. 2. 1.

St. Saba, affirmed to Dr. Shaw, *that they had seen fish caught in it*; and as to the reports of any noxious quality in the air, or in the evaporations from its surface, the simple fact is, lumps of bitumen often rise from the bottom to its surface, and exhale a foetid odour which does not appear to have any thing poisonous in it. Dr. Pococke swam in it for nearly a quarter of an hour, and felt no kind of inconvenience; the water he says is *very clear*, and having brought away a bottle of it, he *had it analysed*, and found it to contain no substances besides salt and a little alum." As there are frequent eruptions of a bituminous matter from the bottom of this lake, which seem to argue a subterranean fire, hence the accounts that this place was burning even after the days of the apostles. And this phenomenon still continues, for "masses of bitumen," says Dr. Shaw, "in large hemispheres, are raised at certain times from the bottom, which, as soon as they touch the surface, and are thereby acted upon by the external air, burst at once with great smoke and noise, like the *puvis fulminans* of the chemists, and disperse themselves in a thousand pieces. But this only happens near the shore; for, in greater depths, the eruptions are supposed to discover themselves in such columns of smoke, as are now and then observed to arise from the lake. And perhaps, to such eruptions as these, we may attribute that variety of pits and hollows, not unlike the traces of many of our ancient lime-kilns, which are found in the neighbourhood of this lake. The bitumen is, in all probability, accompanied from the bottom with sulphur, as both of them are found promiscuously upon the shore; and the latter is precisely the same with common native sulphur; the other is friable, yielding upon friction, or by being put into the fire, a foetid smell."

For several curious particulars on this subject, see Dr. Pococke's Travels, vol. ii. part i. chap. 9. and Dr. Shaw's Travels, 4to. edit. p. 346, &c.

Verse 26. *She became a pillar of salt.*] The vast variety of opinions both ancient and modern on the crime of Lot's wife, her change, and the manner in which that change was effected, are in many cases as unsatisfactory as they are ridiculous.

On this point the sacred scripture says little. God had commanded Lot and his family not to look behind them; the wife of Lot disobeyed this command; she looked back from behind him, Lot, her husband, and she became a pillar of salt. This is all the information the inspired historian has thought proper to give us on this subject: it is true, the account is short, but commentators and critics have made it long enough by their laborious glosses. The opinions which are the most probable are the following: 1. "Lot's wife, by the miraculous power of God, was changed into a mass of rock salt, probably retaining the human figure." 2. "Tarrying too long in the plain, she was struck with lightning and enveloped in the bituminous and sulphuric matter which abounded in that country, and which, not being exposed afterwards to the action of the fire,

resisted the air and the wet, and was thus rendered permanent." 3. "She was struck dead and consumed in the burning up of the plain, and this judgement on her disobedience being recorded, is an imperishable memorial of the fact itself, and an everlasting warning to sinners in general, and to backsliders or apostates in particular." On these opinions it may be only necessary to state, that the two first understand the text *literally*; and that the last considers it *metaphorically*. That God might in a moment convert this disobedient woman into a pillar or mass of salt, or any other substance, there can be no doubt. Or that by continuing in the plain, till the brimstone and fire descended from heaven, she might be struck dead with lightning, and indurated or petrified on the spot, is as possible. And that the account of her becoming a pillar of salt, may be designed to be understood *metaphorically*, is also highly probable. It is certain, that salt is frequently used in the scriptures as an emblem of *incorruption, durability, &c.* Hence a covenant of salt, Num. xviii. 19: is a perpetual covenant, one that is ever to be in full force, and never broken; on this ground, a pillar of salt may signify no more in this case, than an everlasting monument against criminal curiosity, unbelief, and disobedience.

Could we depend upon the various accounts given by different persons who pretend to have seen the wife of Lot, standing in her complete human form, with all her distinctive marks about her, the difficulty would be at an end. But we cannot depend on these accounts; they are discordant, improbable, ridiculous, and often grossly absurd; some profess to have seen her as a heap of salt, others as a rock of salt, others as a complete human being, as to shape, proportion of parts, &c. &c. but only petrified. This human form, according to others, has still resident in it, a continual miraculous energy; break off a finger, a toe, an arm, &c. it is immediately reproduced; so that though multitudes of curious persons have gone to see this woman, and every one has brought away a part of her, yet still she is found by the next comer, a complete human form! To crown this absurd description, the author of the poem *De Sodoma*, usually attributed to Tertullian; and annexed to his works, represents her as yet *instinct with a portion of animal life, which is unequivocally designated by certain signs which every month produces.* I shall transcribe the whole passage and refer to my author; and as I have given above the sense of the whole, my readers must excuse me from giving a more literal translation.

..... et simul illic
In fragilem mutata salem, stetit ipsa sepulchrum,
Ipsaque imago sibi, formam sine corpore servans.
Durat adhuc etenim nuda statione sub æthrâ,
Nec pluvis dilapsa situ, nec diruta ventis.
Quinetiam, si quis mutilaverit advena formam,
Protinus ex sese suggestu vulnera complet.

A. M. cir. 2107. morrah, and toward all the land of
B. C. cir. 1897. the plain, and behold, and, lo, ^a the
smoke of the country went up as the smoke of
a furnace.

29 And it came to pass, when God destroyed
the cities of the plain, that God ^b remembered
Abraham, and sent Lot out of the midst of the
overthrow, when he overthrew the cities in
the which Lot dwelt.

^a 2 Pet. 2. 7. Rev. 13. 9. — ^b ch. 6. 1. & 18. 23. Hos. 11. 8.

Micitor & vivens alio sub corpore sexus

Munificos solito dispungere sanguine menses.

TERTULLIANI Opera vol. ii. p. 731. Edit. OBERTHUR.

The sentiment in the last lines is supported by Irenæus,
who assures us, that though still remaining as a *pillar of salt*,
the statue in form, and other *natural accidents*, exhibits de-
cisive proofs of its original—*Jam non caro corruptibilis, sed*
statua salis semper manens, & per naturalia, ea quæ sunt con-
suetudinis hominis ostendens, Lib. iv. c. 51. To complete
this absurdity, this father makes her an emblem of the true
Church; which, though she suffers much, and often loses
whole members, yet preserves the *pillar of salt*, that is, the
foundation of the true faith, &c. See Calmet.

Josephus says, that this pillar was standing in his time,
and that himself had seen it—*εις στήλην αλων μετεβαλεν. ισορ-*
ηκα δ' αυτην επι γαρ και νυν διαμενει. Ant. lib. I. c. xi. 3, 4.

St. Clement, in his 1st Ep. to the Corinthians, ch. ii. fol-
lows Josephus, and asserts, that Lot's wife was remaining,
even in that time, as a pillar of salt.

Authors of respectability and credit, who have since tra-
velled into the Holy Land, and made it *their business* to
enquire into this subject in the most particular and careful
manner, have not been able to meet with *any remains of this*
pillar; and all accounts begin now to be confounded in the
pretty general concession both of Jews and Gentiles, that
either the statue does not now remain, or that some of the
heaps of salt, or blocks of salt rock, which are to be met with
in the vicinity of the Dead Sea, may be the remains of Lot's
wife! All speculations on this subject are perfectly idle; and
if the general prejudice in favour of the *continued existence*
of this monument of God's justice had not been very strong, I
should not have deemed myself justified in entering so much at
length into the subject. Those who profess to have seen it, have, in
general, sufficiently invalidated their own testimony by the mon-
strous absurdities with which they have encumbered their rela-
tions. Had Lot's wife been changed in the way that many have
supposed, and had she been still preserved somewhere in the
neighbourhood of the Dead Sea, surely we might expect some
account of it, in after parts of the Scripture history. But it
is never more mentioned in the Bible; and occurs nowhere in
the New Testament, but in the simple reference of
our Lord to the *judgment itself*, as a warning to the
disobedient and the backsliding, Luke xvii. 32. Remember
Lot's wife!

30 ¶ And Lot went up out of ^{A. M. cir. 2107.}
Zoar, and ^{B. C. cir. 1897.} dwelt in the mountain,
and his two daughters with him; for he feared
to dwell in Zoar: and he dwelt in a cave, he and
his two daughters.

31 ¶ And the firstborn said unto the younger,
Our father is old, and *there is not a man in the*
earth ^a to come in unto us after the manner of
all the earth:

^c Ver. 17. 19. — ^d ch. 16. 2, 4. ch. 38. 8, 9. Deut. 25. 5.

Verse 27. *Abraham got up early in the morning*] Anxious
to know what was the effect of the prayers, which he had
offered to God the preceding day, what must have been his
astonishment, when he found that all these cities, with the
plain which resembled the garden of the Lord, ch. xiii. 10.
burnt up, and the smoke ascending like the *smoke of a*
furnace, and was thereby assured that even God himself
could not discover *ten righteous persons* in four whole
cities!

Verse 29. *God remembered Abraham*] Though he did not
descent lower than *ten righteous persons*, (see ch. xviii. 32.)
yet the Lord had respect to the *spirit* of his petitions, and
spared all those which could be called *righteous*; and, for
Abraham's sake, offered salvation to all the family of Lot;
though neither his sons-in-law elect, nor his own wife, ulti-
mately profited by it. The former ridiculed the warning; and
the latter, though led out by the hands of the angel, yet, by
breaking the command of God, perished with the other
gainsayers.

Verse 30. *Lot went up out of Zoar*] From seeing the uni-
versal desolation that had fallen upon the land, and that the
fire was still continuing its depredations, *he feared to dwell in*
Zoar, lest that also should be consumed; and then went to
those very mountains, to which God had ordered him at first,
to make his escape. Foolish man is ever preferring his own
wisdom to that of his Maker. It was wrong at first not to betake
himself to the mountain: it was wrong, in the next place, to go
to it, when God had given him the assurance that Zoar should
be spared for his sake. Both these cases argue a strange want
of faith, not only in the truth but also in the providence of
God. Had he still dwelt at Zoar, the shameful transac-
tion afterwards recorded, had, in all probability, not taken
place.

Verse 31. *Our father is old*] And consequently not likely
to re-marry—and *there is not a man in the earth*. None left,
according to their opinion, in all the land of Canaan, of *their*
own family and kindred; and they might think it unlawful to
match with others, such as the inhabitants of Zoar, whom they
knew had been devoted to destruction as well as those of Sodom
and Gomorrah, and were only saved at the earnest request of
their father: and probably, while they lived among them,
they found them ripe enough for punishment, and there-
fore would have thought it both dangerous and crimi-
nal to have formed any matrimonial connexions with
them.

A.M.cir.2107
B.C. cir.1897.

32 Come, let us make our father drink wine, and we will lie with him, that we ^a may preserve seed of our father.

33 ^b And they made their father drink wine that night: and the firstborn went in, and lay with her father: and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine

that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name Moab: ^c the same is the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: ^d the same is the father of the children of Ammon unto this day.

A.M.cir.2107
B.C. cir.1897.

A.M.cir.2108
B.C. cir.1896.

^a Ch. 9. 21. Prov. 23. 31-33. Mark 12. 19.—^b Lev. 18. 6, 7. Hab. 2. 15, 16.

^c Num. 22. 36. Deut. 2. 9. 2 Sam. 8. 2. 2 Kin. 3. 4—27.—^d Deut. 2. 19. Judg. 10. 6—18.

Verse 32. *Come, let us make our father drink wine*] On their flight from Zoar, it is probable they had brought with them certain provisions to serve them for the time being, and the wine here mentioned among the rest.

After considering all that has been said to criminate both Lot and his daughters in this business, I cannot help thinking, that the transaction itself will bear a more favourable construction than that which has been generally put on it.—

1. It does not appear that it was through any base or sensual desire, that the daughters of Lot wished to deceive their father. 2. They might have thought, that it would have been criminal to have married into any other family; and they knew that their husbands elect, who were probably of the same kindred, had perished in the overthrow of Sodom. 3. They might have supposed, that there was no other way left to preserve the family, and consequently, that righteousness, for which it had been remarkable, but the way which they now took. 4. They appear to have supposed, that their father would not come into the measure, because he would have considered it as profane; yet, judging the measure to be expedient and necessary, they endeavour to sanctify the improper means used, by the goodness of the end at which they aimed: a doctrine which, though resorted to by many, should be reprobated by all. Acting on this bad principle, they caused their father to drink wine. See on ver. 38.

Verse 33. *And he perceived not when she lay down, nor when, &c.*] That is, he did not perceive the time she came to his bed, nor the time she quitted it; consequently did not know who it was that had lain with him. In this transaction Lot appears to me to be in many respects excusable.

1. He had no accurate knowledge of what took place either on the first or second night; therefore he cannot be supposed to have been drawn away by his own lust, and enticed. That he must have been sensible that some person had been in his bed, it would be ridiculous to deny; but he might have judged it to have been some of his female domestics, which it is reasonable to suppose he might have brought from Zoar. 2. It is very likely that he was deceived in the wine, as well as in the consequences: either he knew not the strength of wine, or wine of a superior power had been given to him on

this occasion. As he had in general followed the simple pastoral life, it is not to be wondered at, if he did not know the intoxicating power of wine; and being an old man, and unused to it, a small portion would be sufficient to overcome him; sound sleep would soon, at his time of life, be the effect of taking the liquor to which he was unaccustomed, and cause him to forget the effects of his intoxication. Except in this case, his moral conduct stands unblemished in the sacred writings: and as the whole transaction, especially as it relates to him, is capable of an interpretation not wholly injurious to his piety, both reason and religion conjoin to recommend that explanation. As to his daughters, let their ignorance of the real state of the case plead for them, as far as that can go: and let it be remembered, that their sin was of that very peculiar nature, as never to be capable of becoming a precedent. For it is scarcely possible, that any shall ever be able to plead similar circumstances in vindication of a similar line of conduct.

Verse 37. *Called his name Moab*] This name is generally interpreted of the father; or, according to Calmet, מואב, Moab, the waters of the father.

Verse 38. *Ben-ammi*] בן עמי Ben-ammi, the son of my people. Both these names seem to justify the view taken of this subject above, viz. that it was merely to preserve the family that the daughters of Lot made use of the above expedient; and hence we do not find that they ever attempted to repeat it; which, had it been done for any other purpose, they certainly would not have failed to do. On this subject Origen, in his Fifth Homily on Genesis, has these remarkable words: *Ubi hic libidinis culpa, ubi incesti criminis arguitur? Quomodo dabitur in VITIO QUOD NON ITERATUR IN FACTO? Vereor proloqui quod sentio, vereor, inquam, ne castior fuerit harum incestus, quam pudicitia multarum*—"Where, in all this transaction, can the crime of lust or of incest be proved? How can this proved to be a vice, where the fact was never repeated? I am afraid to speak my whole mind on the subject, lest the incest of these should appear more laudable, than the chastity of multitudes." There is a distinction made here by Origen which is worthy of notice: a single bad act, though a sin, does not necessarily argue a vicious heart; as in order to be vicious, a man must be habituated to sinful acts.

The generation which proceeded from this incestuous connexion, whatever may be said in behalf of the transaction, (its peculiar circumstances being considered) was certainly a *bad one*. The *Mediterraneans* soon fell from the faith of God, and became idolaters, the people of *Chench*, and of *Baal-peor*, Num. xxi. 29. xxv. 1—3 and were enemies to the children of Abraham. See Num. xxi. Judg. vi. 14, &c. And the *Amorites*, who dwelt near to the *Mediterraneans*, united with them in idolatry, and were also enemies to Israel. See Judg. xi. 4, 24. Deut. xxii. 2, 4. As both these people made afterwards a considerable figure in the Sacred History, the impartial, inspired writer, takes care to introduce, at this early period, an account of their *origin*. See what has been said on the case of Noah's drunkenness, Gen. ix. 20, &c.

This is an awful history; and the circumstances detailed in it, are as distressing to piety as to humanity. It may, however, be profitable to review the particulars.

1. From the commencement of the chapter, we find that the example and precepts of Abraham, had not been lost on his nephew Lot. He also, like his uncle, watches for opportunities to call in the weary traveller. *This*, Abraham had taught his household; and we see the effect of this blessed teaching. Lot was both *hospitable* and *pious*, though living in the midst of a crooked and perverse race. It must be granted, that from several circumstances in his history, he appears to have been a *weak man*; but his weakness was such, as was not inconsistent with general uprightness and sincerity. He and his family, were not forgetful to entertain strangers; and they alone were free from the pollutions of this accursed people. How powerful are the effects of a religious education, enforced by pious example! It is one of God's especial means of grace. Let a man only do justice to his family, by bringing them up in the fear of God, and he will crown it with his blessing. How many excuse the profligacy of their family, which is often entirely owing to their own neglect, by saying—"Oh, we cannot give them

grace? No, you cannot; but you can afford them the means of grace. *This is your work; that is the Lord's*. If through your neglect of precept and example, they perish, what an awful account must you give to the Judge of quick and dead!—It was the sentiment of a great man, that should the worst of times arrive, and magistracy and ministry both to fail, yet, if parents would but be faithful to their trust, pure religion would be handed down to posterity, both in its form and in its power.

2. We have already heard of the wickedness of the inhabitants of the cities of the plain—the cup of their iniquity was full—their sin was of no common magnitude, and what a terrible judgment fell upon them! Brimstone and fire are rained down from heaven upon these *traders in iniquity*: and what a *correspondence* between the *crime* and the *punishment*! They burned in lust towards each other; and God burned them up with fire and brimstone. Their sin was *criminal*; and God punished it by *supernatural* means. Divine Justice not only observes a proportion between the crime and the degree of punishment, but also between the *species* of crime, and the *kind* of punishment inflicted.

3. Disobedience to the command of God must ever meet with severe reprehension, especially in those who have already partaken of his grace, because these know his salvation, and are justly supposed to possess, by his grace, the power of resisting all solicitations to sin. The servant who knew his Lord's will, and did it not, was to be beaten with many stripes. See Luke xii. 47.—Lot's wife stands as an everlasting monument of admonition and caution to all *backsliders*. She ran well—she permitted Satan to hinder, and she died in her provocation! While we lament her fate, we should profit by her example. To *begin* in the good way is *well*; to *continue* in the path is *better*; and to *persevere* unto the end, *best* of all. The exhortation of our blessed Lord on this subject should awake our caution, and strongly excite our diligence—Remember Lot's wife!—On the conduct of Lot and his daughters, see the notes on ver. 31, &c.

CHAPTER XX.

Abraham leaves Mamre, and after having sojourned at Kadesh and Shur, settles in Gerar, 1. Abimelech takes Sarah, Abraham having acknowledged her only as his sister, 2. Abimelech is warned by God in a dream to restore Sarah, 3. He asserts his innocence, 4, 5. He is farther warned, 6, 7. Expostulates with Abraham, 8—10. Abraham vindicates his conduct, 11—13. Abimelech restores Sarah, makes Abraham a present of sheep, oxen, and male and female slaves, 14. Offers him a residence in any part of the land, 15; and reproves Sarah, 16. At the intercession of Abraham, the curse of barrenness is removed from Abimelech and his household, 17, 18.

AND Abraham journeyed from ^athence toward the south coun-

try, and dwelled between ^bKadesh and Shur, and ^csojourned in Gerar.

^a Ch. 13. 1.—^b ch. 16. 7.

^c Ch. 26. 6.

NOTES ON CHAP. XX.
Verse 1. And Abraham journeyed] It is very likely that his holy man was so deeply affected with the melancholy

prospect of the ruined cities, and not knowing what was become of his nephew Lot and his family, that he could no longer bear to dwell within sight of the place. Having,

A.M. cir. 2107.
B.C. cir. 1897.

2 And Abraham said of Sarah his wife, ^a She is my sister : and Abimelech king of Gerar sent, and ^b took Sarah.

3 But ^c God came to Abimelech ^d in a dream by night, and said to him, ^e Behold, thou art but a dead man, for the woman which thou hast taken ; for she is ^f a man's wife.

A.M. cir. 2103.
B.C. cir. 1896.
4 But Abimelech had not come near her : and he said, Lord, ^g wilt thou slay also a righteous nation ?

5 Said he not unto me, She is my sister, and she, even she herself said, He is my brother : ^h in the ⁱ integrity of my heart, and

^a Ch. 12. 13. & 26. 7. — ^b ch. 12. 15. — ^c Ps. 105. 14. — ^d Job 33. 15. — ^e ver. 7. — ^f Heb. married to a husband. — ^g ch. 18. 23. ver. 18. — ^h 2 Kings 20. 3. — ⁱ 2 Cor. 1. 12. — ^j Or, simplicity, or, sincerity.

therefore struck his tents, and sojourned for a short time at Kadesh and Shur, he fixed his habitation in Gerar, which was a city of Arabia Petrea, under a king of the Philistines, called Abimelech, my father king, who appears to have been not only the father of his people, but also a righteous man.

Verse 2. *She is my sister*] See the parallel account, ch. xii. and the notes there. Sarah was now about ninety years of age, and probably pregnant with Isaac. Her beauty, therefore, must have been considerably impaired since the time she was taken in a similar manner by Pharaoh, king of Egypt : but she was probably now chosen by Abimelech, more on the account of forming an alliance with Abraham, who was very rich, than on account of any personal accomplishments. A petty king, such as Abimelech, would naturally be glad to form an alliance with such a powerful chief as Abraham was : we cannot but recollect his late defeat of the four confederate Canaanitish kings. See on ch. xiv. 14, &c. This circumstance was sufficient to establish his credit, and cause his friendship to be courted ; and what more effectual means could Abimelech use in reference to this, than the taking Sarah to be his concubine, or second wife, which in those times had no kind of disgrace attached to it ?

Verse 3. *But God came to Abimelech*] Thus we find that persons, who were not of the family of Abraham, had the knowledge of the true God. Indeed, all the Gerarites are termed גִּי צְדִיק *goi tsodik*, a righteous nation, ver. 4.

Verse 5. *In the integrity of my heart, &c.*] Had Abimelech any other than honourable views in taking Sarah, he could not have justified himself thus to his Maker ; and that these views were of the most honourable kind, God himself, to whom the appeal was made, asserts, in the most direct manner—*Yea, I know that thou didst this in the integrity of thy heart.*

Verse 7. *He is a prophet, and he shall pray for thee*] The word prophet, which we have from the Greek προφητης, and which is compounded of προ before, and φημι I speak, means

innocency of my hands, have I done this. A.M. cir. 2108.
B.C. cir. 1896.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart ; for ^k I also withheld thee from sinning ^l against me : therefore suffered I thee not to touch her.

7 Now therefore restore the man ^m his wife ; for he is a prophet, and he shall pray for thee, and thou shalt live : and if thou restore her not, ⁿ know thou, that thou shalt surely die, ^o thou, and all that are thine.

8 Therefore Abimelech rose early in the

^k ch. 31. 7. & 35. 5. — ^l Exod. 34. 24. — ^m 1 Sam. 25. 26, 34. — ⁿ ch. 39. 9. — ^o Lev. 6. 2. — ^p Ps. 51. 4. — ^q 1 Sam. 7. 5. — ^r 2 Kings 5. 11. — ^s Job 42. 3. — ^t Jam. 5. 14. — ^u 1 John 5. 16. — ^v ch. 2. 17. — ^w Num. 16. 32, 33.

in its general acceptation, one who speaks of things before they happen : i. e. one who foretells future events. But that this was not the original notion of the word, its use in this place sufficiently proves. Abraham, certainly was not a prophet in the present general acceptation of the term ; and for the Hebrew נָבִי *nabi*, we must seek some other meaning. I have, in a discourse entitled, " The Christian Prophet and his Work," proved, that the proper ideal meaning of the original word, is, to pray, intreat, make supplication, &c. and this meaning of it, I have justified at large, both from its application in this place, and from its pointed use in the case of Saul, mentioned 1 Sam. x. and from the case of the priests of Baal, 1 Kings xviii. where prophesying, most undoubtedly means, making prayer and supplication. As those who were in habits of intimacy with God by prayer and faith, were found the most proper persons to communicate his mind to man, both with respect to the present and the future, hence נָבִי *nabi*, the intercessor, became in process of time, the public instructor or preacher ; and also the predictor of future events ; because, to such faithful praying men, God revealed the secret of his will. Hence St. Paul, 1 Cor. xiv. 3. seems to restrain the word wholly to the interpreting the mind of God to the people, and their instruction in divine things, for says he, *he that prophesieth speaketh unto men to edification, and exhortation, and comfort.* See the Discourse on this text referred to above. The title was also given to men eminent for eloquence and for literary abilities : hence, Aaron, because he was the spokesman of Moses to the Egyptian king, was termed נָבִי *nabi*, prophet ; Exod. iv. 16. and vii. 1. And Epimenides a heathen poet, is expressly stiled προφητης a prophet, by St. Paul Tit. i. 12. just as poets in general were termed vates among the Romans, which properly signifies the persons who professed to interpret the will of the gods to their votaries, after prayers and sacrifices duly performed. In Arabic the word نَبَا *naba* has nearly the same meaning as in Hebrew ; but in the first conjugation, it has a meaning which may cast light upon the subject in general. It signifies to itinerate, move from one place or country to another, compelled

A.M. cir 2108. morning, and called all his servants,
B.C. cir 1895. and told all these things in their
ears : and the men were sore afraid.

9 ¶ Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, ^a that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me ^b that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely ^c the fear of God is not in this place; and ^d they will slay me for my wife's sake.

12 And yet indeed ^e she is my sister : she is the daughter of my father, but not the daughter

of my mother ; and she became my wife.

13 And it came to pass, when ^f God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me ; at every place whither we shall come, ^g say of me, He is my brother.

14 ¶ And Abimelech ^h took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, ⁱ my land is before thee ; dwell ^k where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given ^l thy brother a thousand pieces of silver :

^a Ch. 26. 10. Exod. 32. 21. Josh. 7. 25. — ^b ch. 34. 7. — ^c ch. 42. 18. Ps. 35. 1. Prov. 16. 6 — ^d ch. 12. 12. & 26. 7. — ^e See ch. 11. 29.

^f Ch. 12. 1, 9, 11, &c. Hebr. 11. 3 — ^g ch. 12. 13 — ^h ch. 12. 16. — ⁱ ch. 13. 9. — ^k Hebr. as is good in thine eyes — ^l ver. 5.

thereto either by persecution, or the command of God ; *exivit de wā regione in aliam.* — *نبي* *migrans ac loco in locum.* GOLIUS. Hence Mohammed was called *ان نبي* *an nabi*, because of his sudden removal from Mecca to Medina, when pretending to a divine commission, his townsmen sought to take away his life. *e Mecca, exiens Medinam, unde Muhammed suis الله نبي* *Nabi Allah dictus fuit.* GOLIUS. If this meaning belonged originally to the Hebrew word ; it will apply with great force to the case of Abraham, whose migratory itinerant kind of life, generally under the immediate direction of God, might have given him the title *nabi*. However this may be, the term was a title of the highest respectability and honour, both among the Hebrews and Arabs, and continues so to this day. And from the *Hebrews*, the word, in all the importance and dignity of its meaning, was introduced among the *heathens* in the *προφητης* and *vates* of the Greeks and Romans. See on the word *seer*, Gen. xv. 1.

Verse 8. *Abimelech rose early, &c.*] God came to Abimelech in a dream by night, and we find as the day broke, he arose, assembled his servants, what we would call, his *courtiers*, and communicated to them what he had received from God. They were all struck with astonishment, and discerned the hand of God in this business. Abraham is then called, and in a most respectful and pious manner, the king expostulates with him, for bringing him and his people under the divine displeasure, by withholding from him the information that Sarah was his wife ; when, by taking her, he sought only an honourable alliance with his family.

Verse 11. *And Abraham said*] The best excuse he could make for his conduct, which in *this* instance, is far from defensible.

Verse 12. *She is my sister*] I have not told a lie ; I have suppressed only a part of the truth. In this place it may be proper to ask, *What is a lie ?* It is any action done, or word spoken, whether true or false in itself, which the doer, or

speaker, wishes the observer or hearer, to take in a *contrary* sense to that which he knows to be true. It is in a word, any action done or speech delivered with *the intention to deceive* ; though both may be absolutely true and right in themselves ; see the note on chap. xii. 13.

The daughter of my father, but not—of my mother] *Ebn Bar-trick* in his annals, among other ancient traditions, has preserved the following : “ Terah first married *Yona*, by whom he had Abraham ; afterwards he married *Tehevita*, by whom he had Sarah.” Thus she was the sister of Abraham, being the daughter of the same father, by a different mother.

Verse 13. *When God caused me to wander*] Here the word *אלהים* *Elohim* is used with a plural verb (*היטת* *hithêu*, caused me to wander) which is not very usual in the Hebrew language, as this *plural noun*, is generally joined with *verbs* in the *singular* number. Because there is a departure from the general mode in this instance, some have contended that the word *Elohim* signifies *princes*, in this place, and suppose it to refer to those in Chaldaea, who expelled Abraham, because he would not worship the *fire* : but the best critics, and with them the *Jews*, allow that *Elohim* here, signifies the *true God*. Abraham probably refers to his *first call*.

Verse 16. *And unto Sarah he said*] But, *what* did he say ? Here there is scarcely any agreement among interpreters : the Hebrew is exceedingly obscure, and every interpreter takes it in his own sense.

A thousand pieces of silver] *SHEKELS* are very probably meant here, and so the Targum understands it. The Septuagint has *χιλια διδραχμα*, a thousand didrachma, no doubt meaning *shekels* ; for in chap. xxiii. 15, 16. this translation uses *διδραχμα* for the Hebrew *שקל* *shekel*. As *shukal*, signifies literally *to weigh*, and the shekel was a coin of such a weight, Mr. Ainsworth and others, think this to be the origin of our word *scale*, the instrument to weigh with.

The shekel of the Sanctuary weighed *twenty* gerahs. Exod.

A.M. 2106.
B.C. cir. 1898.

^a behold, he is to thee ^b a covering of the eyes, unto all that are with thee, and with all other: ^c thus she was reproved.

17 ¶ So Abraham ^d prayed unto God: and God healed Abimelech, and his wife, and his

^f Ch. 26. 11. — ^b ch. 24. 65. — ^c Prov. 9. 8, 9, & 25. 12, & 27. 5. Matt. 7. 7.

xxx. 13. And according to the Jews, the *gerah* weighed sixteen grains of barley. R. Maymon observes, that after the captivity, the *shekel* was encreased to three hundred and eighty-four grains, or barley corns. On the subject of ancient weights and measures, very little that is satisfactory is known.

Behold, he is to thee a covering of the eyes] *It*, the one thousand shekels, not *He* (Abraham) is to thee a covering, to procure thee a veil to conceal thy beauty (unto all that are with thee, and with all other) from all thy own kindred and acquaintance, and from all strangers, that none, seeing thou art another man's wife, may covet thee on account of thy comeliness.

And thus she was reproved.] The original is ונכחת *re-nacath*, but the word is probably the second person preterite, used for the imperative mood, from the root נכח *nacach*, to make straight, direct, right—or to speak rightly, correctly; and may in connection with the rest of the text be thus paraphrased. Behold I have given thy BROTHER (Abraham, gently alluding to the equivocation, ver. 2, 5.) a thousand shekels of silver; behold, IT is (that is, the silver is, or may be or let it be) to thee a covering of the eyes (to procure a veil, see before) with regard to all those who are with thee, and to all (or, and in all) speak thou the truth. Correctly translated by the Septuagint, καὶ πάντα ἀληθεύον, and in all things speak the truth. Not only tell a part of the truth, but tell the whole—say not merely, he is my brother; but say also, he is my husband too. Thus in ALL things, speak the truth. I believe the above to be the sense of this difficult passage; and shall not puzzle my reader with criticisms. See Kennicott.

Verse 17. So Abraham prayed] This was the prime office of the נביא *nabi*; see ver. 7.

Verse 18. For the Lord had fast closed up all the wombs] Probably by means of some disease, with which he had smitten them; hence it is said, they were healed, at Abraham's intercession; and this seems necessarily to imply, that they had been afflicted by some disease that rendered it im-

maid-servants; and they bare children. A.M. cir. 2106. B.C. cir. 1898.

18 For the LORD ^e had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

^d Ch. 29. 31. 1 Sam. 5. 11, 12. Job 42. 8, 9, 10. — ^e ch. 12. 17. & 16. 2.

possible for them to have children, till it was removed. And possibly this disease, as Dr. Dodd conjectures, had afflicted Abimelech, and by this he was withheld, ver. 6. from defiling Abraham's bed.

1. On the prevarication of Abraham and Sarah, see the notes and concluding observations on chap. xii. and while we pity this weakness, let us take it as a warning.

2. The cause why the Patriarch did not acknowledge Sarah as his wife; was a fear lest he should lose his life on her account, for he said surely the fear, i. e. the true worship of the true God, is not in this place. Such is the natural bigotry and narrowness of the human heart, that we can scarcely allow that any besides ourselves possess the true religion. To indulge a disposition of this kind, is highly blameable. The true religion is neither confined to one spot nor to one people: it is spread in various forms over the whole earth. He who fills immensity, has left a record of himself in every nation, and among every people under heaven. Beware of the spirit of intolerance! for bigotry produces uncharitableness, and uncharitableness harsh judging, and in such a spirit, a man may think he does God service, when he tortures, or makes a burnt-offering of the person, whom his narrow mind and hard heart have dishonoured with the name of heretic. Such a spirit is not confined to any one community, though it has predominated in some more than in others. But these things are highly displeasing in the sight of God. HE, as the father of the spirits of all flesh, loves every branch of his vastly extended family; and as far as we love one another, no matter of what sect or party, so far we resemble HIM. Had Abraham possessed more charity for man, and confidence in God, at this time, he had not fallen into that snare from which he barely escaped. A hasty judgment is generally both erroneous and harsh, and those who are the most apt to form it, are generally the most difficult to be convinced of the truth.

CHAPTER XXI.

Isaac is born according to the promise, 1—3, and is circumcised when eight days old, 4. Abraham's age; and Sarah's exultation at the birth of their son, 5—7. Isaac is weaned, 8. Ishmael mocking on the occasion, Sarah requires that both he and his mother Hagar shall be dismissed, 9, 10. Abraham distressed on the account, is ordered by the Lord to comply, 11, 12. The promise renewed to Ishmael, 13. Abraham dismisses Hagar and her son, who go to the wilderness of Beer-sheba, 14. They are greatly distressed for want of water,

15, 16. An angel of God appears to, and relieves them, 17—19. Ishmael prospers and is married, 20, 21. Abimelech, and Phichol his chief captain, make a covenant with Abraham, and surrender the well of Beer-sheba for seven ewe lambs, 22—32. Abraham plants a grove and invokes the name of the Everlasting God, 33.

A.M. 2108.
B.C. 1896.

AND the LORD ^avisited Sarah as he had said, and the LORD did unto Sarah ^bas he had spoken.

2 For Sarah ^cconceived, and bare Abraham a son in his old age; ^dat the set time, of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, ^eIsaac.

4 And Abraham ^fcircumcised his son Isaac being eight days old, ^gas God had commanded him.

5 And ^hAbraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, ⁱGod hath made me to laugh, so that all that hear ^kwill laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? ^lfor I have borne him a son in his old age.

8 ^mAnd the child grew, and was weaned: and Abraham made a great feast, the same day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar, ⁿthe Egyptian, ^owhich she had borne unto Abraham, ^pmocking:

10 Wherefore she said unto Abraham, ^qCast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight, ^rbecause of his son.

A.M. 2108.

B.C. 1896.

A.M. cir. 2110.

B.C. cir. 1894.

^a1 Sam. 2. 21. — ^bch. 17. 19. & 18. 10, 14. Gal. 4. 25, 28. — ^cActs 7. 8. Gal. 4. 22. Hebr. 11. 11. — ^dch. 17. 21. — ^ech. 17. 19. — ^fActs 7. 8. — ^gch. 17. 10, 12. — ^hch. 17. 1, 17. — ⁱPs. 126. 2. Isai. 54. 1.

Gal. 4. 27. — ^kLuke 1. 53. — ^lch. 13. 11, 12. — ^mch. 16. 1. — ⁿch. 16. 15. — ^oGal. 4. 22. — ^pGal. 4. 30. See ch. 25. 6. & 36. 6, 7. — ^qch. 17. 18.

NOTES ON CHAP. XXI.

Verse 1. *The Lord visited Sarah*] That is, God fulfilled his promise to Sarah by giving her, at the advanced age of ninety, power to conceive and bring forth a son.

Verse 3. *Isaac.*] See the reason and interpretation of this name, in the note on chap. xvii. 17.

Verse 4. *Circumcised his son*] See on chap. xvii. 10, &c.

Verse 6. *God hath made me to laugh*] Sarah alludes here to the circumstance mentioned, chap. xviii. 12. and as she seems to use the word *to laugh*, in this place not in the sense of being incredulous, but to express such pleasure or happiness as almost suspends the reasoning faculty for a time, it justifies the observation on the above named verse. See a similar case in Luke xxiv. 41. where the disciples were so overcome with the good news of our Lord's resurrection, that it is said, *They believed not for joy.*

Verse 8. *The child grew and was weaned*] *Ðæt cild ƿroƿlice ƿeoƿ ƿ ƿeoƿ ƿeoƿeð.* Ang. Sax. VERS. Now the child waxed and became weaned. We have the verb *to wean* from the Anglo-saxon *ƿeoƿian* *awendan*, to convert, transfer, turn from one thing to another, which is the exact import of the Hebrew *גמל* *gamal* in the text. Hence *penan* *wean*, to wean, to turn a child from the breast to receive another kind of aliment. And hence probably, the word *WEAN*, a young child, which is still in use in the northern parts of Great Britain and Ireland, and which from its etymology, seems to signify a child taken from the breast; surely not from the Scotch *wee-ane*, a little one, much less from the German *wenig*, little, as Dr. Johnson and others would derive it. At what time children were weaned among the ancients, is a disputed point. St. Jerom says there were two opinions on this subject. Some hold that children were always

weaned at five years of age; others that they were not weaned till they were twelve. From the speech of the mother to her son, 2 Mac. vii. 27. it seems likely that among the Jews, they were weaned when three years old: *Only son have pity upon me that bare thee nine months in my womb, and gave thee SUCK THREE YEARS, and nourished thee and brought thee up.* And this is farther strengthened by 2 Chron. xxxi. 16. where Hezekiah, in making provision for the Levites and Priests, includes the children from three years old and upwards; which is a presumptive proof, that previous to this age, they were wholly dependant on the mother for their nourishment. Samuel appears to have been brought to the Sanctuary when he was just weaned, and then he was capable of ministering before the Lord, 1 Kings i. 22—28. and this certainly could not be before he was three years of age. The term among the Mohammedans is fixed by the Koran, chap. xxxi. 14. at two years of age.

Verse 9. *Mocking.*] What was implied in this mocking is not known. St. Paul Galat. iv. 29. calls it persecuting, but it is likely he meant no more than some species of ridicule used by Ishmael on the occasion, and probably with respect to the age of Sarah at Isaac's birth, and her previous barrenness. Jonathan ben Uzziel, and the Jerusalem Targum represent Ishmael as performing some idolatrous rite on the occasion, and that this had given the offence to Sarah. Conjectures are as useless as they are endless. Whatever it was, it became the occasion of the expulsion of himself and mother. Several authors are of opinion, that the Egyptian bondage of four hundred years, mentioned chap. xv. 13. commenced with this persecution of the righteous seed by the son of an Egyptian woman.

Verse 10. *Cast out this bond-woman and her son*] Both Sarah

A.M.cir.2110.

B.C.cir.1894.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for ^ain Isaac, shall thy seed be called.

13 And also of the son of the bond-woman will I make ^ba nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, (putting *it* on her shoulder,) and the child, and ^csent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 ¶ And the water was spent in the bottle, and she cast the child under one of the shrubs.

^a Rom. 9. 7, 8. Hebr. 11. 18.—^b ver. 18. ch. 16. 10. & 17. 20.—^c John 8. 55.

and Abraham have been accused of cruelty in this transaction, because every word reads harsh to us. *Cast out*, נִרְשָׁה *garash* signifies not only to thrust out, drive away and expel, but also to divorce, see Lev. xxi. 7. And it is in this latter sense the word should be understood here. The child of Abraham by Hagar, might be considered as having a right at least to a part of the inheritance; and as it was sufficiently known to Sarah, that God had designed, that the succession should be established in the line of Isaac, she wished Abraham to divorce Hagar, or to perform some sort of legal act, by which Ishmael might be excluded from all claim on the inheritance.

Verse 12. *In Isaac shall thy seed be called*] Here God shews the propriety of attending to the counsel of Sarah. And lest Abraham, in whose eyes the thing was grievous, should feel distressed on the occasion, God renews his promises to Ishmael and his posterity.

Verse 14. *Took bread, and a bottle*] By the word bread, we are to understand, the food or provisions which were necessary for her and Ishmael, till they should come to the place of their destination; which, no doubt, Abraham particularly pointed out. The bottle, which was made of skin, ordinarily a goat's skin, contained water sufficient to last them till they should come to the next well; which, it is likely, Abraham particularly specified also. This well, it appears, Hagar missed, and therefore wandered about in the wilderness, seeking more water till all she had brought with her was expended. We may therefore safely presume that she and her son were sufficiently provided for their journey, had they not missed their way. Travellers in those countries, take only, to the present day, provisions sufficient to carry them to the next village or incampment; and water to supply them till they shall meet with the next well. What adds to the appearance of cruelty in this case is, that our translation seems to represent Ishmael as being a young child; and that Hagar was

16 And she went, and sat her down over against *him* a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17 And ^dGod heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand; for ^eI will make him a great nation.

19 And ^fGod opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

^d Exod. 3. 7.—^e ver. 18.—^f Numb. 22. 31. See 2 Kings 6. 17, 18, 20. Luke 24. 16, 31.

obliged to carry him, the bread, and the bottle of water on her back, or shoulder, at the same time. But that Ishmael could not be carried on his mother's shoulder, will be sufficiently evident when his age is considered: Ishmael was born when Abraham was eighty-six years of age, chap. xvi. 16; Isaac was born when he was one hundred years of age, chap. xxi. 5: hence Ishmael was fourteen years old at the birth of Isaac. Add to this, the age of Isaac when he was weaned, which, from ver. 8th of this chapter, (see the note) was probably three, and we shall find that Ishmael was, at the time of his leaving Abraham, not less than seventeen years old; an age at which, in those primitive times, a young man was able to gain his livelihood, either by his bow in the wilderness, or by keeping flocks as Jacob did.

Verse 15. *And she cast the child*) וַתִּשְׁלֶךְ אֶת הַיֶּלֶד *Va-tishlec eth ha-yeled*, and she sent the lad—under one of the shrubs—viz. to screen him from the intensity of the heat. Here Ishmael appears to be utterly helpless, and this circumstance seems farther to confirm the opinion, that he was now in a state of *insanity*—but the preceding observations do this supposition entirely away; and his present helplessness will be easily accounted for on this ground:—1. Young persons can bear much less fatigue than those who are arrived at mature age. 2. They require much more fluid from the greater quantum of heat in their bodies, strongly marked by the impetuosity of the blood; because from them a much larger quantity of the fluids is thrown off by sweat and insensible perspiration, than from grown up or aged persons. 3. Their digestion is much more rapid, and hence they cannot bear hunger and thirst as well as the others. On these grounds Ishmael must be much more exhausted with fatigue than his mother.

Verse 19. *God opened her eyes*] These words appear to me to mean no more, than, that God directed her to a well, which probably was at no great distance from the place in which she then was; and therefore she is commanded, ver. 18.

A.M. cir. 2110.
B.C. cir. 1894.

20 And God ^a was with the lad ; and he grew, and dwelt in the wilderness, ^b and became an archer.

A.M. cir. 2118.
B.C. cir. 1886.

21 And he dwelt in the wilderness of Paran : and his mother ^c took him a wife out of the land of Egypt.

A.M. cir. 2118.
B.C. cir. 1886.

22 ¶ And it came to pass at that time, that ^d Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, ^e God is with thee in all that thou doest :

A.M. cir. 2118.
B.C. cir. 1886.

23 Now therefore ^f swear unto me here by God, ^g that thou wilt not deal falsely with me, nor with my son, nor with my son's son : but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

A.M. cir. 2118.
B.C. cir. 1886.

24 And Abraham said, I will swear.

A.M. cir. 2118.
B.C. cir. 1886.

25 And Abraham reproved Abimelech because of a well of water which Abimelech's servants ^h had violently taken away.

A.M. cir. 2118.
B.C. cir. 1886.

26 And Abimelech said, I wot not who hath

A.M. cir. 2118.
B.C. cir. 1886.

done this thing : neither didst thou tell me ; neither yet heard I of it but to day.

A.M. cir. 2118.
B.C. cir. 1886.

27 And Abraham took sheep and oxen, and gave them unto Abimelech ; and both of them ⁱ made a covenant.

A.M. cir. 2118.
B.C. cir. 1886.

28 And Abraham set seven ewe lambs of the flock by themselves.

A.M. cir. 2118.
B.C. cir. 1886.

29 And Abimelech said unto Abraham, ^k What mean these seven ewe lambs which thou hast set by themselves ?

A.M. cir. 2118.
B.C. cir. 1886.

30 And he said, For ^l these seven ewe lambs shalt thou take of my hand, that ^m they may be a witness unto me, that I have digged this well.

A.M. cir. 2118.
B.C. cir. 1886.

31 Wherefore he ⁿ called that place ^o Beer-sheba ; because, there, they sware both of them.

A.M. cir. 2118.
B.C. cir. 1886.

32 Thus they made a covenant at Beer-sheba : then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

A.M. cir. 2118.
B.C. cir. 1886.

33 And Abraham planted a ^p grove in Beer-

^a Ch. 28. 15. & 39. 2, 3, 21. — ^b ch. 16. 12. — ^c ch. 24. 4. — ^d ch. 20. 2. & 26. 26. — ^e ch. 26. 29. — ^f Josh. 2. 12. 1 Sam. 24. 21. — ^g Heb. if thou shalt lie unto me. — ^h See ch. 26. 17, 18, 20, 21, 22. — ⁱ ch. 26. 51. — ^k ch. 33. 8. — ^l ch. 31. 48, 52. — ^m ch. 26. 33. — ⁿ That is, The well of the oath. — ^o Or, tree. Amos 8. 14.

to support the lad, literally to make her hand strong in his behalf—namely, that he might reach the well and quench his thirst.

Verse 20. *Became an archer*] And by his skill in his art, under the continual superintendence of the Divine Providence, for *God was with the lad*, he was undoubtedly enabled to procure a sufficient supply for his own wants, and those of his parent.

Verse 21. *He dwelt in the wilderness of Paran*] This is generally allowed to have been a part of the desert belonging to Arabia Petræa, in the vicinity of mount Sinai ; and this seems to be its uniform meaning in the sacred writings.

Verse 22. *At that time*] This may either refer to the transactions recorded in the preceding chapter, or to the time of Ishmael's marriage ; but most probably to the former.

Verse 23. *Now therefore swear unto me*] The oath on such occasions probably meant no more than the mutual promise of both the parties, when they slew an animal, poured out the blood as a sacrifice to God, and then passed between the pieces. See this ceremony, chap. v. 18. and on chap. xv.

Verse 24. *According to the kindness I have done*] The simple claims of justice, were alone set up among virtuous people in those ancient times, which constitute the basis of the famous *Lex talionis*, or law of like for like, kind office for kind office, and breach for breach.

Verse 25. *Abraham reproved Abimelech*] Wells were of great consequence in those hot countries ; and especially where the flocks were numerous, because the water was scarce, and digging to find it, was accompanied with much expense of time and labour.

Verse 26. *I wot not who hath done this thing*] The servants of Abimelech had committed these depredations on Abraham, without any authority from their master ; who appears to have been a very amiable man, possessing the fear of God, and ever regulating the whole of his conduct by the principles of righteousness and strict justice.

Verse 27. *Took sheep and oxen*] Some think that these were the sacrifices which were offered on the occasion, and which Abraham furnished at his own cost ; and in order to do Abimelech the greater honour, gave them to him to offer before the Lord.

Verse 28. *Seven ewe lambs*] These were either given as a present, or they were intended as the price of the well ; and being accepted by Abimelech, they served as a witness that he had acknowledged Abraham's right to the well in question.

Verse 31. *He called the name of the place Beer-sheba*] בֵּאֵר שֶׁבַע *Beer-shebâ*, literally, the well of swearing, or of the oath, because they both sware there, mutually confirmed the covenant.

A.M.cir.2113. sheba, and ^a called there on the
B.C.1886. name of the Lord, ^b the everlasting
God.

34 And Abraham sojourned in A.M.cir.2118.
the Philistines' land many days. B.C.cir.1886.

^a Gen. 4. 26. & 26. 33. 35. 33. — ^b Deut. 33. 27.

Isai. 40. 28. Rom. 1. 20. & 16. 26. 1 Tim. 1. 17. Jer. 10. 10.

[Verse 33. *Abraham plant ed a grove*] The original word, *Eshel*, has been variously translated, a grove, a plantation, an orchard, a cultivated field, and an oak. From this word, says Mr. Parkhurst, may be derived the name of the famous *Asylum*, opened by Romulus, *between two groves of oaks*, at Rome, (*μὲντοι δὲ δύο ὄξυς*. *Dionys. Hal.* lib. 2. c. 16.) And as Abraham, Gen. xxi. 33. agreeably, no doubt, to the institutes of the patriarchal religion, planted an oak in Beer-sheba, and called on the name of Jehovah the everlasting God, (compare Gen. xiii. 8. xviii. 1.) so we find that oaks were sacred among the idolaters also. *Ye shall be ashamed of the OAKS ye have chosen*, says Isaiah (chap. i. 29.) to the idolatrous Israelites. And in Greece we meet, in very early times, with the oracle of Jupiter at the oaks of Dodona. Among the Greeks and Romans we have *sacra Jovi quercus*, the oak, sacred to Jupiter, even to a proverb. And in Gaul and Britain, we find the highest religious regard paid to the same tree, and to its *mistletoe*, under the direction of the *Druids*, that is, the oak-prophets or priests, from the Celtic, *deru*, and Greek, *ὄξυς*, an oak. Few are ignorant that the *mistletoe* is indeed a very extraordinary plant, not to be cultivated in the earth, but always growing on some other tree. "The *Druids*," says *Pliny*, *Nat. Hist.* l. xvii. c. 44. "hold nothing more sacred than the *mistletoe*, and the tree on which it is produced, provided it be the oak. They make choice of groves of oak on this account, nor do they perform any of their sacred rites without the leaves of those trees, so that one may suppose that they are, for this reason, called, by a Greek etymology, *Druids*. And whatever *mistletoe* grows on the oak, they think is sent from heaven, and is a sign that God himself has chosen that tree. This, however, is very rarely found; but, when discovered, is treated with great ceremony. They call it by a name which signifies, in their language, the curer of all ills; and, having duly prepared their feasts and sacrifices under the tree, they bring to it two white bulls, whose horns are then for the first time tied; the priest, dressed in a white robe, ascends the tree, and with a golden pruning-hook cuts off the *mistletoe*, which is received in a white sagan or sheet. Then they sacrifice the victims, praying that God would bless his own gift to those on whom he has bestowed it." It is impossible for a Christian to read this account, without thinking of HIM who was the desire of all nations, of the Man whose name was the BRANCH, who had indeed no father upon earth, but came down from heaven; was given to heal all our ills, and after being cut off through the divine counsel, was wrapped in fine linen, and laid in the sepulchre, for our sakes. I cannot forbear adding, that the *mistletoe* was a sacred emblem to other Celtic nations, as for instance, to the ancient inhabitants of Italy. The golden branch, of which *Virgil* speaks so largely, in the sixth book of the *Æneis*, and without which, he says, none could return from the infernal regions, see line

126, seems an allusion to the *mistletoe*, as he himself plainly intimates, by comparing it to that plant, line 205, &c. See *Parkhurst*, under the word *עֶשֶׂל eshel*.

In the first ages of the world, the worship of God was exceedingly simple; there were no temples, nor covered edifices of any kind: an altar, sometimes a single stone, sometimes it consisted of several, and at other times merely of turf, was all that was necessary; on this the fire was lighted and the sacrifice offered. Any place was equally proper, as they knew that the object of their worship filled the heavens and the earth. In process of time, when families increased, and many sacrifices were to be offered, groves or shady places were chosen, where the worshippers might enjoy the protection of the shade, as a considerable time must be employed in offering many sacrifices. These groves became afterwards abused to impure and idolatrous purposes, and were therefore strictly forbidden. See *Exod.* xxxiv. 13. *Deut.* xii. 3. xvi. 21.

[And called there on the name of the Lord] On this important passage, *Dr. Shuckford* speaks thus:—"Our English translation very erroneously renders this place, *he called upon the name of Jehovah*; but the expression קָרָא בִשְׁם קָרָא *kara beshem*, never signifies, to call upon the name: קָרָא שֵׁם *kara shem*, would signify, to invoke or call upon the name; or, קָרָא עַל שֵׁם *kara el shem*, would signify, to cry unto the name, but קָרָא בִשְׁם *kara beshem*, signifies to invoke IN the name, and seems to be used, where the true worshippers of God offered their prayers, in the name of the true Mediator, or where the idolaters offered their prayers in the name of false ones, *1 Kings* xviii. 26; for as the true worshippers had but one God and one Lord, so the false worshippers had gods many and lords many; *1 Cor.* viii. 5. We have several instances of קָרָא *kara*, and a noun after it, sometimes with, and sometimes without the particle עַל *el*, and then it signifies to call upon the person there mentioned: thus קָרָא יְהוָה *kara Jehovah*, is to call upon the Lord; *Psal.* xiv. 4. xvii. 6. xxxi. 7. liii. 4. cxviii. 5, &c.: and קָרָא עַל יְהוָה *kara el Jehovah*, imports the same; *1 Sam.* 12. 17. *Jon.* i. 6, &c.: but קָרָא בִשְׁם *kara beshem*, is either to name BY the name, *Gen.* iv. 17. *Num.* 32. 42. *Psal.* xlix. 11. *Isai.* xliii. 7. or, to invoke IN the name, when it is used as an expression of religious worship." CONNECT. v. I. p. 293. I believe this to be a just view of the subject, and therefore, I admit it without scruple.

[The everlasting God] יְהוָה אֵל עֶלְיֹן *Yehovah el olam*, JEHOVAH, the STRONG GOD, the ETERNAL ONE. This is the first place in Scripture in which *עֶלְיֹן olam*, occurs, as an attribute of God; and here it is evidently designed to point out his eternal duration: that it can mean no limited time is self-evident, because nothing of this kind can be attributed to God. The Septuagint renders the words, Θεὸς αἰώνιος, the ever-existing God; and the Vulgate has, invocavit ibi nomen Domini, Dei æterni. There he invoked the name of the Lord, the eternal God. The Arabic is nearly the same.

From the application of both the Hebrew and Greek words, we learn that *עלם* *alam*, and *αἰώνιον*, originally signified ETERNAL, or duration without end. *עלם* *alam*, signifies *he was hidden, concealed, or kept secret*: and *αἰών*, according to Aristotle, (*De Caelo*, lib. i. chap. 9. and a higher authority need not be sought), is compounded of *αἰ*, *always*, and *ων*, *being*—*αἰών* *αἰών* *αἰών* *του* *αἰ*, *αἰών*. The same author informs us, that God was termed *Αἰών*, because he was *always existing*, *καλεῖται* *Αἰών*, *ὅτι* *αἰ* *αἰ* *αἰών*. *De Mundo*, chap. vii. in fine. Hence we see that no words can more forcibly express the grand characteristics of eternity than these. It is that duration which is *concealed, hidden, or kept secret* from all created beings:—which is *always existing*; still *running ON*, but never *running OUT*—an *inextinguishable, incessant, and immeasurable duration*:—it is *TIME*, in the whole of which, God alone can be said to *exist*; and that, which the *eternal mind* can alone comprehend.

In all languages words have, in process of time, deviated from their original acceptations, and have become accommodated to particular purposes, and limited to particular meanings. This has happened both to the Hebrew *עלם* *alam*, and the Greek *αἰών*: they have been both used to express a *limited time*, but, in general, a time, the limits of which are *unknown*; and thus a pointed reference to the *original, ideal meaning*, is still kept up. Those who bring any of these terms in an *accommodated sense*, to favour a particular doctrine, &c. must depend on the good graces of their opponents, for permission to use them in this way. For as the real grammatical meaning of both words is *eternal*, and all other meanings only *accommodated* ones, sound criticism in all matters of dispute concerning the import of a word or term, must have recourse to the grammatical meaning, and its use among the earliest and most correct writers in the language; and will determine all *accommodated* meanings by this alone. Now, the first and best writers in both these languages apply *alam* and *αἰών* to express *eternal*, in the proper meaning of that word; and this is their proper meaning in the Old and New Testaments, when applied to God, his attributes, his operations taken in connection with the ends for which he performs them, for *whatsoever he doth, it shall be for ever*.—*יהיה לעולם* *yehiyeh le-alam*, Eccl. iii. 14. *it shall be for eternity*; forms and appearances of created things may change, but the *counsels and purposes* of God, relatively to them, are permanent and eternal; and none of them can be frustrated—hence the words, when applied to things which, from their nature, must have a *limited duration*, are properly to be understood in this sense; because those things, though *temporal* in themselves, *shadow forth* things that are *eternal*. Thus the Jewish dispensation, which in the whole, and in its parts, is frequently said to be *עלם* *le-alam*, for ever; and which has terminated in the Christian dispensation, has the word properly applied to it, because it typified and introduced that dispensation which is to *continue*, not only *while time shall last*, but is to have its incessant, accumulating consummation throughout *eternity*. The word is, with the same strict propriety, applied to the duration of the rewards and punishments in a future state. And the argument that pretends to prove, and it is only pretension, that in the future punishment of the wicked, “the worm shall die,” and “the fire shall be quenched,” will apply as forcibly to the state of happy spirits, and as fully prove,

that a point in eternity shall arrive, when the repose of the righteous shall be interrupted, and the glorification of the children of God have an eternal end! See the notes on chap. xvii. 7, 8.

1. *Faithfulness* is one of the attributes of God, and none of his promises can fail. According to the promise to Abraham, Isaac is born; but according to the course of nature, it fully appears, that both Abraham and Sarah had passed that term of life in which it was possible for them to have children. Isaac is the child of the *promise*, and the promise is *supernatural*. Ishmael is born according to the ordinary course of nature, and cannot inherit, because the inheritance is *spiritual*, and cannot come by *natural birth*: hence, we see that no man can expect to enter into the Kingdom of God by birth, education, profession of the true faith, &c. &c. Those alone who are *born from above*, and are made *partakers of the divine nature*, can be admitted into the family of God in heaven; and everlastingly enjoy that glorious inheritance. Reader, art thou born again? Hath God changed thy heart and thy life? If not; canst thou suppose that, in thy present state, thou canst possibly enter into the paradise of God? I leave thy conscience to answer.

2. The actions of good men may be misrepresented, and their motives suspected; because those motives are not known; and those who are prone to think evil, are the last to take any trouble to inform their minds, so that they may judge righteous judgment. Abraham, in the dismissal of Hagar and Ishmael, has been accused of *cruelty*. Though objections of this kind have been answered already, yet it may not be amiss farther to observe, that what he did, he did in conformity to a divine command; and a command so unequivocally given, that he could not doubt its divine origin; and this very command, was accompanied with a promise, that *both the child and his mother should be taken under the divine protection*. And it was so: nor does it appear that they lacked any thing but *water*, and that only for a *short time*, after which, it was miraculously supplied. God will work a miracle when necessary; and never till then: and at such a time the divine interposition can be easily ascertained, and man is under no temptation to attribute to *second causes*, what has so evidently flowed from the *first*. Thus, while he is promoting his creatures' good, he is securing his own glory; and he brings men into straits and difficulties, so that he may have the fuller opportunity to convince his followers of his providential care, and to prove how much he loves them.

3. Did we acknowledge God in all our ways, he would direct our steps. Abimelech, king of Gerar, and Phichol, captain of his host, seeing Abraham a worshipper of the true God, made him swear by the object of his worship, that there should be a lasting peace between them and him: for, as they saw that God was with Abraham, they well knew that he could not expect the divine blessing, any longer than he walked in *integrity* before God; they therefore require him to swear by God, that he would not *deal falsely* with them, or their posterity. From this very circumstance we may see the original purpose, design, and spirit of an oath, viz. *Let God prosper or curse me in all that I do, as I prove true or false to my engagements!* This is still the *spirit* of all oaths, where God is called to witness, whether the *form* be by the water of

the Ganges, the sign of the cross, kissing the bible, or lifting up the hand to heaven. Hence we may learn, that he who falsifies an oath or promise made in the presence and name of God, thereby forfeits all right and title to the approbation and blessing of his Maker.

But it is highly criminal to make such appeals to God upon trivial occasions. Only the most solemn matters should be thus determined. Legislators who regard the morals of the people, should take heed not to multiply oaths in matters of commerce and revenue.

CHAPTER XXII.

The faith and obedience of Abraham put to a most extraordinary test, 1 : he is commanded to offer his beloved son Isaac, for a burnt-offering, 2 : he prepares, with the utmost promptitude, to accomplish the will of God, 3—6. Affecting speech of Isaac, 7, and Abraham's answer, 8. Having arrived at Mount Moriah, he prepares to sacrifice his son, 9, 10 ; and is prevented by an angel of the Lord, 11, 12. A ram is offered in the stead of Isaac, 13 ; and the place is named Jehovah jireh, 13, 14. The angel of the Lord calls to Abraham a second time, 15 ; and, in the most solemn manner, he is assured of innumerable blessings in the multiplication and prosperity of his seed, 16—18. Abraham returns and dwells at Beer-sheba, 19 ; hears that his brother Nahor has eight children by his wife Milcah, 20 ; their names, 21—23 : and four by his concubine Reumah, 24.

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B. C. 1872.

Jos. Ant.

AND it came to pass after these things, that ^a God did tempt Abraham, and said unto him, Abraham : and he said, ^b Behold, here I am.

2 And he said, Take now thy son, ^c thine

only son Isaac, whom thou lovest, and get thee ^d into the land of Moriah ; and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of.

A. M. 2132.

B. C. 1872.

^a 1 Cor. 10. 13. Hebr. 11. 17. Jam. 1. 12. 1 Pet. 1. 7.

^b Heb. Behold me. — ^c Hebr. 41. 17. — ^d 2 Chron. 3. 1.

NOTES ON CHAP. XXII.

Verse 1. God did tempt Abraham] The original here is very emphatic, והאלהים נסה את אברהם *Ve-ha-Elohim nissah eth Abraham*, and the Elohim he tried this Abraham : God brought him into such circumstances, as exercised and discovered his faith, love, and obedience. Though the word *tempt*, from *tento*, signifies no more than to *prove* or *try* ; yet as it is now generally used to imply a solicitation to evil, in which way God never tempts any man, it would be well to avoid it here. The Septuagint used the word *πειρασας*, which signifies to *try*, *pierce through* : and Symmachus translates the Hebrew *נסה* *nissah*, by *ἐδοξάζεν*, God glorified Abraham, or rendered him illustrious, supposing the word to be the same with *נאס* *nas*, which signifies to *glister with light*, whence *נאס* *nes*, an *ensign* or *banner* displayed. Thus, then, according to him, the words should be understood, "God put great honour on Abraham, by giving him this opportunity of shewing to all successive ages, the nature and efficacy of an unshaken faith in the power, goodness, and truth of God." The Targum of Jonathan ben Uzziel paraphrases the place thus :

"And it happened that Isaac and Ishmael contended, and Ishmael said, I ought to be my father's heir because I am his first-born : but Isaac said, it is more proper that I should be my father's heir, because I am the son of Sarah his wife ; and thou art only the son of Hagar, my mother's slave. Then Ishmael answered, I am more righteous than thou, because I was circumcised when I was thirteen years of age, and if I had chosen, I could have prevented my circumcision ; but thou wert circumcised when thou wert but eight days old, and if thou hadst had knowledge, thou wouldst (probably) not have suffered

thyself to be circumcised. Then Isaac answered and said, Behold, I am now thirty-six years old, and if the holy and blessed God should require all my members, I would freely surrender them. These words were immediately heard before the Lord of the universe, and *מִימְרָא דַּי* *meymra dayai*, the WORD of the LORD, did try Abraham." I wish once for all to remark, though the subject has been referred to before, that the Chaldee term *מִימְרָא* *meymra*, which we translate *word*, is taken *personally* in some hundreds of places in the Targums. When the author, Jonathan, speaks of the Divine Being as doing or saying any thing, he generally represents him as performing the whole by his *meymra*, which he appears to consider not as a *speech*, or *word spoken*, but as a *person*, quite distinct from the Most High. St. John uses the word *λογος*, in precisely the same sense with the Targumists, chap. i. 1. see the notes there, and see before ver. 22. and on chap. xv. 1.

Verse 2. Take now thy son] Bishop Warburton's observations on this passage are weighty and important. "The order in which the words are placed in the original, gradually increase the sense, and raise the passions higher and higher, Take now thy son (rather, take I beseech thee, *נא* *na*) thine only son, whom thou lovest, even Isaac. Jarchi imagines this minuteness was to preclude any doubt in Abraham. Abraham desired earnestly to be let into the mystery of redemption ; and God, to instruct him in the infinite extent of the divine goodness to mankind, who spared not his own son, but delivered him up for us all, let Abraham feel by experience, what it was to lose a beloved son, the son born miraculously, when Sarah was past child-bearing, as Jesus was miraculously born of a

A.M. 2141. 3 ¶ And Abraham rose up ^a early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then, on the third day, Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad

will go yonder, and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and ^blaid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, ^cHere am I, my son. And he said, Behold the fire and the wood: but where is the ^dlamb for a burnt-offering?

^a Pal. 119. 69. Eccl. 9. 10. Isa. 26. 3, 4. Luke 14. 26. Heb. 11. 17—19.

^b Isa. 53. 6. Mat. 8. 17. John 19. 17. 1 Pet. 2. 24.—^c Heb. Behold me.

^d Or, kid.

virgin. The *duration*, too, of the action, ver. 4. was the same as that between Christ's death and resurrection, both which were designed to be represented in it; and still farther, not only the final archetypal sacrifice of the Son of God, was figured in the command to offer Isaac, but the *intermediate typical sacrifice* in the Mosaic economy was represented, by the *permitted sacrifice* of the ram, offered up, ver. 13. instead of Isaac." See Dodd.

[Only son] All that he had by Sarah his legal wife.

[The land of Moriah] This is supposed to mean all the mountains of Jerusalem; comprehending mount Gihon or Calvary, the mount of Sion, and of Aera. As mount Calvary is the highest ground to the west, and the mount of the temple is the lowest of the mounts, Mr. Mann conjectures that it was upon this mount Abraham offered up Isaac; which is well known to be the same mount on which our blessed Lord was crucified. Beer-sheba, where Abraham dwelt, is about forty-two miles distant from Jerusalem; and it is not to be wondered at, that Abraham, Isaac, the two servants, and the ass laden with wood for the burnt-offering, did not reach this place till the *third day*; see ver. 4.

Verse 3. [Two of his young men] Eliezer and Ishmael, according to the Targum.

[Clave the wood] Small wood, fig and palm, proper for a burnt-offering. Targum.

Verse 4. [The third day] "As the number SEVEN," says Mr. Ainsworth, "is of especial use in Scripture, because of the sabbath day, Gen. ii. 2. so THREE is a mystical number, because of Christ's rising from the dead the *third day*, Matt. xvii. 23. 1 Cor. xv. 4. as he was crucified the *third* hour after noon, Mark xv. 25.; and Isaac, as he was a figure of Christ, in being the only son of his father, and not spared, but offered for a sacrifice, Rom. viii. 32. so in sundry particulars he resembled our Lord; the *third day* Isaac was to be offered up; so it was the *third day* in which Christ also was to be *perfected*, Luke xiii. 32.: Isaac carried the wood for the burnt-offering, ver. 6. as Christ carried the tree whereon he died, John xix. 17.: the binding of Isaac, ver. 9. was also typical; so Christ was bound, Matt. xxvii. 2.

In the following remarkable cases this number also occurs. Moses desired to go *three days'* journey in the wilderness to sacrifice, Exod. v. 3.; and they travelled *three days* in it before they found water, Exod. xv. 22.; and *three days'* journey the ark of the covenant went before them, to search out

a resting-place, Num. x. 33.; by the *third day* the people were to be ready to receive God's law, Exod. xix. 11.; and after *three days* to pass over Jordan into Canaan, Josh. i. 11.; the *third day* Esther put on the apparel of the kingdom, Esth. v. 1.; on the *third day* Hezekiah, being recovered from his illness, went up to the house of the Lord, 2 Kings xx. 5.; on the *third day* the Prophet said, God will raise us up and we shall live before him, Hos. vi. 2.; and on the *third day*, as well as on the *seventh*, the unclean person was to purify himself, Num. xix. 12.: with many other memorable things which the Scripture speaks concerning the *third day*, and not without mystery; see Gen. xl. 12, 13. xlii. 17, 18. Jon. i. 17. Josh. ii. 16.; unto which we may add a Jew's testimony in *Bereseth Rabba*, in a comment on this place,—*There are many THREE DAYS mentioned in the holy Scripture, of which one is, the resurrection of the Messiah.*" Ainsworth.

[Saw the place afar off.] The Targum says, he knew the place, by seeing the cloud of glory smoking on the top of the mountain.

Verse 5. [I and the lad will go—and come again] How could Abraham consistently with truth say this, when he knew he was going to make his son a burnt-offering? The Apostle answers for him: *By faith Abraham, when he was tried, offered up Isaac—accounting that God was able to raise him up even from the dead, from whence also he received him in a figure*, Heb. xi. 17, 19. He knew that, previously to the birth of Isaac, both he and his wife were *dead* to all the purposes of procreation—that his birth was a kind of life from the dead—that the promise of God was most positive, *In Isaac shall thy seed be called*, chap. xxi. 12.—that this promise could not fail—that it was his duty to obey the command of his Maker; and that it was as easy for God to restore him to life after he had been a burnt-offering, as it was for him to give him life in the beginning. Therefore he went fully purposed to offer his son, and yet confidently expecting to have him restored to life again. *We will go yonder, and worship, perform a solemn act of devotion which God requires, and come again to you.*

Verse 6. [Took the wood—and laid it upon Isaac] Probably the mountain top, to which they were going, was too difficult to be ascended by the ass; therefore either the father or the son must carry the wood; and it was most becoming in the latter.

Verse 7. [Behold the fire and the wood: but where is the

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8 And Abraham said, My son, God will provide himself a lamb^a for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and^b laid him on the altar upon the wood.

^a John 1. 29, 36. Rev. 5. 6, 12. & 13. 8. — ^b Hebr. 11. 17. Jam. 2. 21.

lamb?] Nothing can be conceived more tender, affectionate, and affecting than the question of the son and the reply of the father on this occasion. A paraphrase would spoil it—nothing can be added, without injuring those expressions of affectionate submission on the one hand, and dignified tenderness and simplicity on the other.

Verse 8. *My son, God will provide himself a lamb*] Here we find the same obedient unshaken faith, for which, this pattern of practical piety was ever remarkable. But we must not suppose that this was the language merely of faith and obedience; the Patriarch spoke prophetically, and referred to that Lamb of God which HE had provided for himself, who, in the fulness of time, should take away the sin of the world; and of whom Isaac was a most expressive type. All the other lambs which had been offered from the foundation of the world, had been such as MEN chose, and MEN offered; but THIS was the Lamb which GOD had provided—emphatically THE LAMB OF GOD.

Verse 9. *And bound Isaac his son*] If the Patriarch had not been upheld by the conviction that he was doing the will of God, and had he not felt the most perfect confidence that his son should be restored, even from the dead; what agony must his heart have felt at every step of the journey, and through all the circumstances of this extraordinary business! What must his affectionate heart have felt at the questions asked by his innocent and amiable son! What must he have suffered while building the altar—laying on the wood—binding his lovely son—placing him on the wood—taking the knife, and stretching out his hand to slay the child of his hopes? Every view we take of the subject interests the heart, and exalts the character of this father of the faithful. But has the character of Isaac been duly considered? Is not the consideration of his excellence lost, in the supposition that he was too young to enter particularly into a sense of his danger; and too feeble to have made any resistance, had he been unwilling to submit? Josephus supposes that Isaac was now twenty-five; see the Chronology on ver. 1. some Rabbins, that he was thirty-six; but it is more probable that he was now about thirty-three, the age at which his great Antitype was offered up: and on this medium I have ventured to construct the Chronology, of which I think it necessary to give this notice to the reader. Allowing him to be only twenty-five he might have easily resisted; for can it be supposed that an old man, of at least one hundred and twenty-five years of age, could have bound, without his consent, a young

10 And Abraham stretched forth his hand, and took the knife to slay his son.

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11 ¶ And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham! and he said, Here am I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for^a now I know that thou fearest God, seeing

^a 1 Sam. 15. 22. Mic. 6. 7, 8. — ^d ch. 26. 5. Rom. 8. 32. Jam. 2. 22. 1 John 4. 9, 10

man in the very prime and vigour of life? In this case we cannot say that the superior strength of the father prevailed; but the piety, filial affection, and obedience of the son yielded. All this was most illustriously typical of Christ. In both cases the father himself offers up his only begotten son; and the father himself binds him on the wood or to the cross: in neither case is the son forced to yield, but yields of his own accord—in neither case is the life taken away by the hand of violence—Isaac yields himself to the knife; Jesus lays down his life for the sheep.

Verse 11. *The angel of the Lord*] The very person who was represented by this offering; the Lord Jesus, who calls himself Jehovah, ver. 17. and, on his own authority, renews the promises of the covenant: HE was ever the great Mediator between God and Man. See this point proved, chap. xv. 7.

Verse 12. *Lay not thine hand upon the lad*] As Isaac was to be the representative of Jesus Christ's real sacrifice, it was sufficient for this purpose, that in his own will, and the will of his father, the purpose of the immolation was complete. Isaac was now fully offered both by his father and by himself. The father yields up the son—the son gives up his life: on both sides, as far as will and purpose could go, the sacrifice was complete. God simply spares the father the torture of putting the knife to his son's throat. Now was the time when it might properly be said, "Sacrifice and offering, and burnt-offering and sacrifice for sin thou wouldest not, neither hadst pleasure in them: then said the Angel of the Covenant, Lo! I come to do thy will, O God." Lay not thy hand upon the lad: an irrational creature will serve for the purpose of a representative sacrifice, from this till the fulness of time. But without this most expressive representation of the father offering his beloved, only begotten son, what reference can such sacrifices be considered to have, to the great event of the incarnation and crucifixion of Christ? Abraham, the most dignified, the most immaculate of all the Patriarchs; Isaac, the true pattern of piety to God, and filial obedience; may well represent God, the Father, so loving the world as to give his only begotten son, JESUS CHRIST, to die for the sin of man. But the grand circumstances necessary to prefigure these important points, could not be exhibited through the means of any or of the whole brute creation. The whole sacrificial system of the Mosaic æconomy had a retrospective and prospective view; referring FROM the sacrifice of Isaac, TO the sacrifice of Christ: in the first, the dawning of the sun of righteousness was

A. M. cir. 2144. thou hast not withheld thy son,
B. C. cir. 1863. thine only son from me.

13 And Abraham lifted up his eyes, and looked, and behold behind him, a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place ^a Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

15 ¶ And the angel of the Lord called unto Abraham out of heaven the second time,

16 And said, ^b By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son,

17 That in blessing I will bless thee, and in

multiplying I will multiply thy seed ^c as the stars of the heaven, ^d and as the sand which is upon the sea ^e shore; and thy seed shall possess ^f the gate of his enemies;

18 ^g And in thy seed shall all the nations of the earth be blessed; ^h because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up, and went together to ⁱ Beer-sheba; and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, ^j Milcah, she hath also borne children unto thy brother Nahor;

21 ^k Huz his firstborn, and Buz his brother, and Kemuel the father ^l of Aram,

A. M. cir. 2144.

B. C. cir. 1863.

A. M. cir. 2144.

B. C. cir. 1862.

^a That is, The LORD will see, or provide. — ^b Ps. 105, 9. Eccles. 44, 24. Luke 1, 73. Hebr. c. 13, 14. — ^c ch. 15, 5. Jer. 33, 22. — ^d ch. 15, 16. — ^e Heb. *tip*. — ^f ch. 24, 60. — ^g Mic. 1, 9. — ^h ch. 12, 3. & 13, 13. &

26, 4. Eccles. 44, 24. Acts 3, 25. Gal. 3, 8, 9, 16, 18. — ⁱ ver. 3, 10. ch. 26, 5. — ^j ch. 21, 34. — ^k ch. 11, 23. — ^l Job 1, 1. — ^m Job 32, 2.

seen; in the latter, his meridian splendor and glory. Taken in this light, and thus is the only light in which it should be viewed, Abraham offering his son Isaac, is one of the most important facts, and most instructive histories in the whole Old Testament. See further on this subject, chap. xxiii. 2.

Verse 14. *Jehovah-jireh*] יְהוָה יִרְאֶה *Yehovah-jireh*, literally interpreted, in the margin, *The Lord will see*; that is, God will take care that every thing shall be done that is necessary, for the comfort and support of them who trust in him: hence the words are usually translated, *The Lord will provide*: so our translators, ver. 8. אֱלֹהִים יִרְאֶה *elohem-jireh*, God will provide; because his eye ever affects his heart; and the wants he sees, his hand is ever ready to supply. But all this seems to have been done under a divine impulse, and the words to have been spoken prophetically: hence Houbigant and some others, render the words thus, *Dominus videbitur*, the Lord shall be seen; and this translation, the following clause seems to require, as it is said to this day, בְּהָר יִרְאֶה *behar, Yehovah-jireh*: ON THIS MOUNT, THE LORD SHALL BE SEEN. From this it appears, that the sacrifice offered by Abraham was understood to be a representative one; and a tradition was kept up, that Jehovah should be seen in a sacrificial way, on this mount. And this renders the opinion stated on ver. 1. more than probable, viz. that Abraham offered Isaac on that very mountain, on which, in the fulness of time, Jesus suffered. See Bishop Warburton.

Verse 16. *By myself have I sworn*] So we find that the person who was called the angel of the Lord, is here called *Jehovah*, see on ver. 2. An oath, or an appeal to God, is among men, an end to strife; as God could swear by no greater, he swore by himself: being willing more abundantly, says the Apostle, to shed unto the heirs of promise the immutability of his counsel, he confirmed it by an oath, that by two im-

mutable things, (his PROMISE and his OATH) in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us. — See Heb. vi. 13—18.

Verse 17. *Shall possess the gate of his enemies.*] Instead of *gates*, the Septuagint has πόλεις *cities*; but as there is a very near resemblance between πόλεις *cities*, and πύλεις *gates*, the latter might have been the original reading in the Septuagint, though none of the MSS. now acknowledge it. By the gates may be meant all the strength, whether troops, counsels, or fortified cities, of their enemies. So Matt. xvi. 18. On this rock will I build my church, and the gates of hell shall not prevail against it—the counsels, stratagems, and powers of darkness shall not be able to prevail against or overthrow the true church of Christ—and possibly our Lord had this promise to Abraham and his spiritual posterity in view, when he spoke these words.

Verse 18. *And in thy seed, &c.*] We have the authority of St. Paul, Gal. iii. 8, 16, 18, to restrain this to our blessed Lord, who was THE SEED through whom alone, all God's blessings of providence, mercy, grace, and glory should be conveyed to the nations of the earth.

Verse 20. *Behold, Milcah, she hath also borne children unto thy brother*] This short history seems introduced solely for the purpose of preparing the reader for the transactions related, chap. xxiv. and to shew, that the providence of God was preparing, in one of the branches of the family of Abraham, a suitable spouse for his son Isaac.

Verse 21. *Huz*] He is supposed to have peopled the land of Uz or *Ausitis*, in Arabia Deserta, the country of Job.

Buz his brother] From this person Elthi the *Buzae*, one of the friends of Job, is thought to have descended.

Kemuel the father of Aram] *Kamuel*, πατέρα Συρίων, the father of the Syrians, according to the Septuagint. Probably

A.M. cir. 2142.
B.C. cir. 1862.
22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel,
23 And ^aBethuel begat ^bRebekah: these eight Milcah did bear to Nahor, Abraham's brother.

A.M. cir. 2142.
B.C. cir. 1862.
24 And his concubine, ^cwhose name was Reumah, she bare also, Tebah, and Gaham, and Thahash, and Maachah.

^a Ch. 24. 15, 24, 47. & 25. 20. & 28. 2—5.

^b Called, Rom. 9. 10. Rebecca.—^c ch. 16. 3. & 25. 6.

the *Kamiletes* a Syrian tribe, to the westward of the Euphrates, are meant: they are mentioned by *Strabo*.

Verse 23. *Bethuel begat Rebekah*] Who afterwards became the wife of Isaac.

Verse 24. *His concubine*] We borrow this word from the Latin compound, *concubina*, from *con*, together, and *cubo*, to lie, and apply it solely to a woman cohabiting with a man without being legally married. The Hebrew word is פִּלְגַּשׁ *pilgash*, which is also a compound term, contracted, according to Parkhurst, from פָּלַג *palag*, to divide or share, and נָגַשׁ *nagash*, to approach; because the husband, in the delicate phrase of the Hebrew tongue, *approaches* the concubine, and *shares* the bed, &c. of the real wife with her. The *pilgash* or concubine, (from which comes the Greek *παλλακή*, *pallaké*, and also the Latin *pelleus*.) in Scripture, is a kind of *secondary* wife, not unlawful in the patriarchal times; though the progeny of such could not inherit. The word is not used in the Scriptures in that disagreeable sense in which we commonly understand it. Hagar was properly the concubine, or *pilgash*, of Abraham; and this, *annuente Deo*, and with his wife's consent. Keturah, his second wife, is called a concubine, chap. xxvi. 15. 1 Chron. i. 32. and Bilha and Zilpha were concubines to Jacob, chap. xxxv. 22. After the patriarchal times many eminent men had *concubines*, viz. *Caleb*, 1 Chron. ii. 46, 48. *Manasses*, 1 Chron. vii. 14. *Gideon*, Judg. viii. 21. *Saul*, 2 Sam. iii. 7. *David*, 2 Sam. v. 13. *Solomon*, 2 Kings xi. 3. and *Rehoboam*, 2 Chron. xi. 21. The *pilgash* therefore differed widely from a prostitute; and however unlawful, under the New Testament, was not so under the Old.

From this chapter a pious mind may collect much useful instruction. From the trial of Abraham, we again see, 1. That God may bring his followers into severe straits and difficulties, that they may have the better opportunity of both knowing and shewing their own faith and obedience: and that

he may seize on those occasions to shew them the abundance of his mercy; and thus confirm them in righteousness all their days. There is a foolish saying among some religious people, which cannot be too severely reprobated; *untried grace, is no grace*. On the contrary, there may be much grace, though God, for good reasons, does not think proper for a time, to put it to any severe trial or proof. But grace is certainly not fully known, but in being called to trials of severe and painful obedience. But as all the gifts of God should be *used*, and they are increased and strengthened by exercise, it would be unjust to deny trials and exercises to *grace*, as this would be, to preclude it from the opportunities of being strengthened and increased. 2. The offering up of Isaac is used by several religious people in a sort of metaphorical way, to signify their *easily besetting sins, beloved idols, &c.* But this is a most reprehensible abuse of the scripture. It is both insolent and wicked to compare some abominable lust, or unholy affection to the amiable and pious youth, who for his purity and excellence was deemed worthy to prefigure the sacrifice of the Son of God. To call our vile passions and unlawful attachments by the name of *our Isaacs*, is unpardonable: and to talk of *sacrificing* such to God, is downright blasphemy. Such sayings as these appear to be legitimated by long use; but we should be deeply and scrupulously careful not to use any of the words of God in any sense in which he has not spoken them. If in the course of God's providence, a parent is called to give up to death, an amiable, *only son*, then there is a parallel in the case; and it may be justly said, if pious resignation fill the parent's mind, such a person, like Abraham, has been called to *give his Isaac back to God*.

Independantly of the *typical* reference in this transaction, there are two points which seem to be recommended particularly to our notice. 1. The astonishing faith, and prompt obedience of the father. 2. The innocence, filial respect, and passive submission of the son. Such a father and such a son, were alone worthy of each other.

CHAPTER XXIII.

The age and death of Sarah, 1, 2. Abraham mourns for her, and requests a burial-place from the sons of Heth, 2—4. They freely offer him the choice of all their sepulchres, 5, 6. Abraham refuses to receive any as a free gift, and requests to buy the cave of Machpelah from Ephron, 7—9. Ephron proffers the cave and the field in which it was situated, as a free gift unto Abraham, 10, 11. Abraham insists on giving its value in money, 12, 13. Ephron at last consents, and names the sum of four hundred shekels, 14, 15. Abraham weighs him the money in the presence of the people; in consequence of which, the cave, the whole field, trees, &c. are made sure to him and his family for a possession, 16—18. The transaction being completed, Sarah is buried in the cave, 19. The sons of Heth ratify the bargain, 20.

A. M. 2115.
B. C. 1859

AND Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

2 And Sarah died in ^a Kirjath-arba; the same is ^b Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

^a Josh. 14. 15. Jud. 1. 10. — ^b ch. 13. 18. ver. 19. — ^c ver. 17. 8. 1 Chron. 29. 15. Ps. 105. 12. Hebr. 11. 9. 13. — ^d Acts 7. 5.

NOTES ON CHAP. XXIII.

Verse 1. *And Sarah was an hundred and seven and twenty years old*] It is worthy of remark, that Sarah is the only woman in the sacred writings, whose age, death, and burial, are distinctly noted. And she has been deemed worthy of higher honour; for St. Paul, Gal. iv. 22, 23. makes her a type of the church of Christ; and her faith in the accomplishment of God's promise, that she should have a son, when all natural probabilities were against it, is particularly celebrated in the Epistle to the Hebrews, chap. xi. ver. 11. Sarah was about ninety-one years old when Isaac was born, and she lived thirty-six years after, and saw him grown up to man's estate. With SARAH the promise of the incarnation of Christ commenced, though a comparatively obscure prophecy of it, had been delivered to Eve, chap. iii. 15. and with MARY it terminated, having had its exact completion. Thus God put more honour upon those two women than upon all the daughters of Eve besides. Her conception of Isaac was supernatural, she had passed the age and circumstances in which it was possible, naturally speaking, to have a child; therefore she laughed when the promise was given, knowing that the thing was impossible, because it had ceased to be with her after the manner of women. God allows this natural impossibility, and grants that the thing must be the effect of divine interposition; and therefore asks, *Is any thing too hard for God?* The physical impossibility was increased in the case of Mary, she having no connexion with man. But the same power interposed as in the case of Sarah; and we find, that when all aptitude for natural procreation was gone, Sarah received strength to conceive seed, and bore a son, from whom, in a direct line, the Messiah, the Saviour of the world, was to descend: and through this same power, we find a Virgin conceiving and bearing a son, against all natural impossibilities. Every thing is supernatural in the births, both of the type and antitype; can it be wondered at then, if the spiritual offspring of the Messiah must have a supernatural birth likewise? Hence the propriety of that saying, *unless a man be born again—born from above—born, not only of water, but of the Holy Ghost, he cannot see the kingdom of God.* These may appear hard sayings, and those who are little in the habit of considering spiritual things, may exclaim, "*It is enthusiasm! Who can bear it?*" Such things cannot possibly be." To such persons I have only to say, God hath spoken. This is sufficient for those who credit his Being and his Bible; nor is there any thing too

A. M. 2115.
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4 'I am a stranger and a sojourner with you: ^d give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou art ^e a mighty prince among us^f: in the choice of our sepulchres bury thy dead: none of us shall withhold from thee

^e Heb. a prince of God. — ^f ch. 13. 2. & 14. 11. & 21. 35.

hard for him. He, by whose almighty power, Sarah had strength to conceive and bear a son in her old age; and by whose miraculous interference a virgin conceived, and the man Christ Jesus was born of her, can, by the same power, transform the sinful soul, and cause it to bear the image of the heavenly, as it has borne the image of the earthly.

Verse 2. *Sarah died in Kirjath-arba*] Literally, *in the city of the four*. Some suppose this place was called the city of the four, because it was the burial-place of Adam, Abraham, Isaac, and Jacob; others, because, according to the opinion of the Rabbins, Eve was buried there, with Sarah, Rebekah, and Leah. But it seems evidently to have had its name from a Canaanite, one of the Anakim, probably called Arba, for the text, Jos. xiv. 15. does not actually say, this was his name; who was the chief of the four brothers who dwelt there; the names of the others being Sheshai, Ahiman, and Talmai, see Judges i. 10. These three were destroyed by the tribe of Judah; probably the other had been previously dead.

Abraham came to mourn for Sarah] From ver. 19. of the preceding chapter, it appears that Abraham had settled at Beer-sheba; and here we find, that Sarah died at Hebron, which was about twenty-four miles distant from Beer-sheba. For the convenience of feeding his numerous flocks, Abraham had probably several places of temporary residence, and particularly one at Beer-sheba, and another at Hebron: and it is likely that while he sojourned at Beer-sheba, Sarah died at Hebron; and his coming to mourn and weep for her, signifies his coming from the former to the latter place on the news of her death.

Ver. 3. *Abraham stood up from before his dead*] He had probably sat on the ground some days in token of sorrow, as the custom then was; see Tobit ii. 12, 13. Isa. xlvii. 1. and Gen. xxxvii. 35. and when this time was finished, he arose and began to treat about a burying-place.

Verse 4. *I am a stranger and a sojourner*] It appears from Heb. xi. 13—16. 1 Pet. ii. 11, that these words refer more to the state of his mind than of his body. He felt that he had no certain dwelling-place, and was seeking by faith a city that had foundations.

Give me a possession of a burying-place] It has been remarked, that in different nations it was deemed ignominious to be buried in another's ground; probably this prevailed in early times in the East: and it may be in reference to a sentiment of this kind, that Abraham refuses to accept the offer of the children of Heth to bury in any of their sepulchres.

A. M. 2145. his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, if it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar.

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for ^a as much money as it is worth, he shall give it me for a possession of a burying-place amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the ^b audience of the children of Heth, *even* of all that ^c went in at the gate of his city, saying,

11 ^d Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou

wilt give it, I pray thee, hear me, I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is* worth four hundred ^e shekels of silver: what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham ^f weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 And ^g the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gate of his city.

19 ¶ And after this Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

^a Heb. full money. — ^b Heb. ears — ^c ch. 34. 20, 24. Ruth 4. 4. — ^d See 2 Sam. 24. 27 — 24.

^e Exod. 30. 15. Ezek. 45. 32. — ^f Jer. 32. 9. — ^g ch. 25. 9. & 49. 50, 51, 32. & 50. 18. Acts 7. 16.

and earnestly requests them to sell him one, that he might bury his wife in a place that he could claim as *his own*.

Verse 6. *Thou art a mighty prince*] נָשִׂיא אֱלֹהִים *Nasi Elohim*, a prince of God; a person whom we know to be divinely favoured; and whom, in consequence, we deeply respect and reverence.

Verse 8. *Intreat for me to Ephron*] Abraham had already seen the cave and field, and finding to whom they belonged, and that they would answer his purpose, came to the gate of Hebron, where the elders of the people sat to administer justice, &c. and where bargains and sales were made and witnessed; and having addressed himself to the elders, among whom Ephron was, though it appears he was not personally known to Abraham, he begged them to use their influence with the owner of the cave and field to sell it to him, that it might serve him and his family for a place of sepulture.

Verse 10. *And Ephron dwelt among the children of Heth*] And Ephron עֹשֶׁב *goshub*, was sitting among the children of Heth, but, as was before conjectured, was personally unknown to Abraham; he therefore answered for himself, making a free tender of the field, &c. to Abraham in the presence of all the people, which amounted to a legal conveyance of the whole property to the Patriarch.

Verse 13. Instead of, if thou *wilt give it*, we should read, But if thou *wilt sell it*, I will give thee money for the field] כֶּסֶף *keseph* silver, not coined money, for it is not probable that any such was then in use.

Verse 15. *The land is worth four hundred shekels of silver*] Though the words *is worth*, are not in the text, yet they are necessarily expressed here to adapt the Hebrew to the idiom of our tongue. A shekel, according to the general opinion, was equal to two shillings and sixpence; but according to Dr. Prideaux, whose estimate I shall follow, three shillings English, four hundred of which are equal to sixty pounds sterling; but it is evident that a certain weight is intended, and not a coin; for in ver. 16. it is said, and Abraham weighed וַיִּשְׁקַל *ya yishekal*, the silver, and hence it appears that this weight itself, passed afterwards as a current coin; for the word שקל *shekel* is not only used to express a coin, or piece of silver, but also to weigh; see the note on chap. xx. 16.

Verse 16. *Current—with the merchant*] עֹבֵר לְחֹרֶר *Ober la-socher*, passing to, or with the traveller, such as was commonly used by those who travelled about with merchandize of any sort. The word signifies the same as *hawker* or *pedlar* among us.

Verse 17. *All the trees that were in the field*] It is possible that all these were specified in the agreement.

A. M. 2145.
B. C. 183920 And the field, and the cave that
is therein, ^a were made sure untoAbraham for a possession of a burying-
place ^b by the sons of Heth.A. M. 2145.
B. C. 1839.^a See Ruth 4. 7, 8, 9, 10. Jer. 32. 10, 11.^b Ch. 50. 13. 2 Kings 21. 18.

Verse 20. *And the field—were made sure*] וַיָּקֶם *Vayakam*, were established, caused to stand; the whole transaction having been regulated according to all the forms of law then in use.

1. In this transaction between Abraham and the sons of Heth, concerning the cave and field of Machpelah, we have the earliest account on record, of the *purchase of land*. The simplicity, openness, and candour on both sides, cannot be too much admired.

2. Sarah being dead, and Abraham being only a *sojourner* in that land, shifting from place to place, for the mere purpose of pasturing his flocks, and having no *right* to any part of the land, wished to *purchase* a place in which he might have the continual right of sepulture. For this purpose, 1. He goes to the gate of the city, the place where, in all ancient times, justice was administered, and bargains and sales concluded; and where, for these purposes, the elders of the people sat. 2. He there proposes to buy the cave, known by the name of the *Cave of Machpelah*, the cave of the *turning*, or the *double cave*, for a burying-place for his family. 3. To prevent him from going to any unnecessary expence; the people, with one voice, offer him the privilege of burying his wife in any of their sepulchres: this appearing to them to be no more than the common rights of hospitality and humanity required. 4. Abraham, intent on making a purchase, Ephron, the owner of the field and cave, values them at four hundred shekels; but at the same time wishes Abraham to receive the whole as a *gift*. 5. Abraham refuses the gift, and weighs down the silver specified. 6. The people who enter in at the gate, i. e. the inhabitants coming from or going to their ordinary occupations in the country, witness the transaction, and thus the conveyance to Abraham is made sure, without the intervention of those puzzlers of civil affairs, by whose tricks and chicanery property often becomes insecure, and right and succession precarious and uncertain. But this censure does not fall on *lawyers* properly so called, who are men of honour, and whose office, in every well regulated state, is as useful as it is respectable. But the accumulation and complex nature of almost all modern systems of law, puzzles even justice herself, and often induces decisions, by which truth falls in the streets, and equity goes backwards.

In the first ages of mankind, suspicion, deceit, and guile, seem to have had a very limited influence. Happy days of primitive simplicity! When shall they return?

3. We often hear of the *rudeness* and *barbarity* of the primitive ages; but on what evidence? Every rule of politeness that could be acted upon in such a case as that mentioned here, is brought into full practice. Is it possible to read the simple narration in this place without admiring the amiable, decent and polite conduct displayed on both sides? Had even Lord Chesterfield read this account, his good-sense would have led him to propose it as a model in all transactions between man and his fellows. There is neither awkward stiff formality on the one hand, nor frippery affectation on the other. Decent respect, good-sense, good nature, and good breeding, are all prominently displayed. And how highly laudable and useful is all this! A *pedant* or a *boor* on either side, might have destroyed the simplicity of the whole transaction; the one by engendering *caution* and *suspicion*, and the other by *exciting disgust*. In all such transactions, the *beau* and the *boor* are equally to be avoided. From the *first*, no *sincerity* can be expected; and the manners of the *latter*, render him intolerable. The religion of the Bible recommends and inculcates orderly behaviour, as well as purity of heart and life. They, who under the sanction of religion, trample under foot the decent forms of civil respect, supposing, that because they are religious, they have a right to be rude, totally mistake the spirit of Christianity, for *love* or *charity* (the soul and essence of that religion) *behaveth not itself unseemly*. Every attentive reader of the thirteenth chapter of St. Paul's first epistle to the Corinthians, will clearly discern that the description of true religion, given in that place, applies as forcibly to *good-breeding*, as to inward and outward holiness. What lessons of honesty, decent respect, and good manners, could a sensible man derive from Abraham treating with the sons of Heth for the cave of Machpelah; and William Penn, treating with the American Indians for the tract of land now called Pennsylvania! I leave others to draw the parallel, and to shew, how exactly the conduct and spirit of Patriarch the *first*, were exemplified in the conduct and spirit of Patriarch the *second*. Let the righteous be had in everlasting remembrance!

CHAPTER XXIV.

Abraham being solicitous to get his son Isaac properly married, calls his confidential servant, probably Eliezar, and makes him swear that he will not take a wife for Isaac from among the Canaanites, 1—3. but from among his own kindred, 4. The servant proposes certain difficulties, 5. which Abraham removes by giving him the strongest assurances of God's direction in the business, 6, 7. and then specifies the conditions of the oath, 8. The form of the oath itself, 9. The servant makes preparations for his journey, and sets out for Mesopotamia, the residence of Abraham's kindred, 10. Arrives at a well near to the place, 11. His prayer to God, 12—14. Rebekah, the daughter of Bethuel, son of Nahor, Abraham's brother, comes to the well to draw water, 15. She is described, 16.

Conversation between her and Abraham's servant, in which every thing took place according to his prayer to God, 17—21. He makes her presents, and learns whose daughter she is, 22—24. She invites him to her father's house, 25. He returns thanks to God for having thus far given him a prosperous journey, 26, 27. Rebekah runs home and informs her family, 28. on which her brother Laban comes out, and invites the servant home, 29—31. His reception, 32, 33. Tells his errand, 34; and how he had proceeded in executing the trust reposed in him, 35—48. Requests an answer, 49. The family of Rebekah consent that she should become the wife of Isaac, 50, 51. The servant worships God, 52; and gives presents to Milcah, Laban, and Rebekah, 53. He requests to be dismissed, 54—56. Rebekah being consulted consents to go, 57, 58. She is accompanied by her nurse, 59; and having received the blessing of her parents and relatives, 60. she departs with the servant of Abraham, 61. They are met by Isaac who was on an evening walk, for the purpose of meditation, 62—65. The servant relates to Isaac all that he had done, 66. Isaac and Rebekah are married, 67.

A. M. 2148.
B. C. 1856.

AND Abraham ^a was old, and well stricken in age: and the LORD ^c had blessed Abraham in all things.

2 And Abraham said ^d unto his eldest servant of his house, that ^e ruled over all that he had, ^f Put, I pray thee, thy hand under my thigh,

3 And I will make thee ^g swear by the LORD, the God of heaven, and the God of the earth, that ^h thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 ⁱ But thou shalt go ^k unto my country and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son

again unto the land from whence thou camest? A. M. 2148.
B. C. 1856.

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7 The LORD God of heaven, which ^l took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, ^m Unto thy seed will I give this land; ⁿ he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then ^o thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

^a Ch. 18. 11. & 21. 5. — ^b Heb. *gone into days*. — ^c ch. 13. 2. ver. 35. Ps. 112. 3. Prov. 10. 29. — ^d ch. 15. 2. — ^e ver. 10. ch. 39. 4. 5. 6. — ^f ch. 47. 29. 1 Chron. 29. 24. Lam. 5. 6. — ^g ch. 14. 22. Deut. 6. 13. Josh. 2. 12.

^h Ch. 26. 35. & 27. 46. & 28. 2. Exod. 34. 16. Deut. 7. 3. — ⁱ ch. 28. 2. ^k ch. 12. 1. — ^l ch. 12. 1. 7. — ^m ch. 12. 7. & 13. 15. & 15. 18. & 17. 8. Exod. 32. 13. Deut. 1. 8. & 34. 4. Acts 7. 5. — ⁿ Exod. 23. 20. 23. & 33. 2. Heb. 1. 14. — ^o Josh. 2. 17, 20.

NOTES ON CHAP. XXIV.

Verse 1. *And Abraham was old*] He was now about one hundred and forty years of age, and consequently Isaac was forty, being born when his father was one hundred years old. See chap. xxi. 5. & xxv. 20.

Verse 2. *Eldest servant*] As this eldest servant is stated to have been the ruler over all that he had, it is very likely that *I hezar* is meant. See chap. xv. 2, 3.

Put, I pray thee, thy hand] See on ver. 9.

Verse 3. *I will make thee swear*] See on ver. 9.

Of the Canaanites] Because these had already been devoted to slavery, &c. and it would have been utterly inconsistent, as well with prudence as with the design of God, to have united the child and heir of the promise with one who was under a curse, though that curse might be considered to be only of a political nature. See the curse of Canaan, chap. ix. 25.

Verse 4. *My country*] Mesopotamia; called here, Abraham's country, because it was the place where the family of

Haran, his brother, had settled; and where himself had remained a considerable time with his father Terah. In this family, as well as in that of Nahor, the true religion had been in some sort preserved, though afterwards considerably corrupted. See chap. xxxi. 19.

Verse 5. *Peradventure the woman will not be willing*] We may see, says Calmet, by this and other passages of scripture, Josh. ix. 18. what the sentiments of the ancients were relative to an oath. They believed they were bound precisely by what was spoken, and had no liberty to interpret the intentions of those to whom the oath was made.

Verse 7. *The Lord God, &c.*] He expresses the strongest confidence in God, that the great designs for which he had brought him from his own kindred, to propagate the true religion in the earth, would be accomplished; and that therefore, when earthly instruments failed, heavenly ones should be employed. *He shall send his angel*, probably meaning the angel of the covenant, of whom see chap. xv. 7.

A. M. 2118. 10 ¶ And the servant took ten
B. C. 1556 camels of the camels of his master,
and departed; (^afor^b all the goods of his master
were in his hand:) and he arose, and went to
Mesopotamia, unto ^cthe city of Nahor.

11 And he made his camels to kneel down
without the city by a well of water, at the time
of the evening, even the time ^dthat women go
out to draw water^e.

12 ¶ And he said, 'O Lord God of my
master Abraham, I pray thee, ^fsend me good

speed this day and shew kindness A. M. 2118
unto my master Abraham. I. C. 1556

13 Behold, ^gI stand here by the well of wa-
ter; and ^hthe daughters of the men of the
city come out to draw water:

14 And let it come to pass, that the damsel
to whom I shall say, Let down thy pitcher, I
pray thee, that I may drink; and she shall say,
Drink, and I will give thy camels drink also:
let the same be she that thou hast appointed for
thy servant Isaac; and ⁱthereby shall I know

^a Ver. 2.—^b Or, and.—^c ch. 27. 43.—^d Heb. that women which
draw water go forth.—^e Exod. 2. 16. 1 Sam. 9. 14.—^f ver. 27. ch. 26.
21. & 26. 13. & 32. 9. Exod. 3. 6, 15.—^g Neh. 1. 11. Ps. 37. 5.—

^h ver. 41.—ⁱ ch. 29. 9. Ps. d. 2. 15.—^j See Judges 6. 17, 7. 1 Sam. 6.
7. & 14. 8. & 20. 7. 1 Mac. 3. 19.

Verse 9. Put his hand under the thigh of Abraham] This
form of swearing has greatly puzzled the commentators; but
it is useless to detail opinions which I neither believe myself,
nor would wish my readers to credit. I believe the true sense
is given in the Targum of Jonathan ben Uzziel, and that called
the Jerusalem Targum. In the former it is said, Put now thy
hand, בְּזִרְתִּי מְחֻלֵּתִי bigzirth maholethi—in sectione circum-
cisionis meae; in the latter, תְּחֹת יָדְךָ קֵימִי tchoth yerec key-
ami—sub femore federis mei. When we put the circum-
stances mentioned in this and the third verse together, we
shall find that they fully express the ancient method of bind-
ing by oath, in such transactions as had a religious tendency.

1. The rite or ceremony used on the occasion: The person
binding himself, put his hand under the thigh of the person
to whom he was to be bound; i. e. he put his hand on the
part that bore the mark of circumcision, the sign of God's
covenant; which is tantamount to our kissing the book, or
laying the hand upon the New Testament, or covenant, of our
Lord Jesus Christ. 2. The form of the oath itself: The
person swore by Jehovah, the God of heaven, and the God
of the earth. Three essential attributes of God are here
mentioned: 1. His self-existence and eternity in the name
Jehovah. 2. His dominion of glory, and blessedness in the
kingdom of heaven. 3. His providence and bounty in the
earth. The meaning of the oath seems to be this: "As
God is unchangeable in his nature and purposes, so shall I
be in this engagement, under the penalty of forfeiting all
expectation of temporal prosperity, the benefits of the mysti-
cal covenant, and future glory." An oath of this kind, taken
at such a time, and on such an occasion, can never be deemed
irreligious or profane. Thou shalt swear by his name—shalt
acknowledge and bind thyself unto the true God, as the just
Judge of thy motives and actions, is a command of the Most
High; and such an oath as the above, is at once (on such
an occasion) both proper and rational. The person binding
himself, proposes for a pattern the unchangeable and just God;
and as HE is the avenger of wrong, and the punisher of
falsehood, and has all power in the heavens and in the earth,
so he can punish perjury by privation of spiritual and tem-
poral blessings; by the loss of life, and by inflicting the per-
dition due to ungodly men, among whom liars and perjured
persons occupy the most distinguished rank. Our ideas of

delicacy may revolt from the rite used on this occasion; but
when the nature of the covenant is considered, of which cir-
cumcision was the sign, we shall at once perceive, that this rite
could not be used without producing sentiments of reverence
and godly fear; as the contracting party must know that the
God of this covenant was a consuming fire.

Verse 10. Took ten camels] It appears that Abraham had
left the whole management of this business to the discretion
of his servant, to take with him what retinue and what dowry
he pleased; for it is added—All the goods of his master were
in his hand; and in those times, it was customary to give a
dowry for a wife, and not to receive one with her.

Verse 11. He made his camels to kneel down] To rest them-
selves, or lie down, as the Septuagint has very properly ex-
pressed it—Καὶ ἐκοιμίσεν τὰς καμήνας.

Verse 12. And he said, O Lord God, &c.] "The content
of this servant," says Dr. Dodd, "appears no less pious than
rational. By supplicating for a sign, he acknowledges God
to be the great Superintendant and Director of the universe,
and of that event in particular; and at the same time, by
asking a natural sign, such as betokened humanity, conde-
scension, and other qualities, which promised a discreet and
virtuous wife, he puts his prayer upon such a discreet rati-
onal footing, as to be a proper example for all to imitate,
who would not tempt the providence of God by expecting
extraordinary signs to be given them for the determination
of cases, which they are capable of deciding by a proper
use of their rational faculties." This is all very good; but
certainly the case referred to here, is such an one as required
especial direction from God; a case which no use of the
rational faculties, without divine influence, could be sufficient
to determine. It is easy to run into extremes, and it is very
natural so to do. In all things, the assistance and blessing
of God are necessary, even where human strength and wis-
dom have the fullest and freest sphere of action: but there
are numberless cases of infinite consequence to man, where
his strength and prudence can be of little or no avail; and
where the God of all grace must work all things according
to the counsel of his own will. To expect the accomplish-
ment of any good end, without a proper use of the means,
is the most reprehensible enthusiasm; and to suppose, that
any good can be done or procured without the blessing and

A. M. 2118. that thou hast shewed kindness unto
E. C. 1866 my master.

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, (who was born to Bethuel, son of ^a Milcah, the wife of Nahor, Abraham's brother,) with her pitcher upon her shoulder.

16 And the damsel ^b was ^c very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 ^d And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher

into the trough, and ran again unto the well to draw water, and drew for all his camels.

21 And the man wondering at her, held his peace, to wit whether ^e the LORD had made his journey prosperous or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man took a golden ^f ear-ring^g of half a shekel weight, and two bracelets for her hands, of ten *shekels* weight of gold;

23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

24 And she said unto him, ^h I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man ⁱ bowed down his head, and worshipped the LORD.

^a Ch. 11. 29. & 22. 23. — ^b ch. 26. 7. — ^c Heb. good of countenance. — ^d 1 Pet. 3. 8. & 4. 9. — ^e ver. 12, 56. — ^f Exod. 32. 2, 3. Isai. 3. 19, 20,

21. Ezek. 16. 11, 12. 1 Pet. 3. 3. — ^g Or, jewel for the forehead. — ^h ch. 22. 23. — ⁱ ver. 52. Exod. 4. 31.

mercy of God, merely because proper means are used, is not less reprehensible. When we plan, scheme, and labour like Eliezar, then, by earnest faith and prayer, we may with the utmost confidence commit the whole to the direction and blessing of God.

Verse 15. *Behold, Rebekah came out*] How admirably had the providence of God adapted every circumstance to the necessity of the case; and so, as in the most punctual manner, to answer the prayer which his servant had offered up!

Verse 19. *I will draw water for thy camels also*] Had Rebekah done no more than Eliezar had prayed for, we might have supposed, that she acted not as a free agent, but was impelled to it by the absolutely controuling power of God: but as she exceeds all that was requested, we see that it sprang from her native benevolence, and sets her conduct in the most amiable point of view.

Verse 21. *The man wondering at her*] And he was so lost in wonder and astonishment at her simplicity, innocence, and benevolence, that he permitted this delicate female to draw water for *ten* camels, without ever attempting to afford her any kind of assistance! I know not which to admire most, the benevolence and condescension of Rebekah, or the cold and apparently stupid indifference of the servant of Abraham. Surely they are both of an uncommon cast.

Verse 22. *The man took a golden ear-ring*] נֶזֶם זָהָב *nezem zahab*. That this could not be an ear-ring is very probable, from its being in the singular number. The margin calls it a *jewel for the forehead*; but it most likely means a *jewel for the nose*, or nose-ring, which is in universal use through all parts of Arabia and Persia, particularly among young wo-

men. They are generally worn in the left nostril. The word is very properly translated *επισφινκτιον*, an ornament for the nose, by Symmachus.

Half a shekel weight] For the weight of a shekel, see chap. xx. 16.

And two bracelets] וְשְׁנֵי צִמְדִּים *usheny tsemidim*. As *tsemidim* comes from צָמַד *tamad*, to join or couple together, it may very properly mean bracelets, or whatever may clasp round the arms or legs; for rings and ornaments are worn round both, by females in India and Persia. The small part of the leg is generally decorated in this way; and so is the whole arm from the shoulder to the wrist. As these *tsemidim* were given to Rebekah for her hands, it sufficiently distinguishes them from a similar ornament used for the ankles.

In different parts of the sacred writings, there are allusions to ornaments of various kinds, still in use in different Asiatic countries. They are of seven different sorts: 1. for the forehead; 2. for the nose; 3. for the ears; 4. for the arms; 5. for the fingers; 6. the neck and breast; 7. the ankles.—See above, ver. 22. and see ver. 47. also Ezek. xvi. 12. Prov. xi. 22. Isai. iii. 21. Gen. xxxv. 4. Exod. xxxii. 2. 3. Job xlii. 11. Judg. viii. 24. The principal female ornaments are enumerated in the third chapter of Isaiah, which are very nearly the same that are in use in Persia and India to the present time.

Verse 26. *Bowed down his head, and worshipped*] Two acts of adoration are mentioned here: 1. bowing the head, יָקַד *yikkod*—and, 2. prostration upon the earth, וַיִּשְׁתָּחוּ *vayishtachu*. The bowing of the head was to Rebekah, to return her thanks for her kind invitation. The prostration was to

A.M. 2148. 27 And he said, ^aBlessed be the LORD God of my master Abraham, who hath not left destitute my master of ^bhis mercy and his truth: I *being* in the way, the LORD ^cled me to the house of my master's brethren.

28 And the damsel ran, and told *them* of her mother's house these things.

29 ¶ And Rebekah had a brother, and his name was ^dLaban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the ear-ring, and bracelets upon his sister's nands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, ^ethou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 And the man came into the house: and he ungirded his camels, and ^fgave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, ^gI will not eat, until I have told mine errand. And he said, Speak on.

34 ¶ And he said, I *am* Abraham's servant.

35 And the LORD ^hhath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my master's wife ⁱbare a son to my master when she was old, and ^kunto him hath he given all that he hath.

37 And my master ^lmade me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 ^mBut thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 ⁿAnd I said unto my master, Peradventure the woman will not follow me.

40 ^oAnd he said unto me, The LORD, ^pbefore whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 ^qThen shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

^a Exod. 18. 10. Ruth 4. 14. 1 Sam. 25. 32, 39. 2 Sam. 18. 28. Luke 1. 68. — ^b ch. 32. 10. Ps. 93. 3. — ^c ver. 43. — ^d ch. 29. 5. — ^e ch. 26. 29. Judges 17. 2. Ruth 3. 10. Ps. 115. 15. — ^f ch. 43. 24. Judg. 19. 21. —

^g Job 23. 12. John 4. 34. Eph. 6. 5, 6, 7. — ^h ver. 1. ch. 15. 2. — ⁱ ch. 2. — ^j ch. 21. 10. & 25. 5. — ^k ver. 3. — ^l ver. 4. — ^m ver. 30. — ⁿ ver. 7. — ^o ch. 17. 1. — ^p ver. 8.

Jehovah, in gratitude for the success with which he had favoured him. See on Exod. iv. 31.

Verse 27. *I being in the way, the Lord led me*] By desire of his master, he went out on this journey; and as he acknowledged God in all his ways, the Lord directed all his steps.

Verse 28. *Her mother's house*] Some have conjectured from this, that her father *Bethuel* was dead; and the person called *Bethuel*, ver. 50. was a younger brother. This is possible; but the mother's house might be mentioned, were even the father alive: for in Asiatic countries, the women have apartments entirely separate from those of the men, in which their little children and grown up daughters reside with them. This was probably the case here, though it is very likely that *Bethuel* was dead, as the whole business appears to be conducted by Rebekah's brothers.

Verse 31. *Thou blessed of the Lord*] Probably a usual mode of expressing kindness, and wishing prosperity; as he that is blessed of the Lord is worthy of all respect, for, enjoying the divine favour, he is in possession of the sum of happiness.

Verse 32. *Provender for the camels*] These were the first objects of his care; for a good man is merciful to his beast.

Water to wash his feet, &c.] Thus it appears, that he had servants with him; and as the fatigues of the journey must have fallen as heavily upon them as upon himself, so we find no distinction made, but water is provided to wash their feet as well as his.

Verse 33. *I will not eat, until I have told*] Here is a servant who had his master's interest more at heart than his own. He refuses to take even necessary refreshment, till he knows whether he is likely to accomplish the object of his journey. Did not our blessed Lord allude to the conduct of Abraham's servant, John iv. 34. — *My meat is to do the will of him who sent me, and to finish his work?*

Verse 36. *Unto him hath he given all that he hath*] He has made Isaac his sole heir. These things appear to be spoken to shew the relatives of Rebekah, that his master's son was a proper match for her; for, even in those primitive times, there was regard had to the suitability of station and rank in life, as well as of education, in order to render a match comfortable. Persons of dissimilar habits, as well as of dis-

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B.C. 1855.

42 And I came this day unto the well, and said, ^aO LORD God of my master Abraham, if now thou do prosper my way which I go;

43 ^bBehold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels; *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 ^cAnd before I had done ^dspeaking in mine heart, behold, Rebekah came forth, with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare un-

to him: and I ^eput the ear-ring upon her face, and the bracelets upon her hands;

48 ^fAnd I bowed down my head, and worshipped the LORD; and blessed the LORD God of my master Abraham, which had led me in the right way, to take ^gmy master's brother's daughter unto his son.

49 And now if ye will ^hdeal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 ¶ Then Laban and Bethuel answered and said, ⁱThe thing proceedeth from the LORD: we cannot ^kspeak unto thee bad or good.

51 Behold, Rebekah ^lis before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he ^mworshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth ⁿjewels of silver^o; and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother ^pprecious things.

^a Ver. 12. — ^b ver. 13. — ^c ver. 15. &c. — ^d 1 Sam. 1. 13. — ^e Ezek. 16 11, 12 — ^f ver. 26. — ^g ch. 32. 23. — ^h ch. 47. 29. Josh. 2. 14. — ⁱ Ps. 118. 23. Matt. 21. 42. Mark 12. 11. — ^k ch. 31. 24. — ^l ch. 20. 15.

— ^m ver. 26. — ⁿ Heb. *vessels*. — ^o Exod. 3. 22. & 11. 2. & 12. 35. — ^p 2 Chron. 21. 3. Ezra 1. 6.

similar religious principles, are never likely to be very happy in a married life. Even the *poor* and the *rich* may better meet together in matrimonial alliances, than the *religious* and the *profane*, the *well-bred* and the *vulgar*. A person may be unequally yoked in a great variety of ways:—*Bear ye one another's burthens*, is the command of God; but where there is unsuitableness in the dispositions, education, mental capacity, &c. of the persons, then *one side* is obliged to bear the whole burthen, and endless dissatisfaction is the result. See at the end.

Verse 42. *O Lord God of my master*] As Abraham was the friend of God, Eliezar makes use of this, to give weight and consequence to his petitions.

Verse 43. *When the virgin*] העלמה *ha-almah*, from עלם *elen*, to hide, cover, or conceal—a pure virgin, a woman *uncovered*, and in this respect still concealed from man. The same as בתולה *bethulah*, ver. 16. which from the explanation there given, incontestibly means a *virgin* in the proper sense of the word—a young woman, not that is *covered*, or *kept at home*, the common gloss; but who was not *uncovered*, in the delicate sense in which the Scripture uses this word.—See this interpretation vindicated on Isai. vii. 14.

Verse 45. *Before I had done speaking in mine heart*] So we find that the whole of this prayer, so circumstantially related, ver. 12—14. and again 42—44. was mental, and heard only by that God to whom it was directed. It would have been im-

proper to have used *public* prayer on the occasion; as his servants could have felt no particular interest in the accomplishment of his petitions, because they were not concerned in them, having none of the responsibility of this mission.

Verse 49. *That I may turn to the right hand, or to the left.*] That is, that I may go elsewhere, and seek a proper match for the son of my master. Some have imagined, that Eliezar intimated by these expressions, that if he did not succeed in obtaining Rebekah, he would go and seek for a wife either among the descendants of Ishmael, or the descendants of Lot. This interpretation is fanciful.

Verse 50. *Laban and Bethuel*] These seem both to be *brothers*, of whom Laban was the eldest and chief; for the opinion of Josephus appears to be very correct, viz. that Bethuel the father had been some time dead. See ver. 28.

Bad or good.] We can neither speak *for*, nor *against*:—it seems to be entirely the work of God; and we cordially submit—consult Rebekah; if she be willing, take her and go.—See ver. 58.

Verse 53. *Jewels of silver, and jewels of gold*] The word כלי *key*, which we here translate *jewels*, signifies properly *vessels*, or *instruments*; and those presented by Eliezar might have been of various kinds. What he had given before, ver. 22. was in token of *respect*—what he gave now, appears to have been in the way of *dowry*.

A. M. 2143. 54 And they did eat and drink, he
B. C. 1856. and the men that *were* with him,
and tarried all night; and they arose up in the
morning, and he said, ^a Send me away unto my
master.

55 And her brother and her mother said, Let
the damsel abide with us ^b a few days, at the
least ten; after that she shall go.

56 And he said unto them, Hinder me not,
seeing the Lord hath prospered my way; send
me away that I may go to my master.

57 And they said, We will call the damsel,
and enquire at her mouth.

58 And they called Rebekah, and said unto
her, Wilt thou go with this man? And she
said, I will go.

59 And they sent away Rebekah, their sister,
and ^c her nurse, and Abraham's servant, and
his men.

A. M. 2143. 60 And they blessed Rebekah, and
B. C. 1856. said unto her, Thou art our sister,
be thou ^d the mother of thousands of millions,
and ^e let thy seed possess the gate of those
which hate them.

61 And Rebekah arose, and her damsels, and
they rode upon the camels, and followed the
man: and the servant took Rebekah, and went
his way.

62 ¶ And Isaac came from the way of the
^f well Lahai-roi: for he dwelt in the south
country.

63 And Isaac went out ^g to meditate in the
field at the ^h eventide: and he lifted up his
eyes, and saw, and, behold, the camels *were*
coming.

64 And Rebekah lifted up her eyes, and when
she saw Isaac, ⁱ she lighted off the camel.

65 For she *had* said unto the servant, What

^a Ver. 56. & 59.—^b Or, a full year, or, ten months. Judg. 14. 8.—
^c ch. 35. 8.—^d ch. 17. 16.—^e ch. 22. 17.—^f ch. 16. 14. & 25. 11.—

^g Or, to pray.—^h Josh. 1. 8. Ps. 1. 2. & 77. 12. & 119. 15. & 143. 5.—
ⁱ Josh. 15. 18.

Precious things.] מִגְדוֹנוֹת *migdonoth*. This word is used to
express *exquisite fruits*, or *delicacies*, Deut. xxxiii. 13, 14,
15, 16. *precious plants*, or *flowers*, Cant. iv. 16. vii. 13. But
it may mean *gifts* in general, though rather of an *inferior*
kind to those mentioned above.

Verse 54. *And they did eat and drink*] When Eliezar had
got a favourable answer, then he and his servants sat down to
meat: this he had refused to do till he had told his message,
ver. 33.

Verse 55. *Let the damsel abide with us a few days, at the least
ten*] The original is very abrupt and obscure, because we
are not acquainted with the precise meaning of the *form
of speech* which is here used—יָמִים אוֹ עֶשְׂרִי *yamin au
esor*, DAYS OR TEN, probably meaning a year, or ten
months, as the margin reads it, or a week, or ten days. This
latter is the most likely sense, as there would be no propriety,
after having given their consent that she should go, in detain-
ing her for a year, or ten months. In matters of simple
phraseology, or in those which concern peculiar customs, the
Septuagint translation, especially in the Pentateuch, where it
is most accurate and pure, may be considered a legiti-
mate judge: this translation renders the words *ἡμέρας ἡσά-
δεκα*, about ten days. Houbigant contends strongly, that
instead of the words יָמִים אוֹ עֶשְׂרִי *yamin au esor*, days or ten,
we should read יָמִים חֹדֶשׁ *chodesh yamin*, a month of days,
i. e. a full month; without which emendation, he asserts,
locus explicari non possit—"the passage cannot be explain-
ed." This emendation is supported by the Syriac version,
which reads here *yerach yomin*, a month of days, or a full
month. The reader may adopt the Syriac, or the *Septuagint*,
as he judges best.

Verse 58. *Wilt thou go with this man?*] So it appears it

was left *ultimately* to the choice of Rebekah, whether she
would accept the proposals now made to her, unless we sup-
pose that the question meant—*Wilt thou go immediately, or
stay with us a month longer?*

She said, I will go.] It fully appears to be the will of God
that it should be so, and I consent. This at once determined
the whole business.

Verse 59. *And her nurse*] Whose name, we learn from
ch. xxv. 8. was *Deborah*, and who, as a second mother,
was deemed proper to accompany Rebekah. This was a
measure dictated by good-sense and prudence. Rebekah
had other female attendants.—See ver. 61.

Verse 60. *Be thou the mother of thousands of millions*]
לְאַלְפֵי רִבְבָּהּ *le-alphey rebabah*, "for thousands ten thousand,"
or for *myriads of thousands*—a large family being ever con-
sidered in ancient times, as a proof of the peculiar blessing
and favour of God.

Verse 62. *And Isaac came from—Lahai-roi*] Concerning
this well, see chap. xvi. 13, &c. As it appears from chap.
xxv. 11. that Isaac dwelt at the well *La-chai-roi*, it has been
conjectured that he had now come on a visit to his aged father
at Beer-sheba, where he waited in expectation of his bride.

For he dwelt in the south country.] The southern part of
the land of Canaan.—See chap. xii. 9.

Verse 63. *Isaac went out to meditate*] לְשֹׁחַח *la-suach*, to
bend down the body, or the mind, or both. He was prob-
ably in deep thought, with his eyes fixed upon the ground.
What the subject of his meditation was, it is useless to en-
quire: he was a pious man, and he could not be *triflingly*
employed.

Verse 65. *She took a rail*] הַצֵּאִיף *ha-tsaâif*. This is the
first time this word occurs, and it is of doubtful signification,

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B. C. 18. 6.

man is this that walketh in the field to meet us? And the servant *had* said, It is my master: therefore she took ^aa vail, and covered herself.

66 And the servant told Isaac all things that he had done.

^a Ch. 20. 16. 1 Cor. 11. 1, 6, 10.

but most agree to render it a *vail* or a *cloke*. The former is the most likely, as it was generally used by women in the east, as a sign of *chastity*, *modesty*, and *subjection*.

Verse 67. *Sarah's tent*] Sarah being dead, her tent became now appropriated to the use of Rebekah.

And took Rebekah, &c.] After what *form* this was done, we are not told; or whether there was any form used on the occasion, more than solemnly receiving her as the person whom God had chosen to be his wife; for it appears from ver. 66. that the servant told him all the especial providential circumstances which had marked his journey. The primitive *form* of marriage we have already seen; chap. ii. 23, 24. which it is likely, as far as *form* was attended to, or judged necessary, was that which was commonly used in all the patriarchal times.

1. In this chapter we have an affecting and edifying display of that *Providence*, by which God disposes and governs the affairs of the universe, descending to the minutest particulars, and managing the great *whole* by directing and influencing all its *parts*. This *particular* or *especial* Providence, we see, is not confined to work by *general laws*—it is wise and intelligent; for it is the mind, the will, and energy of God. It steps out of common ways, and takes particular directions, as endlessly varied human necessities may need, or the establishment and maintenance of godliness in the earth may require. What a history of providential occurrences, coming all in answer to the prayer and faith of a simple, humble individual, does this chapter exhibit!

2. As Abraham's servant has God's glory only in view in the errand on which he is going, he may well expect the divine direction. See with what simplicity and confidence he prays to God! He even prescribes the way in which the divine choice and approbation shall be made known: and God honours the purity of his motives, and his pious faith, by giving him precisely the answer he wished. How honourable in the sight of God is *simplicity* of heart! It has nothing to fear and all good to hope for: whereas a spirit, warped by *self-interest* and *worldly views*, is always *uncertain* and *agitated*; as it is ever seeking that from its *own counsels*, *projects*, and *schemes*, which should be sought in God alone. In every place the upright man meets with his God, his heart acknowledges his Maker, and his Maker acknowledges him: for such an one, the whole œconomy of providence and grace is ever at work.

3. Abraham's solicitude to get a suitable wife for his son is worthy of the most serious regard. He was well aware, that if Isaac formed a matrimonial alliance with the *Canaanites*, it might be ruinous to his piety, and prevent the dissemination

67 And Isaac brought her into his mother ^bSarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac ^cwas comforted after his mother's death.

A. M. 2148.
B. C. 1856.

^b Ch. 18. 6, 9, 10.—^c ch. 38. 12. 1 Thess. 4. 15.

of the true religion: therefore he binds his most trusty servant by a solemn oath, not to take a wife for his son from the daughters of Canaan, but from his own kindred, among whom the knowledge of the true God was best preserved. Others had different rays of the light of truth; but Abraham's family alone had *THE truth*; and to the descendants of this family were the promises made.

4. How careful should parents be to procure alliances for their children with those who fear God, as so much of the peace and comfort of the children, and the happiness of *their* posterity, depends on this circumstance. But, alas! how many sacrifice the comfort and salvation of their offspring at the shrine of Mammon! If they can procure *rich husbands* and *wives* for their daughters and sons, then all, in their apprehension, is well. Marriages of this kind may be considered as mere *bargain and sale*; for there is scarcely ever any reference to God or eternity in them. The divine institution of marriage is left out of sight; and the persons are united, not properly *to each other*, in the love, fear, and according to the ordinance of God; but they are wedded to so many *thousand pounds sterling*, and to so many *houses, fields, &c.* Thus, like goes to like, *metal to metal*, and *earth to earth*. Marriages, formed on such principles, are mere *licensed adulteries*. Let such *contractors* hear these awful words of God—"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity to God?" Jam. iv. 4.—See on ver. 36.

5. Though, under the patriarchal dispensation, parents had a kind of absolute authority over their children, and might dispose of them as they pleased in general cases; yet it appears, that in matrimonial connexions they were under no compulsion. The suitable person was pointed out and recommended; but it does not appear that children were *forced*, against the whole tide of their affections, to take those persons who were the objects of the parents' choice. *Wilt thou go with this man?* was, in all likelihood, deemed essential to the completion of the contract; and by the answer, *I will go*, was the contract fully ratified. Thus the persons were ultimately left to their own choice, though the most prudent and proper means were no doubt used in order to direct and fix it. Whether this was precisely the plan followed in primitive times, we cannot *absolutely* say: they were times of great *simplicity*; and, probably, connexions on the mere principle of *affection*, independantly of all other considerations, seldom existed. And it must be allowed, that matches formed on the sole principle of *conveniency*, might as well be formed by the parents as by any others; and in Asiatic countries it was generally so; for *there* the female seldom presumes to have a choice of her own.

In all cases of this kind, the child should invariably consult the experience and wisdom of the parents; and the parents should ever pay much respect to the feelings of the child, nor oppose an alliance which may be in all other respects

suitable, because there may be a lack of property on one side of the intended match. If parents would proceed in this way, God would pour his blessing on their seed, and his spirit upon their offspring.

CHAPTER XXV.

Abraham marries Keturah, 1. Their issue, 2—4. Makes Isaac his heir, 5. But gives portions to the sons of his concubines, and sends them eastward from Isaac, to find settlements, 6. Abraham's age, 7, and death, 8. is buried by his sons Isaac and Ishmael in the cave of Machpelah, 9, 10. God's blessing upon Isaac, 11. The generations of Ishmael, 12—16. His age and death, 18. Of the generations of Isaac, 19, who was married in his fortieth year, 20. Rebekah his wife being barren, on his prayer to God, conceives, 21. She enquires of the Lord concerning her state, 22. The Lord's answer, 23. She is delivered of twins, 24. Peculiarities in the birth of her sons Esau and Jacob, from which they had their names, 25, 26. Their different manner of life, 27, 28. Esau returning from the field faint, begs pottage from his brother, 29, 30. Jacob refuses to grant him any, but on condition of his selling him his birth-right, 31. Esau, ready to die, parts with the birth-right to save his life, 32. Jacob causes him to confirm the sale with an oath, 33. He receives bread and pottage of lentiles, and departs, 34.

A.M. cir. 2154.
B.C. cir. 1850.

THEN again ^a Abraham took a wife, and her name was Keturah.

2 And ^b she bare him Zimran, and Jokshan, and Medan, and ^c Midian, and Ishbak, and Shuah.

A.M. cir. 2155.
B.C. cir. 1849.

^a Ch. 23. 1. 2.—^b 1 Chron. 1. 32, 33.—^c ch. 37. 28.

Exod. 2. 15, 16. Exod. 18. 1—4. Num. 22. 4. Jud. 6. & 7. & 8.

NOTES ON CHAP. XXV.

Verse 1. *Then again Abraham took a wife*] WHEN Abraham took Keturah, we are not informed; it might have been in the life-time of Sarah; and the original *וַיִּזְכֹּר* *vaiyoseph*, and he added, &c. seems to give some countenance to this opinion. Indeed, it is not very likely that he had the children mentioned here after the death of Sarah; and from the circumstances of his age, feebleness, &c. at the birth of Isaac, it is still more improbable. Even at that age, forty years before the marriage of Isaac, the birth of his son is considered as not less miraculous on his part, than on the part of Sarah; for the Apostle expressly says, Rom. iv. 19. that Abraham considered not his own body NOW DEAD, when he was about a hundred years old, nor the DEADNESS of Sarah's womb: hence we learn, that they were both past the procreation of children; insomuch that the birth of Isaac is ever represented as *supernatural*. It is therefore very improbable, that he had any child after the birth of Isaac; and therefore we may well suppose, that Moses has related this transaction out of its *chronological* order, which is not infrequent in the sacred writings, when a variety of important facts relative to the accomplishment of some grand design are thought necessary to be produced in a connected series. On this account, *intervening* matters of a different complexion are referred to a future time. Perhaps we may be justified in reading the verse—"And Abraham had added, and had taken a wife (besides Hagar) whose name was Keturah," &c. Jonathan ben Uzziel, and the Jerusalem Targum, both assert,

that Keturah was the same as *Hagar*. Some Rabbins, and with them Dr. Hammond, are of the same opinion; but both Hagar and Keturah are so distinguished in the Scriptures that the opinion seems destitute of probability. See on ver. 5.

Verse 2. *Zimran*] Stephanus Byzantinus mentions a city in *Arabia Felix* called *Zadram*, which some suppose to have taken its name from the son of Keturah; but it is more likely, as Calmet observes, that all the sons of Abraham had their residence in *Arabia Deserta*; and Pliny, Hist. Nat. I. vi. c. 28. mentions a people in that country, called *Zamarenians*, who were probably the descendants of this person.

Jokshan] Several learned men have been of opinion, that this Jokshan was the same as *Kuchtan*, the father of the Arabs. The testimonies in favour of this opinion, see in Dr. Hunt's Oration, *De Antiquitate*, &c. *Lingua Arabica*, p. 4. Calmet supposes that the Cataneans, who inhabited a part of *Arabia Deserta*, sprang from this Jokshan.

Medan, and Midian] Probably those who peopled that part of *Arabia Petraea*, contiguous to the land of Moab, eastward of the Dead Sea. St. Jerom terms the people of this country *Madianeans*; and Ptolemy mentions a people called *Madianites*, who dwelt in the same place.

Ishbak] From this person, Calmet supposes, the brook *Jabok*, which has its source in the mountains of *Gilead*, and falls into the sea of *Tiberias*, took its name.

Shuah] Or *Shuach*. From this man the *Saccaeans*, near to *Batana*, at the extremity of *Arabia Deserta*, towards *Syria*.

A. M. cir. 2180.

B. C. cir. 1824.

A. M. cir. 2100.

B. C. cir. 1804.

A. M. cir. 2175.

B. C. cir. 1829.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Ashurim, Letushim, and Leumaim.

4 And the sons of Midian; Ephah, and Ephher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah.

5 ¶ And ^a Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and ^b sent

^a Ch. 24. 36. — ^b ch. 21. 14 — ^c Judg. 6. 3.

are supposed to have sprung. *Bildad the Shuhite*, one of Job's friends, is supposed to have descended from this son of Abraham.

Verse 3. *Sheba*] From whom sprang the Sabeans, who robbed Job of his cattle—See Bochart and Calmet.

Ashurim, and Letushim, and Leummim.] We know not who these were; but as each name is plural, they must have been tribes or families, and not individuals. Onkelos interprets these words of persons dwelling in camps, tents, and islands; and Jonathan ben Uzziel, calls them merchants, artificers, and heads or chiefs of people.

Verse 4. *Ephah, and Ephher, &c.*] Of these we know no more than of the preceding; and it is useless to multiply conjectures: an abundance is already furnished by the commentators.

Verse 5. *Gave all that he had unto Isaac.*] His principal flocks, and especially his right to the land of Canaan, including a confirmation to him and his posterity of whatever was contained in the promises of God.

Verse 6. *Unto the sons of the concubines*] Viz. Hagar and Keturah, Abraham gave gifts. Cattle for breed, seed to sow the land, and implements for husbandry, may be what is here intended. This verse appears to be a proof that Abraham had all his concubines before the death of Sarah.

And sent them away—while he yet lived] Lest, after his death, they should dispute a settlement in the land of Promise with Isaac; therefore he very prudently sent them to procure settlements during his life-time, that they might be under no temptation to dispute the settlement with Isaac in Canaan. From this circumstance arose that law which has prevailed in almost all countries, of giving the estates to the eldest son by a lawful wife: for though concubines, or wives of the second rank, were perfectly legitimate in those ancient times, yet their children did not inherit, except in case of the failure of legal issue, and with the consent of the lawful wife; and it is very properly observed by Calmet, that it was in consequence of the consent of Leah and Rachel, that the children of their slaves by Jacob, had a common and equal lot with the rest. By a law of Solon, all natural children were excluded from the paternal inheritance; but their fathers were permitted to give them any sum not beyond a thousand drachma, by way of present.

Eastward, unto the east country.] Arabia Deserta, which was eastward of Beer-sheba, were Abraham lived.

Verse 7. *The days of the years, &c.*] There is a beauty in

them away from Isaac his son, (while he yet lived) eastward, unto ^c the east country.

7 ¶ And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and ^d died in a good old age, an old man, and full of years; and ^e was gathered to his people.

^d Ch. 15. 15. & 49. 29. — ^e ch. 35. 29. & 49. 33.

this mode of expression, which is not sufficiently regarded. Good men do not live by centuries, though many such have lived several hundred years; nor do they count their lives even by years, but by days, living as if they were the creatures only of a DAY, having no more time that they can with any propriety call their own; and living that day in reference to eternity.

Verse 8. *Then Abraham gave up the ghost*] Highly as I value our translation for general accuracy, fidelity, and elegance, I must beg leave to dissent from this version. The original word נָפַח yigevá, from the root נָח gará, signifies to pant for breath, to expire, to cease from breathing, or to breathe one's last; and here, and wherever the original word is used, the simple term expired would be the proper expression. In our translation, this expression occurs Gen. xxv. 8, 17. xxxv. 29. xlix. 33. Job iii. 11. x. 18. xi. 20. xiii. 19. xiv. 10. Lam. i. 19. in all of which places the original is נָח gará. It occurs also, in our translation, Jerem. xv. 9. but there the original is נָפַח נָפַח naphechah naphshah—she breathed out her soul; the verb נָח garah not being used. Now, as our English word ghost, from the Anglo-Saxon gæst, gust, an inmate, inhabitant, guest, (a casual visitant), also a spirit, is now restricted among us to the latter meaning, always signifying the immortal spirit or soul of man, the guest of the body; and as giving up the spirit, ghost, or soul, is an act not proper to man, though commending it to God, in our last moments, is both an act of faith and piety; and as giving up the ghost, i. e. dismissing his spirit from his body, is attributed to Jesus Christ, to whom alone it is proper, I therefore object against its use in every other case.

Every man, since the fall, has not only been liable to death, but has deserved it; as all have forfeited their lives because of sin. Jesus Christ, as born immaculate, and having never sinned, had not forfeited his life; and therefore may be considered as naturally and properly immortal. No man, says he, taketh it, my life, from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again; therefore doth the Father love me, because I lay down my life that I might take it again, John x. 17, 18. Hence we rightly translate Matt. xxvii. 50. ἔθηκε τὸ πνεῦμα, he gave up the ghost; i. e. he dismissed his spirit, that he might die for the sin of the world. The Evangelist St. John (xix. 30.) makes use of an expression to the same import, which we translate in the same way: παρέδωκε τὸ πνεῦμα, he de-

A. M. 2183.

B. C. 1841.

9 And ^a his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zoar the Hittite, which is before Mamre;

^a Ch. 35. 19. & 50. 13.

livered up his spirit. We translate Mark xv. 37. and Luke xxiii. 46. *he gave up the ghost*, but not correctly, because the word in both these places is very different—*ἐξέπνευσε*, *he breathed his last*, or *expired*; though in the latter place, Luke xiii. 46. there is an equivalent expression—*O Father, into thy hands, παρατίθειαι τὸ πνεῦμα μου*, *I commit my spirit*; i. e. I place my soul in thy hand: proving that the act was *his own*: that no man could take his life away from him; that he did not die by the *perfidy* of his disciple, or the *malice* of the Jews, but by his *own free act*. Thus HE LAID DOWN *his life* for the sheep. Of Ananias and Sapphira, Acts v. 5, 10. and of Herod, Acts xii. 23. our translation says they *gave up the ghost*; but the word in both places is *ἐξέψυξε*, which simply means *to breathe out*, *to expire*, or *die*; but in no case, either by the Septuagint in the Old, or any of the sacred writers in the *New Testament*, is *ἀφῆκε τὸ πνεῦμα*, or *παρέδωκε τὸ πνεῦμα*, *he dismissed his spirit*, or *delivered up his spirit*, spoken, of any person but Christ. Abraham, Isaac, Ishmael, Jacob, &c. *breathed their last*; Ananias, Sapphira, and Herod, *expired*; but none, Jesus Christ excepted, *gave up the ghost*, *dismissed* or *delivered up his own spirit*, and was consequently *free among the dead*. Of the patriarchs, &c. the Septuagint use the word *ἐκλείπων*, *failing*; or *κατεπαυσε*, *he ceased or rested*.

An old man] *Viz.* one hundred and seventy-five, the youngest of all the patriarchs, and *full of years*. The word *years* is not in the text; but as our translators saw that some word was necessary to fill up the text, they added this in *Italics*. It is probable, that the true word is *יָמִים* *yamim*, *days*, as in Gen. xxxv. 29. and this reading is found in several of Kennicott's and De Rossi's MSS. in the Samaritan text, Septuagint, Vulgate, Syriac, Arabic, Persian, and Chaldee. On these authorities it might be admitted into the text.

To be *satiated* with days, or life, has been in use among different nations, to express the termination of life, and especially life ended *without reluctance*. It seems to be a metaphor taken from a guest regaled by a plentiful banquet, and is thus used by the Roman poets.

Lucretius, ridiculing those who were unreasonably attached to life, addresses them in the following manner:

Quid mortem rogemus ac fles?
Nam si grata fuit tibi vita accincta, priorque,
Et non omnia pertusam congesta quasi in vas
Commoda perfluxere, atque ingrata interiere:
Cur non, ut PLENIUS VITÆ CONVIVA, RECEDIS?

LUCR. lib. iii. v. 947.

Fond mortal, what's the matter thou dost sigh?
Why all these fears, because thou once must die?
For if the race thou hast already run
Was pleasant; if with joy thou saw'st the sun;

10 ^b The field which Abraham purchased of the sons of Heth: ^c there, was Abraham buried, and Sarah his wife.

A. M. 2183.

B. C. 1841.

^b Ch. 23. 16 — ^c Ch. 49. 31.

If all thy pleasures did not pass thy mind
As thro' a sieve, but left some sweets behind,
Why dost thou not then, like a THANKFUL GUEST,
Rise cheerfully from life's ABUNDANT FEAST?

CREECH.

Et nec epinanti mors ad caput extitit ante
Quam SATUR, ac PLENUS posses decedere vivis.

Ib. v. 972.

And unexpected hasty death destroys,
Before thy greedy mind is FULL of JOYS.

Id. m.

Horace makes use of the same figure:

Indè fit, ut raro, qui se iuvare beatum
Dicit, & exacto CONTENTUS corpore vitæ
Cedat, aut CONVIVA SATUR, repare quæsumus.

Sat. l. i. Sat. i. v. 117.

From hence, how few, like SATIATED GUESTS, depart
From life's FULL BANQUET with a cheerful heart?

FRANCIS.

The same image is expressed with strong ridicule in his last EPISTLE:

Lusisti satis, edisti satis, atque bibisti;

Tempus ABIRE tibi est. Epist. l. ii. v. 216.

Thou hast eaten, drunk, and play'd ENOUGH: then why
So stark reluctant to leave off, and DIE?

The poet Statius uses *abire paratum*, *PLENUM vitæ*—prepared to depart, being FULL of LIFE—in exactly the same sense. Sylv. l. ii.

Deprendet suprema dies; sed abire paratum,
Ac PLENUM VITÆ. Sylv. l. ii. l. 1. Statius v. 12.

The man whose mighty soul is not immers'd
In dubious whirl of secular concerns,
His final hour he'er takes at unawares;
But, FULL of LIFE, he stands PREPARED to DIE.

The same figure is used by the Asiatic writers—The *Sacra*

مجلس تمام گشت و باخر رسید عمر

"The BANQUET is completed, and the period of life is arrived."

And again, describing a man reluctant to die:

دریغا که برخوان الزان عمر
دمی چند خوردم و گشتند بس

"Alas that from the TABLE of variegated life I should have eaten but a few mouthfuls, and they say it is enough."

It was the opinion of Aristotle, that a man should depart from life, as he should rise from a banquet. Thus Abraham died, FULL of days, and SATISFIED with life; but in a widely

A. M. 2183.

B. C. 1821.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the ^awell Lahai-roi.

12 ¶ Now these *are* the generations of Ishmael, Abraham's son, ^bwhom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And ^cthese *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa, A. M. cir. 2183.
B. C. cir. 1821.

15 ^dHadad, and Tema, Jetur, Naphish, and Kedemah:

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; ^etwelve princes according to their nations.

17 And these *are* the years of the life of Ishmael, a hundred and thirty and seven years: and ^fhe gave up the ghost, and died; and was gathered unto his people: A. M. 2231.
B. C. 1773.

^aCh. 16. 14. & 24. 62.—^bch. 16. 15.—^c1 Chron. 1. 29.

^dOr, *Hadad*. 1 Chron. 1. 30.—^ech. 17. 20.—^fver. 8.

different spirit from that recommended by the above writers—HE left life with a hope *full of immortality*, which *they* could never boast; for HE *saw the day of Christ*, and *was glad*—and his hope was crowned; for here it is expressly said, *He was gathered to his fathers*—surely not to the *bodies* of his sleeping ancestors, who were buried in Chaldea, and not in Canaan; nor with his *fathers* in any sense, for he was deposited in the cave where his *WIFE alone* slept; but he was gathered to the *spirits of just men made perfect*, and to the *church of the first born*, whose names are written in heaven. Heb. xii. 23.

Verse 9. *His sons Isaac and Ishmael buried him*] Though Ishmael and his mother had been expelled from Abraham's family on the account of Isaac, yet, as he was under the same obligation to a most loving, affectionate father, as his brother Isaac, if any personal feuds remained, they agreed to bury them on this occasion, that both might dutifully join in doing the last offices to a parent who was an honour to them and to human nature; and considering the rejection of Ishmael from the inheritance, this transaction shews his character in an amiable point of view. For though he was a *wild man*, (see chap. xvi. 12.) yet this appears to be more characteristic of his *habits of life*, than of his *disposition*.

For the character of Abraham, see the end of this chapter.

Verse 11. *God blessed his son Isaac*] The peculiar blessings and influences by which Abraham had been distinguished, now rested upon Isaac: but how little do we bear in him of the work of faith, the patience of hope, and the labour of love! when compared with his father. Only one Abraham, and one Christ, ever appeared among men: there have been some successful imitators; there should have been many.

Verse 12. *These are the generations of Ishmael*] The object of the inspired writer seems to be, to shew how the promises of God were fulfilled to both the branches of Abraham's family. Isaac has been already referred to: God blessed him according to the promise. He had also promised to multiply *Ishmael*; and an account of his generations is introduced, to shew how exactly the promise had also been fulfilled to him.

Verse 13. *Nebajoth*] From whom came the Nabatheans, whose capital was *Petra*, or, according to Strabo, *Nabathæa*. They dwelled in Arabia *Petræa*, and extended themselves on the East towards Arabia *Deserta*.

Kedar] The founder of the *Cedreans*, who dwelled near to the *Nabatheans*. The descendants of Kedar form a part of the *Saracens*.

Adbeel, and Mibsam] Where these were situated is not known.

Verse 14. *Mishma, and Dumah, and Massa*] Where the first and last of these settled is not known; but it is probable that *Dumah* gave his name to a place called *Dumah*, in Arabia. See a prophecy concerning this place, Isai. xxi. 11. from which we find that it was in the vicinity of mount *Seir*.

These three names have passed into a proverb among the Hebrews, because of their signification. *מִשְׁמָע* *mishma* signifies HEARING; *דִּמְיָה* *dumah*, SILENCE; and *מָסָא* *massa*, PATIENCE. Hence, "Hear much, say little, and bear much," tantamount to the famous maxim of the Stoics—*ἀνεχου καὶ ἀπέχου*—*Sustain and abstain*, is supposed to be the spirit of the original words.

Verse 15. *Hadad*] This name should be read *Hadad*, as in 1 Chron. i. 30. This reading is supported by more than 300 MSS., versions, and printed editions.—See on ver. 18.

Tema] Supposed to be a place in Arabia *Deserta*, the same of which Job speaks, chap. vi. 19.

Jetur] From whom came the *Itureans*, who occupied a small tract of country beyond Jordan, which was afterwards possessed by the half tribe of Manasseh.

Naphish] These are evidently the same people mentioned 1 Chron. v. 19. who, with the *Itureans* and the people of *Nadab*, assisted the *Hagarenes* against the *Israelites*, but were overcome by the two tribes of *Reuben* and *Gad*, and the half tribe of *Manasseh*.

Kedemah] Probably the descendants of this person dwelt at *Kedemoth*, a place mentioned Deut. ii. 26. I wish the reader to observe, that concerning those ancient tribes mentioned here, or elsewhere in the Pentateuch, little is known; nor of their *places* of settlement have we more certain information. On this subject many learned men have toiled hard, with but little fruit of their labour. Those who wish to enter into discussions of this nature, must consult *Bochart's Geographia Sacra*, *Calmet*, &c.

Verse 16. *These are their names*] By which their descendants were called. *Their towns*—Places of encampment in the wilderness, such as have been used by the Arabs from the

A. M. 2251.
B. C. 1773.

18^a And they dwelt from Havilah unto Shur, that is before Egypt, as thou

goest toward Assyria: and he^b died^c in the presence of all his brethren.

A. M. 2251.
B. C. 1773.

^a 1 Sam. 15. 7.

^b Heb. fell. Ps. 78. 64 — ^c ch. 16. 12.

remotest times. Their castles, *טירות* *tivotam*, their towers, probably mountain tops, fortified rocks, and fastnesses of various kinds in woods and hilly countries.

Verse 18. *They dwelt from Havilah unto Shur*] The descendants of Ishmael possessed all that country which extends from East to West, from *Havilah* on the Euphrates, near its junction with the Tigris, to the desert of *Shur*, eastward of Egypt; and which extends along the Isthmus of Suez which separates the *Red Sea* from the *Mediterranean*.

As thou goest towards Assyria] These words, says Calmet, may refer either to *Egypt*, to *Shur*, or to *Havilah*. The desert of *Shur* is on the road from *Egypt* to *Assyria* in traversing *Arabia Petræa*, and in passing by the country of *Havilah*. I know not, adds he, whether *Ashurah* in the text, may not mark out rather the *Assurim* descended from *Keturah*, than the *Assyrians* who were the descendants of *Ashur* the son of *Shem*.

He died in the presence of all his brethren] In ver. 17. it is said, *He gave up the ghost and died, and was gathered to his people*. Then follows the account of the district occupied by the Ishmaelites, at the conclusion of which it is added, *על פני כל אחיו נפל* *al peney col achav naphal*, "It (the lot or district) *FELL* (or was divided to him) in the presence of all his brethren: and this was exactly agreeable to the promise of God, chap. xvi. 12. *He shall dwell in the presence of all his*

brethren; and to shew that this promise had been strictly fulfilled, it is here remarked, that his lot or inheritance was assigned him by the divine providence, contiguous to that of the other branches of the family. The same word *נפל* *naphal* is used, Josh. xxiii. 4. for to *divide by lot*.

On the subject of writing the same proper name variously in our common Bibles, the following observations and tables will not be unacceptable to the reader.

Men, who have read their Bible with care, says Dr. Kennicott, must have remarked, that the name of the same person is often expressed differently in different places. Indeed the variation is sometimes so great, that we can scarcely persuade ourselves, that *one and the same* person is really meant. An uniform expression of proper names is diligently attended to, in other books: perhaps in every other book, except the *Old Testament*. But, here we find strange variety in the expression, and consequently great confusion: and indeed there is scarcely any one general source of error which calls for more careful correction than the same proper names now wrongly expressed. I shall add here from the *Pentateuch*, some proper names, which are strangely varied: first, *twenty-three* names expressed differently in the *Hebrew* text itself, and *seventeen* of them in our *English* translation; and then *thirty-one* names expressed uniformly in the *Hebrew*, yet differently in the *English*.

SAME NAMES DIFFERING IN THE HEBREW.

| | | | | |
|----|------------------|----------|------------|--|
| 1 | Gen. iv. 18. | Mehujael | Mehijael | in the same verse. |
| 2 | — x. 3. | Ripbath | Dipbath | 1 Chron. i. 6. |
| 3 | — x. 4. | Tarshish | Tarshishah | — i. 7. |
| 4 | — x. 4. | Dodanim | Rodanim | — i. 7. |
| 5 | — x. 23. | Mash | Meshech | — i. 17. |
| 6 | — x. 28. | Obal | Ebal | — i. 22. |
| 7 | — xxxii. 30, 31. | Peniel | Penuel | in the next verse. |
| 8 | — xxxvi. 11. | Zepho | Zephi | 1 Chron. i. 36. |
| 9 | — xxxvi. 23. | Shepho | Shephi | — i. 40. |
| 10 | — xxxvi. 39. | Pau | Pai | — i. 50. |
| 11 | — xxxvi. 40. | Alvah | Aliah | — i. 51. |
| 12 | — xlv. 10. | Jemuel | Nemuel | Num. xxvi. 12. |
| 13 | — xlv. 10. | Jachin | Jarib | 1 Chron. iv. 24. |
| 14 | — xlv. 10. | Zohar | Zerah | { Num. xxvi. 13. and
1 Chron. iv. 24. |
| 15 | — xlv. 11. | Gershon | Gershon | 1 Chron. vi. 1. 16. |
| 16 | — xlv. 13. | Job | Jashub | Num. xxvi. 24. |
| 17 | — xlv. 16. | Ezbon | Ozni | — xxvi. 16. |
| 18 | — xlv. 21. | Huphim | Huram | 1 Chron. viii. 5. |
| 19 | — xlv. 21. | Ard | Addar | — viii. 3. |
| 20 | — xlv. 23. | Hushim | Shuham | Num. xxvi. 42. |
| 21 | Exod. iv. 18. | Jether | Jethro | in the same verse. |
| 22 | Num. i. 14. | Deuel | Reuel | Num. ii. 14. |
| 23 | Deut. xxxii. 44. | Hoshea | Joshua | Deut. xxxiv. 9. |

A.M. 2108.

B.C. 1826.

19 ¶ And these are the generations
of Isaac, Abraham's son: ^a Abraham

begat Isaac;

^a Matt. 1. 2.20 And Isaac was forty years old
when he took Rebekah to wife, ^b the
daughter of Bethuel the Syrian, of Padan-

A.M. 2148.

B.C. 1855.

^b Ch. 22. 23.

NAMES, THE SAME IN HEBREW YET DIFFERENT IN ENGLISH.

| | | | | |
|----|------------------------------------|----------------|-------------------------------|--------------------------------------|
| 1 | Gen. v. 3. | Seth | Sheth | 1 Chron. i. 1. |
| 2 | — v. 6. | Enos | Enosh | — i. 1. |
| 3 | — v. 9. | Cainan | Kenan | — i. 2. |
| 4 | — v. 15. | Jared | Jered | — i. 2. |
| 5 | — v. 18. | Enoch | Henoeh | — i. 3. |
| 6 | — v. 21. | Methuselah | Mathushelah | — i. 3. |
| 7 | — x. 6. | Phut | Put | — i. 8. |
| 8 | — x. 14. | Philistim | The Philistines | — i. 12. |
| 9 | — x. 14. | Caphtorim | Caphthorim | — i. 12. |
| 10 | — x. 16. | Emorite | Amorites | Gen. xv. 16, 21. |
| 11 | — x. 16. | Girgasite | Girgashites | — xv. 21. |
| 12 | — x. 19. and }
Jer. xlvii. 5. } | Gaza | Azzah | { Deut. ii. 23. and
Jer. xxv. 20. |
| 13 | Gen. x. 22. | Ashur | Asshur | 1 Chron. i. 17. |
| 14 | — x. 24. | Salah | Shelah | — i. 18. |
| 15 | — xiv. 2, 8. | Zeboiim | Zeboim | Deut. xxix. 23. |
| 16 | — xiv. 5. xv. 20. | Rephaims | Giants | — ii. 20. iii. 11, 13. |
| 17 | — xxv. 15. | Naphish | Nephish | 1 Chron. v. 19. |
| 18 | — xxix. 6. | Rachel | Rahel | Jer. xxxi. 15. |
| 19 | — xxxvi. 34. | Temani | The Temanites | 1 Chron. i. 45. |
| 20 | — xxxvi. 37. | Saul | Shaul | — i. 48. |
| 21 | — xxxvii. 25, 28. | Ishmeelites | Ishmaelites | Judg. viij. 24. |
| 22 | Exod. i. 11. | Raamses | Rameses | Exod. xii. 37. |
| 23 | — vi. 18. | Izhar | Izehar | Num. iii. 19. |
| 24 | — vi. 19. | Mahali | Mahli | 1 Chron. vi. 4, 19. |
| 25 | Lev. xviii. 21. | Molech | Moloch | Amos v. 26. |
| 26 | Num. xiii. 8, 16. | Oshea | Hoshea | Deut. xxxii. 44. |
| 27 | — xiii. 16. | Jehoshua | Joshua | Num. xiv. 6. |
| 28 | — xxi. 12. | Zared | Zered | Deut. ii. 13. |
| 29 | — xxxii. 3. | Jazar | Jaazer | Num. xxxii. 35. |
| 30 | — xxxiii. 31. | Bene-Jaakan | { Children of }
{ Jaakan } | Deut. x. 6. |
| 31 | Deut. iii. 17. | Ashdoth-pisgah | { Springs of }
{ Pisgah } | — iv. 49. |

Nothing can be more clear, than that these *fifty-four* proper names (at least, the far greater part of them) should be expressed with the very same letters, in the places where they are now different. In the second list, instances 6, 10, and 13, have been corrected, and expressed uniformly, in the English Bible printed at Oxford, in 1769. And surely the same justice in the translation should be done to the rest of these proper names, and to all others through the Bible; at least, where the original words are now properly the same. Who would not wonder, at seeing the same persons, named both *Simon* and *Shimon*, *Richard* and *Ricard*? And can we then admit here both *Seth* and *Sheth*, *Rachel* and *Rahel*?

Again: who ever could admit (as above) both *Gaza* and *Azzah*, with *Rameses* and *Raamses*, should not object to *London* and *Ondon*, with *Amsterdam* and *Amstradam*. In short: in a history far more interesting than any other, the names of *persons* and *places* should be distinguished accurately, and defined with exact uniformity. And no true critic will think lightly of this advice of Origen.—*Contemnenda non est accurata circa NOMINA diligentia ei, qui voluerit probe intelligere sanctas literas?* No person who desires thoroughly to understand the sacred writings, should undervalue a scrupulous attention to the proper names.—*Kemnicott's Remarks.*

Verse 19, *These are the generations of Isaac*] This is the

A. M. 2148. aram, "the sister to Laban the
B. C. 1856. Syrian.

A. M. cir. 2167. 21 ¶ And Isaac intreated the
B. C. cir. 1837. LORD for his wife, because she was
barren: ^b and the LORD was intreated of him,
and ^c Rebekah his wife conceived.

^a Ch. 24. 29.—^b 1 Chron. 5. 20. 2 Chron. 33. 13. Ezra 8. 23.

history of Isaac and his family. Here the sixth section of the law begins, called תולדת יצחק *toledoth yitschak*; as the fifth called תולדת שרה *toledoth Sarah*, which begins with chap. xxiii. ends at the preceding verse.

Verse 21. *Isaac intreated the Lord for his wife*] Isaac and Rebekah had now lived nineteen years together without having a child; for he was forty years old when he married Rebekah, ver. 20. and he was threescore years of age when Jacob and Esau were born, ver. 26. Hence it is evident they had lived nineteen years together without having a child.

The form of the original in this place is worthy of notice; Isaac intreated Jehovah לנכה אשתו *lenocach ishto*; directly, purposely, especially for his wife. Mr. Ainsworth thinks the words imply their praying together, for this thing; and the Rabbins carry it farther, for they say that, "Isaac and Rebekah went on purpose to Mount Moriah, where he had been bound, and prayed together there, that they might have a son." God was pleased to exercise the faith of Isaac, previously to the birth of Jacob; as he had exercised that of Abraham previously to his own birth.

Verse 22. *The children struggled together*] יתרצו *yithrotsu*, they dashed against, or bruised each other—there was a violent agitation, so that the mother was apprehensive both of her own and her children's safety; and supposing that this was an uncommon case, she went to enquire of the Lord, as the good women in the present day would go to consult a surgeon or physician; for intercourse with God is not so common now, as it was in those times of great primitive simplicity. There are different opinions concerning the manner in which Rebekah enquired of the Lord. Some think it was by faith and prayer simply; others, that she went to Shem or Melchisedek; but Shem is supposed to have been dead ten years before this time; but as Abraham was yet alive, she might have gone to him, and consulted the Lord through his means. It is most likely that a prophet or priest was applied to on this occasion. It appears she was in considerable perplexity, hence that imperfect speech—*If so, why am I thus*—the simple meaning of which is probably this: If I must suffer such things, why did I ever wish to have a child? A speech not uncommon to mothers in their first pregnancy.

Verse 23. *Two nations are in thy womb*] "We have," says Bishop Newton, "in the prophecies delivered respecting the sons of Isaac, ample proof that these prophecies were not meant so much of single persons, as of whole nations descended from them: for what was predicted concerning Esau and Jacob, was not verified in themselves, but in their posterity. The Edomites were the offspring of Esau, as the Israelites were of Jacob. And who but the author and giver of life could foresee that two children in the womb, would multiply into two

22 And the children struggled together within her; and she said, If it be so, why am I thus? ^a And she went to enquire of the LORD.

23 And the LORD said unto her, ^b Two nations are in thy womb, and two manner of

^c Rom. 9. 10.—^d 1 Sam. 9. 9. & 10. 22.—^e ch. 17. 16. & 24. 60.

nations? Jacob had twelve sons, and their descendants were all united and incorporated into one nation; and what an overruling providence was it that two nations should arise from the two sons only of Isaac? And that they should be two such different nations. The Edomites and Israelites have been from the beginning two such different people in their manners, customs and religion, as to be at perpetual variance among themselves. The children struggled together in the womb, which was an omen of their future disagreement; and when they grew up to manhood, they manifested very different inclinations. Esau was a cunning hunter, and delighted in the sports of the field: Jacob was a plain man dwelling in tents—minding his sheep and his cattle, ver. 27. The religion of the Jews is well known; but whatever the Edomites were at first, in process of time, they became idolaters. When Amaziah king of Judah overthrew them, he brought their gods, and set them up to be his gods; see 2 Chron. xxv. 14, 15. The king of Edom having refused a passage to the Israelites through his territories on their return from Egypt, the history of the Edomites afterwards, is little more than the history of their wars with the Jews." See Dodd.

The one people shall be stronger than the other people] The same author continues to observe, that for some time, the family of Esau was the more powerful of the two; there having been dukes and kings in Edom, before there was any king in Israel, Gen. xxxvi. 31. but David and his captains made an entire conquest of the Edomites, slew several thousands of them, 1 Kings xi. 16. 1 Chron. xviii. 12. and compelled the rest to become tributaries, and planted garrisons among them to secure their obedience, 2 Sam. viii. 14. In this state of servitude, they continued about one hundred and fifty years, without a king of their own; being governed by deputies or viceroys appointed by the kings of Judah, 1 Kings xxii. 42. but in the days of Jehoram, they revolted, recovered their liberties and set up a king of their own, 1 Kings xxii. 47. Afterwards Amaziah king of Judah gave them a total overthrow in the valley of salt, 2 Kings xiv. 7. 2 Chron. xxv. 12. And Azariah took Elath a commodious harbour on the Red Sea from them, 2 Kings xiv. 22. 2 Chron. xxvi. 2. Judas Maccabeus also attacked and defeated them with the loss of more than twenty thousand at two different times, and took their chief city Hebron, 1 Macc. vi. 2. 2 Macc. x. At last, Hyrcanus his nephew, took other cities from them, and reduced them to the necessity of leaving their country or embracing the Jewish religion: on which they submitted to be circumcised, and became proselytes to the Jewish religion, and were ever after, incorporated into the Jewish church and nation."

The elder shall serve the younger] "This passage," says Dr. Dodd, "serves for a key to explain the ninth chapter of

A. M. 2168. people shall be separated from thy
B. C. 1836. bowels; and ^a the one people shall be
stronger than the other people; and ^b the elder
shall serve the younger.

24 ¶ And when her days to be delivered
were fulfilled, behold, there were twins in her
womb.

25 And the first came out red, ^c all over like
an hairy garment; and they called his name
Esau.

26 And after that came his brother out, and
^d his hand took hold on Esau's heel; and ^e his

name was called Jacob: and Isaac was
threescore years old when she bare
them.

A. M. 2168.
B. C. 1836.

27 ¶ And the boys grew: and Esau was ^a a
cunning hunter, a man of the field: and Jacob
was ^b a plain man, ^c dwelling in tents.

28 And Isaac loved Esau, because ^d he did
^e eat of his venison: ^f but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and
he was faint:

A. M. 2199.
B. C. 1805.

30 And Esau said to Jacob, Feed me, I pray

^a 2 Sam. 8. 14.—^b ch. 27. 29. Mal. 1. 3. Rom. 9. 12.—^c ch. 27. 11,
16, 23.—^d Hos. 12. 3.—^e ch. 27. 35.—^f ch. 27. 3. 5.—^g Job 1. 1, 8.

& 2. 3. Ps. 37. 37.—^b Hebr. 11. 9.—^c Heb. venison was in his mouth.—
^d ch. 27. 19, 25, 31.—^e ch. 27. 6.

the Epistle to the Romans, where the words are quoted: for
it proves to a demonstration, that this cannot be meant of
God's arbitrary predestination of particular persons to eternal
happiness or misery, without any regard to their merit or
demerit: a doctrine which some have most impiously fathered
on God, who is the best of Beings, and who cannot possibly
hate, far less, absolutely doom to misery, any creature
that he has made: but that it means only, his bestowing
greater external favours, or if you please, higher opportunities
for knowing and doing their duty, upon some men, than he
does upon others; and that merely according to his own wise
purpose, without any regard to their merits or demerits, as
having a right to confer greater or smaller degrees of perfec-
tion on whom he pleases."

The doctrine of *unconditional* predestination to eternal
life and eternal death cannot be supported by the example of
God's dealings with *Esau* and *Jacob*; or with the *Edomites*
and *Israelites*. After long reprobation, the *Edomites* were
incorporated among the Jews, and have ever since been un-
distinguishable members in the Jewish church. The *Jews*,
on the contrary, the *Elect of God*, have been cut off and
reprobated, and continue so to this day. If a time should
ever come when the *Jews* shall all believe in Christ Jesus
(which is a general opinion,) then the *Edomites* which are
now absorbed among them, shall also become the *elect*. And
even now, Isaac finds both his children within the pale of the
Jewish Church, equally entitled to the promises of salvation
by Christ Jesus, of whom he was the most expressive and the
most illustrious type; see the account of Abraham's offering,
chap. xxii.

Verse 24. There were twins] תומים *thomim*, from which
comes the name *Thomas*, properly interpreted, John xi. 16.
by the word Διδυμός, *Didymus*, which in Greek signifies a
twin; so the first person who was called *Thomas*, or *Didymus*,
we may take for granted, had this name from the circumstance
of his being a twin.

Verse 25. Red all over like an hairy garment] This simply
means that he was covered all over with red hair or down;
and that this must be intended here, is sufficiently evident from
another part of his history, where Rebekah in order to make
her favourite son Jacob pass for his brother Esau, was obliged

to take the skins of kids and put them upon his hands, and on
the smooth part of his neck.

They called his name *Esau*] It is difficult to assign the
proper meaning of the original עשׂו *êsau* or *êsav*; if we derive
it from עשה *âsah*, it must signify *made*, *performed*, and ac-
cording to some, *perfected*; עסא *êsa*, in Arabic, signifies to
make firm or *hard*; and also to *come to man's estate*, to *grow old*.
Probably he had this name from his appearing to be more
perfect, *robust*, &c. than his brother.

Verse 26. His name was called Jacob] יעקב *Yaâcob*, from
עקב *âkab*, to *defraud*, *deceive*, to *supplant*, i. e. to overthrow
a person by tripping up his heels. Hence this name was
given to Jacob, because it was found he had laid hold on his
brother's heel, which was emblematical of his supplanting
Esau, and defrauding him of his birth-right.

Verse 27. A man of the field] איש שדה *Ish sadeh*, one who
supported himself and family by hunting and by agriculture.

Jacob was a plain man] איש תם *Ish tam*, a perfect or up-
right man—dwelling in tents, subsisting by breeding and tend-
ing cattle, which was considered in those early times, the most
perfect employment; and in this sense, the word תם *tam*,
should be here understood; as in its moral meaning it cer-
tainly could not be applied to Jacob till after his name was
changed, from which time his character stands fair and
unblemished.—See chap. xxxii. 26—30.

Verse 28. Isaac loved Esau—but Rebekah loved Jacob]—
This is an early proof of unwarrantable parental attachment
to one child in preference to another. Isaac loved Esau, and
Rebekah loved Jacob, and in consequence of this, the interests
of the family were divided, and the house set in opposition to
itself. The fruits of this unreasonable and foolish attachment
were afterwards seen, in a long catalogue of both natural and
moral evils among the descendants of both families.

Verse 29. Sod pottage] יר נזיד *Yazed nazid*, he boiled a
boiling; and this, we are informed, ver. 34. was of ערשם
âdashim, what the Septuagint render φακος; and we follow-
ing them and the Vulgate *lens*, translate *lentiles*, a sort of
pulse. Dr. Shaw casts some light on this passage, speaking
of the inhabitants of Barbary. "Beans, lentiles, kidney-
beans, and garvanços," says he, "are the chiefest of their
pulse kind: beans, when boiled and stewed with oil and gar-

A.M. cir. 1899. thee, ^a with that same red pottage ;
B.C. cir. 1905. for I am faint : therefore was his
name called ^b Edom.

31 And Jacob said, Sell me this day thy birth-right.

32 And Esau said, Behold, I am ^c at the point to die ; and what profit shall this birth-right do to me ?

A.M. cir. 1899. 33 And Jacob said, Swear to me
B.C. cir. 1905. this day ; and he swore unto
him : and ^d he sold his birth-right unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles ; and ^e he did eat and drink, and rose up, and went his way : thus Esau despised his birth-right.

^a Heb. with that red, with that red pottage. — ^b That is, red. — ^c Heb. going to die.

^d Heb. 12. 16. — ^e Eccles. 8. 15. Isai. 22. 13. 1 Cor. 15. 32.

lic, are the principal food of persons of all distinctions : lentiles are dressed in the same manner with beans, dissolving easily into a mass, and making a pottage of a chocolate colour. This we find was the red pottage which Esau, from thence called Edom, exchanged for his birth-right." Shaw's Travels, p. 140. 4to Edit.

Verse 30. *I am faint*] It appears from the whole of this transaction, that Esau was so completely exhausted by fatigue, that he must have perished had he not obtained some immediate refreshment. He had been either hunting or labouring in the field, and was now returning for the purpose of getting some food ; but had been so exhausted, that his strength utterly failed, before he had time to make the necessary preparations.

Verse 31. *Sell me this day thy birth-right*] What the בכרת *becorath*, or birth-right was, has greatly divided both ancient and modern commentators. It is generally supposed that the following rights were attached to the primogeniture :—1. Authority and superiority over the rest of the family ; 2. a double portion of the paternal inheritance ; 3. the peculiar benediction of the father ; 4. the priesthood previously to its establishment in the family of Aaron. Calmet controverts most of these rights, and with apparent reason, and seems to think that the double portion of the paternal inheritance was the only incontestable right which the first-born possessed ; the others were such as were rather *conceded* to the first-born, than fixed by any law in the family. However this may be, it appears 1. that the first-born were peculiarly consecrated to God, Exod. xxii. 29. ;—2. were next in honour to their parents, Gen. xlix. 3. ;—3. had a double portion of their father's goods, Deut. xxi. 17. ;—4. succeeded them in the government of the family or kingdom, 2 Chron. xxi. 3. ;—5. had the sole right of conducting the service of God, both at the tabernacle and temple ; and hence the tribe of Levi, which was taken in lieu of the *first-born*, had the sole right of administration in the service of God, Num. viii. 14—17. And hence, we may presume, the first born had originally a right to the *priesthood*, previously to the giving of the law ; but however this might have been, afterwards the priesthood is never reckoned among the privileges of the first-born.

That the birth-right was a matter of very great importance, there can be no room to doubt ; and that it was a *transferable* property, the transaction here, sufficiently proves.

Verse 34. *Pottage of lentiles*] See on verse 29.

Thus Esau despised his birth-right] On this account the Apostle, Heb. xii. 16. calls Esau a *profane person*, because

he had, by this act, alienated from himself and family those spiritual offices connected with the rights of primogeniture. While we condemn Esau for this bad action, for he should rather have perished than have alienated this right ; and while we consider it as a proof that his mind was little affected with divine or spiritual things ; what shall we say of his most unnatural brother Jacob, who refused to let him have a morsel of food to preserve him from death, unless he gave him up his birth-right ? Surely he who *bought* it in such circumstances, was as *bad* as he who *sold* it. Thus Jacob verified his right to the name of *supplanter* ; a name which in its first imposition appears to have had no other object in view, than the circumstance of his *catching his brother by the heel* ; but all his subsequent conduct proved, that it was truly descriptive of the qualities of his mind ; as his life till the time his name was changed, and then he had a *change of nature*, was in general a tissue of cunning and deception, the principles of which had been very early instilled into him by a mother, whose regard for truth and righteousness appears to have been very superficial. See on chap. xxvii.

The death of Abraham, recorded in this chapter, naturally calls to mind the virtues and excellencies of this extraordinary man. His *obedience* to the call of God, and *faith* in his promises, stand supereminent. No *wonders*, *signs*, or *miraculous displays* of the great and terrible God, as Israel required in Egypt, were used, or were necessary to cause Abraham to believe and obey. He left his own land, not knowing *where* he was going, or for what purpose God had called him to remove. Exposed to various hardships, in danger of losing his life, and even of witnessing the violation of his wife, he still obeyed and went on. Courageous, humane, and disinterested, he cheerfully risked his life for the welfare of others ; and contented with having rescued the captives and avenged the oppressed, he refused to accept even the spoils he had taken from the enemy, whom his skill and valour had vanquished. At the same time, he considered the excellency of the power to be of God ; and acknowledged this by giving to *him* the tenth of those spoils, of which, he would reserve nothing for his private use. His *obedience* to God *in offering up his son Isaac*, we have already seen and admired ; together with the *generosity* of his temper, and that *respectful decency of conduct* towards superiors and inferiors, for which he was so peculiarly remarkable ; see on chap. xxiii. Without *disputing* with his Maker, or *doubting* in his heart, he credited every thing that God had spoken : hence he always walked in a *plain way*.

The authority of God was at all times sufficient for Abraham, he did not weary himself to find reasons for any line of conduct which he knew God had prescribed; it was his duty to obey; the success and the event he left with God. His obedience was as *prompt* as it was *complete*—As soon as he heard the voice of God, he girded himself to his work! *Not a moment is lost!* How rare is such conduct! But should not we do likewise? The present moment and its duties are ours; every past moment was once present; every future one will be present; and, while we are thinking on the subject, the present is *past*, for life is made up of the *past* and the *present*. Are our past moments the cause of deep regret and humiliation? then let us use the present so as not to increase this lamentable cause of our distresses. In other words, let us now *believe—love—obey*. Regardless of all consequences let us, like Abraham, follow the *directions* of God's word, and the *openings* of his providence, and leave all events to Him who *doth all things well*.

See to what a state of moral excellence the grace of God can exalt a character, when there is simple implicit faith, and prompt obedience! Abraham *walked before God*, and *Abraham was perfect*. Perhaps no human being ever exhibited a fairer, fuller portrait of the *perfect man*, than Abraham. The more I consider the character of this most amiable Patriarch, the more I think the saying of Calmet justifiable. "In the life of Abraham," says he, "we find an Epitome of the whole *Law of Nature*, of the *Written Law*, and of the *Gospel of Christ*. He has manifested in his own person those virtues, for which reason and philosophy could scarcely find out names, when striving to sketch the character of their *sophist*, wise, or perfect man. St. Ambrose very properly observes, that 'Philosophy itself, could not equal in its descriptions

and wishes, what was exemplified by this great man, in the whole of his conduct.' *Magnus planè vir, quem votis suis philosophia non potuit æquare; denique minus est quod illa finxit, quam quod ille gessit.* The LAW which God gave to Moses, and in which he has proposed the great duties of the law of nature, seems to be a copy of the life of Abraham. This Patriarch, without being under the law, has performed the most essential duties it requires: and as to the GOSPEL, its grand *object* was that on which he had fixed his eye; that JESUS whose day he rejoiced to see: and as to its *spirit* and *design*, they were wondrously exemplified in that faith which was imputed to him for righteousness; receiving that grace which conformed his whole heart and life to the will of his Maker, and enabled him to persevere unto death. 'Abraham,' says the writer of Ecclesiasticus, xliv. 20, &c. 'was a great father of many people: in glory was there none like unto him, who kept the Law of the Most High, and was in covenant with him: he established the covenant in his flesh, and when he was tried he was found faithful.'—See Calmet.

As a son, as a husband, as a father, as a neighbour, as a sovereign, and, above all, as a *man of God*, he stands unrivalled; so that under the most exalted and perfect of all dispensations, the gospel of Jesus Christ, he is proposed and recommended as the *model* and *pattern*, according to which, the faith, obedience, and perseverance of the followers of the Messiah are to be formed. Reader, while you admire the *man*, do not forget the *God* that made him so great, so good, and so useful—even Abraham had nothing but what he had received: from the free unmerited mercy of God proceeded all his excellencies; but he was a *worker together with God*, and therefore *did not receive the grace of God in vain*. Go, thou, believe, love, obey, and persevere in like manner.

CHAPTER XXVI.

A famine in the land obliges Isaac to leave Beer-sheba and go to Gerar, 1. God appears to him, and warns him not to go to Egypt, 2. Renews the promises to him which he had made to his father Abraham, 3—5. Isaac dwells at Gerar, 6. Being questioned concerning Rebekah, and fearing to lose his life on her account, he calls her his sister, 7. Abimelech the king, discovers, by certain familiarities which he had noticed between Isaac and Rebekah, that she was his wife, 8. Calls Isaac and reproaches him for his insincerity, 9, 10. He gives a strict command to all his people not to molest either Isaac or his wife, 11. Isaac applies himself to husbandry and breeding of cattle, and has a great increase, 12—14. Is envied by the Philistines, who stop up the wells he had digged, 15. Is desired by Abimelech to remove, 16; he obeys, and fixes his tent in the valley of Gerar, 17. Opens the wells dug in the days of Abraham, which the Philistines had stopped up, 18. Digs the well Ezek, 19, 20; and the well Sitnah, 21; and the well Rehoboth, 22. Returns to Beer-sheba, 23. God appears to him and renews his promises, 24. He builds an altar there, pitches his tent, and digs a well, 25. Abimelech, Ahuzzath, and Phichol visit him, 26. Isaac accuses them of unkindness, 27. They beg him to make a covenant with them, 28, 29. He makes them a feast, and they bind themselves to each other by an oath, 30, 31. The well digged by Isaac's servants, 25; called Shebah, 33. Esau, at forty years of age, marries two wives of the Hittites, 34; at which Isaac and Rebekah are grieved, 35.

A.M. cir. 2200.
B.C. cir. 1801.

AND there was a famine in the land, besides ^a the first famine that was in the days of Abraham. And Isaac went unto ^b Abimelech king of the Philistines, unto Gerar.

2 ¶ And the LORD appeared unto him, and said, Go not down into Egypt; dwell in ^c the land which I shall tell thee of:

3 ^d Sojourn in this land, and ^e I will be with thee, and ^f will bless thee; for unto thee, and unto thy seed, ^g I will give all these countries; and I will perform ^h the oath which I swore unto Abraham thy father:

4 And ⁱ I will make thy seed to multiply as

the stars of heaven, and will give unto thy seed all these countries; ^k and in thy seed shall all the nations of the earth be blessed;

5 ^l Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and ^m he said, *She is my sister*: for ⁿ he feared to say, *She is my wife*; lest, *said he*, the men of the place should kill me for Rebekah; because she ^o was fair to look upon.

8 And it came to pass, when he had been

^a Ch. 12. 10.—^b ch. 20. 2.—^c ch. 12. 1.—^d ch. 20. 1. Ps. 39. 12. Hebr. 11. 9.—^e ch. 28. 15.—^f ch. 12. 1.—^g ch. 13. 15. & 15. 18.—^h ch. 22. 16. Ps. 105. 9.—ⁱ ch. 15. 5. & 22. 17.—^k ch. 12. 3. & 22. 18.

—^l ch. 22. 16, 18.—^m ch. 12. 13. & 20. 2, 13.—ⁿ Prov. 20. 25 —^o ch. 24. 16.

NOTES ON CHAP. XXVI.

Verse 1. *There was a famine*] When this happened we cannot tell: it appears to have been after the death of Abraham.—Concerning the *first famine*, see chap. xii. 10.

Abimelech] As we know not the time when the famine happened; so we cannot tell whether this was the same Abimelech, Phichol, &c. which are mentioned, chap. xx. 1, &c. or the sons, or other descendants of those persons, see on ver. 26.

Verse 2. *Go not down into Egypt*] As Abraham had taken refuge in that country, it is probable that Isaac was preparing to go thither also; and God, foreseeing that he would there meet with trials, &c. which might prove fatal to his peace, or to his piety, warns him not to fulfil his intention.

Verse 3. *Sojourn in this land*] In Gerar, whither he had gone, ver. 1. and where we find he settled, ver. 6. though the *land of Canaan* in general, might be here intended. That there were serious and important reasons why Isaac should not go to Egypt, we may be fully assured, though they be not assigned here; it is probable that even Isaac himself was not informed why he should not go down to Egypt. I have already supposed that God saw trials in his way, which he might not have been able to bear. While a man acknowledges God in all his ways, he will direct all his steps, though he may not chuse to give him the reasons of the workings of his providence. Abraham might go safely to Egypt—Isaac might not: in firmness and decision of character, there was a wide difference between the two men.

Verse 4. *I will make thy seed—as the stars of heaven*] A promise often repeated to Abraham, and which has been most amply fulfilled both in its *literal* and *spiritual* sense.

Verse 5. *Abraham obeyed my voice*] מִימְרֵי *Meimri*, my WORD.—See chap. xv. 1.

My charge] מִשְׁמַרְתִּי *Mishmareti*, from שָׁמַר *shamar*, he kept, observed, &c. the ordinances or appointments of God.—These were always of two kinds: 1. Such as tended to promote *moral improvement*, the increase of piety, the improvement of the age, &c. And 2. Such as were *typical* or representative of the promised seed, and the salvation which was to

come by him. For *commandments, statutes, &c.* the reader is particularly desired to refer to Lev. xvi. 15, &c. where these things are all analysed and explained in the alphabetical order of the Hebrew words.

Verse 7. *He said, She is my sister*] It is very strange, that in the same place, and in similar circumstances, Isaac should have denied *his wife*, precisely as his father had done before him! It is natural to ask, Did Abraham never mention this circumstance to his son? Probably he did *not*, as he was justly ashamed of his weakness on this occasion—the only blot in his character: the son therefore, not being forewarned, was not armed against the temptation. It may not be well, in general, for parents to tell their children of their former failings or vices, as this might lessen their authority or respect; and the children might make a bad use of it in extenuation of their own sins: but there are certain cases which, from the nature of their circumstances, may often occur, where a candid acknowledgement, with suitable advice, may prevent those children from repeating the evil; but this should be done with great delicacy and caution, lest even the advice itself should serve as an incentive to the evil. I had not known lust, says St. Paul, if the law had not said, *Thou shalt not covet*. On Abraham's case, see the notes on chap. xii. 11, &c. xx. 2. Isaac could not say of Rebekah, as Abraham had done of Sarah, *she is my sister*: in the case of Abraham this was *literally true*: it was not so in the case of Isaac, for Rebekah was only his *cousin*. Besides, though relatives, in the Jewish forms of speaking, are often called *brothers* and *sisters*, and the thing may be perfectly proper, when this use of the terms is generally known and allowed, yet nothing of this kind can be pleaded *here*, in behalf of Isaac; for he intended that the *Gerarites* should understand him in the proper sense of the term: and consequently have no suspicion that she was his *wife*. We have already seen that the proper definition of a lie, is, *any word spoken with the intention to deceive*.—See chap. xx. 12.

Verse 8. *Isaac was sporting with Rebekah his wife*.] Whatever may be the precise meaning of the word, it evidently im-

A.M. cir. 2200.

B.C. cir. 1804.

there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

9 And Abimelech called Isaac and said, Behold, for a surety she is thy wife; and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and ^a thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all his people, saying, He that ^b toucheth this man or his wife shall surely be put to death.

12 ¶ Then Isaac sowed in that land, and ^c received in the same year ^d a hundred-fold: and the LORD ^e blessed him:

13 And the man ^f waxed great, and ^g went forward, and grew, until he became very great:

^a Ch. 20. 9.—^b Ps. 105. 15.—^c Heb. found.—^d Matth. 13. 8. Mark 4. 8.—^e ver. 3. ch. 24. 1, 35. Job 42. 12.—^f ch. 24. 35. Ps. 112. 3.

plies, that there were liberties taken, and freedoms used on the occasion, which were not lawful but between man and wife.

Verse 10. *Thou shouldest have brought guiltiness upon us.* It is likely, that Abimelech might have had some knowledge of God's intentions concerning the family of Abraham, and that it must be kept free from all impure and alien mixtures; and that consequently, had he or any of his people taken Rebekah, the divine judgments might have fallen upon the land. Abimelech was a good and holy man; and he appears to have considered adultery as a grievous and destructive crime.

Verse 11. *He that toucheth* He who injures Isaac, or defiles Rebekah, shall certainly die for it: death was the punishment for adultery among the Canaanites, Philistines, and Hebrews.—See chap. xxxviii. 24.

Verse 12. *Isaac sowed in that land* Being now perfectly free from the fear of evil, he betook himself to agricultural and pastoral pursuits, in which he had the especial blessing of God, so that his property became greatly increased.

A hundred-fold מאה שורים *Meah she'arim*, literally "A hundredfold of barley;" and so the Septuagint, εκατοστέυοντος. Perhaps such a crop of this grain was a rare occurrence in Gerar. The words however may be taken, in a general way, as signifying a very great increase: so they are used by our Lord, in the parable of the sower: Matt. xiii. 3, 23. Mark iv. 8, 20. Luke viii. 8, 15.

Verse 13. *The man waxed great* There is a strange and observable occurrence of the same term in the original: ויגדל האיש ויגדל הרך ויגדל ער כי גדל מעד *vayigdal ha-ish vayigdel haloc ve-gadel ad ki gadel meod*, And the man was GREAT, and he went, going on, and was GREAT, until that he was exceeding GREAT. How simple is this language, and yet how forcible!

14 For he had possession of flocks, and possession of herds, and great store of ^a servants: and the Philistines ⁱ envied him.

15 For all the wells ^k which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for ^l thou art much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 ¶ And Isaac digged again the wells of water, which they had digged in the days of Abraham his father: for the Philistines had stopped them after the death of Abraham: ^m and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the val-

Prov. 10. 22.—^g Heb. went going.—^h Or, husbandry.—ⁱ ch. 37. 11. Eccles. 4. 4.—^k ch. 21. 30.—^l Exod. 1. 9.—^m ch. 21. 31.

Verse 14. *He had possessions of flocks* He who blessed him in the increase of his fields, blessed him also in the increase of his flocks; and as he had extensive possessions, so he must have many hands to manage such concerns; therefore it is added, *he had great store of servants*—he had many domestics, some born in his house, and others purchased by his money.

Verse 15. *For all the wells—the Philistines had stopped them* In such countries, a good well was a great acquisition; and hence, in predatory wars, it was usual for either party to fill the wells with earth or sand, in order to distress the enemy. The filling up the wells in this case, was a most unprincipled transaction; as they and Abraham had pledged themselves by a solemn oath, not to injure each other in this or any other respect.—See chap. xxi. 25—31.

Verse 16. *Go from us; for thou art much mightier than we.* This is the first instance on record of what was termed among the Greeks *ostracism*; i. e. the banishment of a person from the state, of whose power, influence, or riches, the people were jealous. There is a remarkable saying of Bacon on this subject, which seems to intimate that he had this very circumstance under his eye: "Public envy is an *ostracism* that eclipseth men when they grow too great." On this same principle, Pharaoh oppressed the Israelites.

Verse 18. *In the days of Abraham* Instead of בימי *bimey*, in the days, Houbigant contends we should read עבדי *abedey*, servants. Isaac digged again the wells which the servants of Abraham his father had digged. This reading is supported by the Samaritan, Septuagint, Syriac, and Vulgate, and it is probably the true one.

Verse 19. *A well of springing water.* באר מים חיים *beer mayim chayim*, A well of living waters. This is the oriental

A. M. c. 2200. B. C. m. 1504. ley, and found there a well of ^a springing water.

20 And the herdmen of Gerar ^b did strive with Isaac's herdmen, saying, 'The water is ours: and he called the name of the well ^c Ezek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it ^d Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it ^e Rehoboth; and he said, For now the LORD hath made room for us, and we shall ^f be fruitful in the land.

23 ¶ And he went up from thence to Beer-sheba,

24 And the LORD appeared unto him the same night, and said, ^g I am the God of Abraham thy father: ^h fear not, for ⁱ I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he ^k builded an altar there, and ^l called upon the name of the LORD, and

pitched his tent there: and there ^{A. M. c. 2200. B. C. m. 1504.} Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath ^m one of his friends, ⁿ and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ^o ye hate me, and have ^p sent me away from you?

28 And they said, ^q We saw certainly that the LORD ^r was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 'That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: ^s thou *art* now the blessed of the LORD.

30 ^t And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and ^u sware one to another: and Isaac sent them away, and they departed from him in peace.

^a Heb. *living*.—^b ch. 21. 25.—^c That is, *Contention*.—^d That is, *Hated*.—^e That is, *Room*.—^f ch. 17. 6. & 28. 3. & 41. 52. Exod. 1. 7.—^g ch. 17. 7. & 4. 12. & 28. 13. Exod. 3. 6. Acts 7. 32.—^h ch. 15. 1.—ⁱ ver. 3. 4.—^k ch. 12. 7. & 13. 18.—^l Ps. 116. 17.—^m ch. 21. 22.—

ⁿ Judg. 11. 7.—^o ver. 16.—^p Heb. *Seeing we saw*.—^q ch. 21. 22. 23.—^r Heb. *If thou shalt, &c.*—^s ch. 24. 31. Ps. 115. 15.—^t ch. 19. 3.—^u ch. 21. 31.

phrase for a *spring*; and this is its meaning both in the Old and New Testaments; Lev. xiv. 5. 50. xv. 30. Num. xix. 17. Cant. iv. 15. see also John iv. 10—14. vii. 38. Rev. xxi. 6. xxii. 1. And by these Scriptures we find that an *unfailing spring* was an emblem of the *graces and influences of the Spirit of God*.

Verse 21. *They digged another well*] Never did any man more implicitly follow the divine command—*resist not evil*—than Isaac: whenever he found that his work was likely to be a subject of strife and contention, he gave place, and rather chose to suffer wrong than to have his own peace of mind disturbed. Thus he overcame *evil* with *good*.

Verse 24. *The Lord appeared unto him*] He needed especial encouragement when insulted and outraged by the Philistines; for having returned to the place where his noble father had lately died, the remembrance of his *wrongs*, and the remembrance of his *loss*, could not fail to afflict his mind; and God immediately appears, to comfort and support him in his trials, by a renewal of all his promises.

Verse 25. *Builded an altar there*] That he might have a place for God's worship; as well as a place for himself and family to dwell in.

And called upon the name of the Lord] And invoked in the name of Jehovah.—See on chaps. xii. 8. xiii. 15.

Verse 26. *Abimelech went to him*] When a man's ways please God, he makes even his enemies to be at peace with him: so Isaac experienced on this occasion. Whether this

was the same Abimelech and Phichol mentioned, chap. xxi. 22. we cannot tell; it is *possible* both might have been now alive, provided we suppose them *young* in the days of Abraham; but it is more likely that *Abimelech* was a general name of the Gerarite kings, and that *Phichol* was a name of *office*.

Ahuzzath] The Targum translates this word, *a company*; not considering it as a proper name: "Abimelech and Phichol came with a *company* of their friends." The *Septuagint* calls him Οχοζαθ ὁ νυμφαγωγος, *Ochozath the paranymp*, or *friend of the bridegroom*, he who conducts the bride to the bridegroom's house. Could we depend on the correctness of this version, we might draw the following curious conclusions from it: 1. That this was the *son* of that Abimelech, the friend of Abraham. 2. That he had been *lately married*, and on this journey brings with him his confidential friend, to whom he had lately entrusted the care of his spouse.

Verse 27. *Seeing ye hate me*] He was justified in thinking thus; because, if *they* did not injure him, they had connived at their servants doing it.

Verse 28. *Let there be now an oath between us*] Let us make a covenant by which we shall be mutually bound; and let it be ratified in the most solemn manner.

Verse 30. *He made them a feast*] Probably on the *sacrifice*, that was offered on the occasion of making this covenant. This was a common custom.

Verse 31. *They rose up betimes*] Early rising was general among the primitive inhabitants of the world; and this was

A. M. c. 2200.

B. C. c. 1501.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it ^aShebah: ^btherefore the name of the city is ^cBeer-sheba unto this day.

^a That is, an oath. — ^b ch. 21. 31. — ^c That is, the well of the oath.

one cause which contributed greatly to their health and longevity.

Verse 33. *He called it Shebah*] This was probably the same well which was called Beer-sheba in the time of Abraham, which the Philistines had filled up; and which the servants of Isaac had re-opened. The same name is therefore given to it which it had before, with the addition of the emphatic letter *hê*, by which its signification became extended, so that now it signified not merely an oath or full, but satisfaction and abundance.—See the use made of this letter in the names of Abraham and Sarah, chap. xvii. 5.

The name of the city is Beer-sheba] This name was given to it a hundred years before this time; but as the well from which it had this name originally, was closed up by the Philistines, probably the name of the place was abolished with the well: when, therefore, Isaac re-opened the well, he restored the ancient name of the place.

Verse 34. *He took to wife—the daughter, &c.*] It is very likely that the wives taken by Esau were daughters of chiefs among the Hittites; and by this union he sought to increase and strengthen his secular power and influence.

Verse 35. *Which were a grief of mind*] Not the marriage, though that was improper, but the persons: they, by their perverse and evil ways, brought bitterness into the hearts of Isaac and Rebekah. The Targum of Jonathan ben Uzziel, and that of Jerusalem, say they were addicted to idol-worship, and rebelled against and would not hearken to the instructions either of Isaac or Rebekah. From Canaanites a different conduct could not be reasonably expected: Esau was far from being spiritual, and his wives were wholly carnal.

The same reflections which were suggested by Abraham's conduct in denying his wife in Egypt and Gerar, will apply to that of Isaac: but the case of Isaac was much less excusable than that of Abraham. The latter told no falsity; he only, through fear, suppressed a part of the truth.

1. A good man has a right to expect God's blessing on his honest industry: Isaac sowed, and received a hundredfold, and he had possessions of flocks, &c. for the Lord blessed him. *Worldly men*, if they pray at all, ask for temporal things: "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" Most of the truly religious people go into another extreme—they forget the body and ask only for the soul! And yet there are "things requisite and necessary as well for the body as the soul," and things which are only at God's disposal. The body lives for the soul's sake; its life, and comfort, are in many respects essentially requisite to the salvation of the soul; and therefore the things necessary for its support, should be earnestly asked from the God of all

34 ¶ ^d And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which ^ewere ^fa grief of mind unto Isaac and to Rebekah.

A. M. 2208.

B. C. 1796.

^d ch. 26. 2. — ^e ch. 27. 46. & 28. 1, 8. — ^f Heb. bitterness of spirit.

grace, the Father of bounty and providence. *Ye have not, because ye ask not*—may be said to many poor afflicted religious people; and they are afraid to ask, lest it should appear mercenary, or that they sought their portion in this life. They should be better taught. Surely to none of these will God give a stone if they ask bread: he who is so liberal of his heavenly blessings, will not withhold earthly ones, which are of infinitely less consequence. Reader, expect God's blessing on thy honest industry; pray for it, and believe that God does not love thee less, who hast taken refuge in the same hope, than he loved Isaac. Plead not only his promises, but plead on the precedents he has set before thee—Lord, thou didst so and so to Abraham, to Isaac, to Jacob, and to others who trusted in thee: bless my field, bless my flocks, prosper my labour; that I may be able to provide things honest in the sight of all men, and have something to dispense to those who are in want. And will not God hear such prayers? Yea, and answer them too, for he does not willingly afflict the children of men. And we may rest assured that there is more affliction and poverty in the world, than either the justice or providence of God requires. There are, however, many who owe their poverty to their want of diligence and oeconomy: they sink down into indolence, and forget that word, *Whatsoever thy hand findeth to do, do it with thy might*: nor do they consider, that by idleness, a man is clothed with rags. Be diligent in business, and fervent in spirit, and God will withhold from thee no manner of thing that is good.

2. From many examples, we find that the wealth of the primitive inhabitants of the world did not consist in gold, silver, or precious stones, but principally in flocks of useful cattle, and the produce of the field. With precious metals and precious stones they were not unacquainted, and the former were sometimes used in purchases, as we have already seen in the case of Abraham buying a field from the children of Heth. But the blessings which God promises are such as spring from the soil. *Isaac sowed in the land, and had possessions of flocks and herds, and great store of servants*, ver. 12—14. Commerce, by which nations and individuals so suddenly rise, and as suddenly fall, had not been then invented: every man was obliged to acquire property by honest and persevering labour, or be destitute. *Lucky hits*, fortunate speculations, and adventurous risks, could then have no place: the field must be tilled, the herds watched and fed, and the proper seasons for ploughing, sowing, reaping, and laying up be carefully regarded and improved. No man, therefore, could grow rich by accident. *Isaac waxed great, and went forward, and grew until he became very great*, ver. 13. Speculation was of no use, for it could have no object; and conse-

quently many incitements to *knavery*, and to *idleness*, that bane of the physical and moral health of the body and soul of man, could not shew themselves. Happy times! when every man wrought with his hands, and God particularly blessed his honest industry. As he had no *luxuries*, he had no *unnatural* and *fictitious wants*, few diseases and a *long life*.

“ O! fortunatos nimium sua si bona nôrint!
Agricolus.”——

Oh, thrice happy husbandmen! did ye but know your own mercies.

But has not, what is termed *commerce*, produced the reverse of all this? A *few* are *speculators*, and the *many* are comparatively *slaves*; and slaves, not to enrich themselves; this is impossible: but to enrich the speculators and adventurers, by whom they are employed. Even the *farmers* be-

come, at least partially, *commercial men*; and the *soil*, the fruitful parent of natural wealth, is comparatively disregarded: the consequence is, that the *misery* of the *many*, and the *luxury* of the *few* increase; and from both these spring, on the one hand, pride, insolence, contempt of the poor, contempt of GOD's holy word and commandments, with the long catalogue of crimes which proceed from pampered appetites, and unsubdued passions; and on the other, murmuring, repining, discontent, and often *insubordination*, and *revolt*, the most fell and most destructive of all the evils that can degrade and curse civil society. Hence, wars, fightings, and revolutions of states, and public calamities of all kinds. Bad as the world and the times are, men have made them much worse, by their unnatural methods of providing for the support of life. When shall men learn, that even this is but a subordinate pursuit; and that the cultivation of the soul in the knowledge, love, and obedience of God, is essentially necessary, not only to future glory, but to present happiness!

CHAPTER XXVII.

Isaac grown old and feeble, and apprehending the approach of death, desires his son Esau to provide some savoury meat for him, that having eaten of it, he might convey to him the blessing connected with the right of primogeniture, 1—4. Rebekah, hearing of it, relates the matter to Jacob, and directs him how to personate his brother, and by deceiving his father, obtain the blessing, 5—10. Jacob hesitates, 11, 12; but, being counselled and encouraged by his mother, he at last consents to use the means she prescribed, 14. Rebekah disguises Jacob, and sends him to personate his brother, 15—17. Jacob comes to his father, and professes himself to be Esau, 18, 19. Isaac doubts, questions, and examines him closely, but does not discover the fraud, 20—24. He eats of the savoury meat, and confers the blessing upon Jacob, 25—27. In what the blessing consisted, 28, 29. Esau arrives from the field with the meat he had gone to provide, and presents himself before his father, 30, 31. Isaac discovers the fraud of Jacob, and is much affected, 32, 33. Esau is greatly distressed on hearing that the blessing had been received by another, 34. Isaac accuses Jacob of deceit, 35. Esau expostulates and prays for a blessing, 36. Isaac describes the blessing which he has already conveyed, 37. Esau weeps, and earnestly implores a blessing, 38. Isaac pronounces a blessing on Esau, and prophesies that his posterity should, in process of time, cease to be tributary to the posterity of Jacob, 39, 40. Esau purposes to kill his brother, 41. Rebekah hears of it, and counsels Jacob to take refuge with her brother Laban, in Padan Aram, 42—45. She professes to be greatly alarmed lest Jacob should take any of the Canaanites to wife, 46.

A.M.cir.2225. B.C.cir.1779. Kennicott. **A**ND it came to pass, that when Isaac was old, and ^a his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son, and he said unto him, Behold, *here am I*. A.M.cir.2225. B.C.cir.1779. **2** And he said, Behold now, I am old, I ^b know not the day of my death:

^a Ch. 48. 10. 1 Sam. 3. 2.

^b Prov. 27. 1. Jam. 4. 14.

NOTES ON CHAP. XXVII.

Verse 1. *Isaac was old*] It is conjectured, on good grounds, that Isaac was now about one hundred and seven-teen years of age, and Jacob about fifty-seven; though the commonly received opinion, makes Isaac one hundred and thirty-seven, and Jacob seventy-seven: but see the notes on chap. xxxi. 38, &c.

And his eyes were dim] This was probably the effect of

that affliction, of what kind we know not, under which Isaac now laboured; and from which, as well as from the affliction, he probably recovered, as it is certain he lived forty, if not forty-three years after his time; for he lived till the return of Jacob from Padan Aram.—Chap. xxxv. 27—29.

Verse 2. *I know not the day of my death*] From his present weakness, he had reason to suppose that his death could not be at any great distance, and therefore would leave no act

A. M. cir. 2225.
B. C. cir. 1779.

3 ^a Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and ^b take me some venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul ^c may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD, before my death.

8 Now therefore, my son, ^d obey my voice according to that which I command thee.

^a Ch. 25. 27, 28.—^b Heb. *hunt*.—^c ver. 27. ch. 48. 9, 15. & 49. 28. Deut. 33. 1.—^d ver. 15.—^e ver. 4.—^f ver. 4.

undone, which he believed it his duty to perform. He who lives not in reference to eternity, lives not at all.

Verse 3. *Thy weapons*] The original word, כלי *keley*, signifies vessels and instruments of any kind; and is probably used here for a hunting-spear, javelins, sword, &c.

Quiver] חֵלִי *tehi*, from חָלָה *talah*, to hang or suspend. Had not the Septuagint translated the word, φαρετρον, and the Vulgate, pharetram, a quiver, I should have rather supposed some kind of shield was meant; but either can be suspended on the arm or from the shoulder. Some think a sword is meant; and because the original signifies to hang or suspend; hence, they think, is derived our word *hanger*, so called because it is generally worn in a pendant posture; but the word *hanger* did not exist in our language previous to the crusades, and we have evidently derived it from the Persian *خنجر* *khanjar*, a poniard or dagger, the use of which, not only in battles, but in private assassinations, was well known.

Verse 4. *Savoury meat*] מַטְעֵמִים *mate'mim*, from טָעַם *ta'm*, to taste or relish; how dressed, we know not, but its name declares its nature.

That I may eat; that my soul may bless thee] The blessing which Isaac was to confer on his son was a species of *divine right*, and must be communicated with appropriate ceremonies. As eating and drinking were used among the Asiatics on almost all religious occasions, and especially in making and confirming covenants, it is reasonable to suppose that something of this kind was essentially necessary on this occasion; and that Isaac could not convey the *right*, till he had eaten of the meat provided for the purpose, by him, who was to receive the blessing. As Isaac was now old, and in a feeble and languishing condition, it was necessary that the flesh used on this occasion should be prepared in such a way as to insate the appetite, that a sufficiency of it might be taken to

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them ^e savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he ^f may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, ^g Esau my brother is a hairy man, and I am a smooth man:

12 My father peradventure will ^h feel me, and I shall seem to him as a deceiver: and I shall bring ⁱ a curse upon me, and not a blessing.

13 And his mother said unto him, ^k Upon me be thy curse, my son, only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother ^l made sa-

^e Ch. 25. 25.—^h ver. 22.—ⁱ ch. 9. 25. Deut. 27. 18.—^k ch. 43. 9. 1 Sam. 25. 24. 2 Sam. 14. 9. Matt. 27. 25.—^l ver. 4. 9.

revive and recruit his drooping strength, that he might be the better able to go through the whole of this ceremony.

This seems to be the sole reason why *savoury meat* is so particularly mentioned in the text:—1. When we consider that no covenant was deemed *binding* unless the parties had eaten together; 2. That to convey this blessing some rite of this kind was necessary; and 3. That Isaac's strength was now greatly exhausted, insomuch, that he supposed himself to be dying, we shall at once see why *meat* was required on this occasion, and why that meat was to be prepared in such a manner as to deserve the epithet of *savoury*. As I believe this to be the true sense of the place, I do not trouble my readers with interpretations, which I suppose to be either exceptionable or false.

Verse 5. *And Rebekah heard*] And was determined, if possible, to frustrate the design of Isaac, and procure the blessing for her favourite son. Some have pretended, that she received a *divine inspiration* to this purpose; but if she had, she needed not to have had recourse to *deceit*, to help forward the accomplishment of a divine purpose. Isaac, on being informed, would have had too much piety not to prefer the will of his Maker to his own partiality for his eldest son; but Rebekah had nothing of the kind to plead, and therefore had recourse to the most exceptionable means to accomplish her ends.

Verse 12. *I shall bring a curse upon me*] For, even in those early times, the *spirit* of that law was understood, Deut. xxvii. 18.—*Cursed is he that maketh the blind to wander out of the way*; and Jacob seems to have possessed, at this time, a more tender conscience than his mother.

Verse 13. *Upon me be thy curse, my son*] Onkelos gives this a curious turn—*It has been revealed to me by prophecy, that the curses will not come upon thee, my son*. What a dreadful

A.M. 1225
B.C. 1729. voury meat, such as his father loved.

15 And Rebekah took ^agoodly raiment of her eldest son Esau^b, which were with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, ^cthat thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* ^dto me.

^a Heb. *desirable*.—^b ver. 27.—^c ver. 4.—^d Heb. *before me*.

^e Ver. 12.—^f ver. 16.—^g ver. 4.—^h Hos. 14. 6.

responsibility did this woman take upon her at this time! The sacred writer states the facts as they were, and we may depend on the truth of the statement; but he no where says, that God would have any man to copy this conduct. He often relates facts and sayings which he never recommends.

Verse 15. *Goodly raiment*] Mr. Ainsworth has a sensible note on this place. "The priest in the law had *holy garments* to minister in, Exod. xxviii. 2—4. which the Septuagint there, and in this place, term *την στολην*, THE robe, and *στολην αγιαν*, the holy robe. Whether the first-born, before the law, had such to minister in, is not certain; but it is probable by this example: for had they been common garments, why did not Esau himself, or his wives, keep them? But being, in all likelihood, holy robes, received from their ancestors, the mother of the family kept them in sweet chests, from moths and the like; whereupon it is said, ver. 27. *Isaac smelled the smell of his garments.*" The opinion of Ainsworth is followed by many critics.

Verse 19. *I am Esau, thy first-born*] Here are many palpable falsehoods, and such as should neither be imitated nor excused. Jacob, says Calmet, imposes on his father in three different ways. 1. By his words—I am thy first-born Esau. 2. By his actions—he gives him kids' flesh for venison, and says he had executed his orders, and got it by hunting. 3. By his clothing—he put on Esau's garments, and the kids' skins upon his hands and the smooth of his neck. In short, he made use of every species of deception that could be prac-

21 And Isaac said unto Jacob, Come near, I pray thee, that I ^emay feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because ^fhis hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, ^gthat my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, ^hthe smell of my son *is* as the smell of a field which the LORD hath blessed:

tised on the occasion, in order to accomplish his ends. To attempt to palliate, or find excuses for such conduct, instead of *serving*, *diserves* the cause of religion and truth. Men have laboured, not only to excuse all this conduct of Rebekah and Jacob, but even to shew that it was *consistent*, and that the whole was according to the *mind* and *will* of God!

Non tali auxilio, non defensoribus istis——

The cause of God and truth is under no obligation to such defenders: their hands are more unhallowed than those of Uzzah; and however the bearers may stumble, the ark of God requires not *their* support. It was the design of God, that the *elder should serve the younger*; and he would have brought it about in the way of his own wise and just providence: but means, such as those here used, he could neither sanction nor recommend.

Verse 23. *And he discerned him not, because his hands were hairy*] From this circumstance we may learn, that Isaac's *sense of feeling* was much impaired by his present malady. When he could not discern the *skin of a kid* from the *flesh of his son*, we see that he was, through his infirmity, in a fit state to be imposed on by the deceit of his wife, and the cunning of his younger son.

Verse 27. *The smell of my son is as the smell of a field*] The smell of these garments, the *goodly raiment* which had been *laid up in the house*, (see on ver. 15.) was probably occasioned by some aromatic herbs, which we may naturally

A. M. cir. 2255.

B. C. cir. 1779.

28 Therefore ^a God give thee of the dew of heaven, and ^b the fatness of the earth, and ^c plenty of corn and wine:

29 ^e Let people serve thee, and nations bow

^a Hebr. 11. 20.—^b Deut. 33. 13, 28. 2 Sam. 1. 21.—^c ch. 45. 18.—

suppose were laid up with the clothes: a custom which prevails in many countries to the present day. *Thyme, lavender, &c.* are often deposited in wardrobes, to communicate an agreeable scent, and under the supposition that the moths are thereby prevented from fretting the garments. I have often seen the leaves of aromatic plants, and sometimes whole sprigs, put in eastern MSS. to communicate a pleasant smell, and to prevent the worms from destroying them. Persons going from Europe to the East Indies, put pieces of Russia leather among their clothes for the same purpose. Such a smell would lead Isaac's recollection to the fields, where aromatic plants grew in abundance; and where he had often been regaled by the odour.

Verse 28. *God give thee of the dew of heaven*] Bp. Newton's view of these predictions is so correct and appropriate, as to leave no wish for any thing farther on the subject.

"It is here foretold, and in ver. 39. of these two brethren, that as to situation, and other temporal advantages, they should be much alike. It was said to Jacob—*God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine*: and much the same is said to Esau, ver. 39.—*Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above*. The spiritual blessing, or the promise of the blessed seed, could be given only to ONE; but temporal good things might be imparted to both. Mount Seir, and the adjacent country, was at first the possession of the Edomites; they afterwards extended themselves farther into Arabia, and into the southern parts of Judea. But wherever they were situated, we find, in fact, that the Edomites, in temporal advantages, were little inferior to the Israelites. Esau had *cattle and beasts*, and *substance* in abundance, and he went to dwell in Seir of his own accord; but he would hardly have removed thither with so many cattle, had it been such a barren and desolate country as some would represent it. The Edomites had *dukes and kings* reigning over them, while the Israelites were *slaves* in Egypt. When the Israelites, on their return, desired leave to pass through the territories of Edom, it appears that the country abounded with FRUITFUL FIELDS and VINEYARDS—*Let us pass, I pray thee, through thy country; we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells*, Num. xx. 17. And the prophecy of Malachi, which is generally alleged as a proof of the barrenness of the country, is rather a proof of the contrary—I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness, Mal. i. 2. for this implies that the country was fruitful before; and that its present unfruitfulness was rather an effect of war and devastation, than any natural defect in the soil. If the country is barren and unfruitful now, neither is Judea what it was formerly."

down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: ^e cursed be every one that curseth thee, and blessed be he that blesseth thee.

A. M. cir. 2255.

B. C. cir. 1779.

^d Deut. 33. 23.—^e ch. 9. 25. & 25. 23.—^f ch. 49. 8.—^g ch. 12. 3. Numb. 24. 9.

The dew] As there was but little rain in Judea, except what was termed the *early rain*, which fell about the beginning of spring, to moisten and fertilize the earth; and the *latter rain*, which fell about September; the lack of this was supplied by the *copious dews*, which fell both morning and evening, or rather through the whole of the night. And we may judge, says Calmet, of the *abundance* of these dews by what fell on Gideon's fleece, Judges vi. 38. which being wrung, filled a bowl. And Hushai compares an army ready to fall upon its enemies, to a dew falling on the ground, 2 Sam. xvii. 12. which gives us the idea that this fluid fell in great profusion, so as to saturate every thing. Travellers in these countries assure us, that the dews fall there in an extraordinary abundance.

The fatness of the earth] What Homer calls *ovvap ἀγορῆς*, Ilias ix. l. 141. and Virgil, *uber glebæ*, Æneis i. 531. both signifying a soil *naturally fertile*. Under this, therefore, and the former expressions, Isaac wishes his son all the blessings which a plentiful country can produce: for, as *Le Clerc* rightly observes, if the dews and seasonable rains of heaven fall upon a fruitful soil, nothing but human industry is wanting to the plentiful enjoyment of all temporal good things. Hence they are represented in the Scripture as emblems of prosperity, of plenty, and of the blessing of God, Deut. xxxiii. 13, 28. Micah v. 7. Zech. viii. 12. And on the other hand; the withholding of these, denotes barrenness, distress, and the curse of God, 2 Sam. i. 21. Hag. i. 10.—See Dodd.

Verse 29. *Let people serve thee*] "However alike their temporal advantages were to each other," says Bp. Newton, "in all spiritual gifts and graces the younger brother was to have the superiority, was to be the happy instrument of conveying the blessing to all nations—*In thee and in thy seed shall all the families of the earth be blessed*: and to this are to be referred, in their full force, those expressions—*Let people serve thee; and nations bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee*. The same promise was made to Abraham in the name of God—I will bless them that bless thee, and curse him that curseth thee, ch. xii. 3. and it is here repeated to Jacob, and thus paraphrased in the Jerusalem Targum—"He who curseth thee, shall be cursed as Balaam the son of Beor; and he who blesseth thee, shall be blessed as Moses the prophet, the law-giver of Israel." It appears that Jacob was, on the whole, a man of more religion, and believed the divine promises more than Esau. The posterity of Jacob likewise preserved the true religion and the worship of one God, while the Edomites were sunk in idolatry; and of the seed of Jacob was born at last the Saviour of the world. This was the peculiar privilege and advantage of Jacob, to be the happy instrument of conveying these blessings to all nations. This was his

A. M. 2225. B. C. 1779. And it came to pass as soon as Isaac had made an end of blessing Jacob, and Jacob was gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. 31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. 32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau. 33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. 34 ¶ And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. 35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

^a Ver. 4.—^b Heb. trembled with a great trembling greatly.—^c Heb. hunt.—^d ch. 26. 3. 4.—^e Rom. 11. 29.—^f Hebr. 12. 17.—^g ch. 25. 26.—^h That is, a supplanter.—ⁱ ch. 26. 33.

greatest superiority over Esau; and in this sense St. Paul understood and applied the prophecy—*The elder shall serve the younger.* Rom. ix. 12. The Christ, the Saviour of the world, was to be born of *some one family*; and Jacob's was preferred to Esau's, out of the good pleasure of Almighty God, who is certainly the best judge of fitness and expedience, and has undoubted right to dispense his favours as he shall see proper; for he says to Moses, as the Apostle proceeds to argue, ver. 15.—“I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion.” And when the Gentiles were converted to Christianity, the prophecy was fulfilled literally—*Let people serve thee, and let nations bow down to thee*; and will be more amply fulfilled, when the *fatness of the Gentiles shall come in, and all Israel shall be saved*.
Verse 33. *And Isaac trembled*] The marginal reading is very literal and proper—*And Isaac trembled with a great trembling greatly*. And this shews the deep concern he felt for his own deception, and the impropriety of the means by which it had been brought about. Though Isaac must have heard of that which God had spoken to Rebekah—*The elder shall serve the younger*, and could never have wished to reverse this divine purpose; yet he might certainly think that the spiritual blessing might be conveyed to Esau, and by him to all the nations of the earth, notwithstanding the superiority of secular dominion on the other side.
Yea, and he shall be blessed.] From what is said in this verse, collated with Heb. xii. 17, we see how *leading* the

36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birth-right; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? 37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? 38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. 39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; 40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

^a Fulfilled. 2 Sam. 8. 14. ver. 22.—^b ver. 28.—^c Or, supported.—^d Hebr. 12. 17.—^e ver. 28. Heb. 11. 20.—^f Or, of the fathers.—^g ch. 26. 30. Obad. 18. 12, 19. 2 Sam. 8. 14.—^h 2 Kings 8. 20.

conveyance of the birth-right was, when communicated with the rites already mentioned. When Isaac found that he had been deceived by Jacob, he certainly would have reversed the blessing, if he could; but as it had been conveyed in the proper sacramental way, this was impossible. *I have blessed him*, says he, *yea, and he must, or will be blessed*. Hence it is said by the Apostle, *Esau, and no place for repentance, $\mu\epsilon\tau\alpha\epsilon\iota\sigma\iota\varsigma$ $\gamma\alpha\rho$ $\epsilon\iota\varsigma$ $\tau\epsilon\tau\iota\varsigma$ $\epsilon\tau\epsilon\rho\epsilon$, no place for change of mind or purpose in his father, though he sought it carefully with tears*. The father could not reverse it, because the grant had already been made and confirmed. But let the reader observe, that this had nothing to do with the final salvation of poor outwitted Esau, nor, indeed, with that of his unnatural brother.
Verse 35. *Hath taken away thy blessing*.] This blessing, which was a different thing from the birth-right, seems to consist of two parts: 1. The dominion generally and finally over the other part of the family; and, 2. being the progenitor of the Messiah. But the former is more explicitly declared than the latter.—See the notes on ch. xxi. 31.
Verse 36. *Is not he rightly named Jacob*.] See on ch. xxi. 26.
He took away my birth-right.] So he might say with considerable propriety: for though he sold it to Jacob, yet, as Jacob had taken advantage of his pressing situation, he considered the act as a species of robbery.
Verse 37. *Behold I have made him thy lord*.] See on ver. 28.

A. M. cir. 2225.

B. C. cir. 1779.

41 ¶ And Esau ^a hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart,

^b The days of mourning for my father are at hand; ^c then will I slay my brother Jacob.

A. M. cir. 2225.

B. C. cir. 1779.

^a Ch. 4. 2—8. & 37. 4. 8. Ezek. 25. 12—15. 1 John 3. 12—15.

^b Ch. 35. 29. & 50. 3, 4, 10.—^c Eccl. 7. 9. Obad. 10. Eph. 4. 26, 27.

Verse 40. *By thy sword shalt thou live*] This does not absolutely mean that the Edomites should have constant wars, but that they should be of a fierce and warlike disposition, gaining their sustenance by *hunting*, and by predatory excursions upon the possessions of others. Bishop Newton speaks on this subject with his usual good sense and judgment—“The elder branch, it is here foretold, should delight more in war and violence, but yet should be subdued by the younger. *By thy sword shalt thou live, and shalt serve thy brother.* Esau himself might be said to live much by the sword; for he was a cunning hunter, a man of the field, ch. xxv. 27. He and his children got possession of mount Seir by force and violence, expelling from thence the *Horites*, the former inhabitants, Deut. ii. 22. By what means they spread themselves farther among the Arabians is not known: but it appears that, upon a sedition and separation, several of the Edomites came and seized upon the southwest parts of Judea, during the Babylonish captivity, and settled there ever after. Before and after this, they were almost continually at war with the Jews: upon every occasion, they were ready to join with their enemies; and when Nebuchadnezzar besieged Jerusalem, they encouraged him, utterly to destroy the city, saying—*Raise it, raise it even to the foundations thereof*, Psal. cxxxvii. 7. And even long after they were subdued by the Jews, they retained the same martial spirit; for Josephus, in his time, gives them the character of ‘a turbulent and disorderly nation, always erect to commotions, and rejoicing in changes: at the least adulation of those who beseech them, beginning war, and hasting to battles as to a feast.’ And a little before the last siege of Jerusalem, they came, at the entreaty of the *Zealots*, to assist them against the priests and people; and there, together with the *Zealots*, committed unheard-of cruelties, and barbarously murdered *Annas*, the high-priest, from whose death Josephus dates the destruction of the city.” See Dr. Dodd.

And—when thou shalt have the dominion] It is here foretold, that there was to be a time when the elder was to have dominion, and shake off the yoke of the younger. The word *תָּרִיד* *tarid*, which we translate *have dominion*, is rather of doubtful meaning, as it may be deduced from three different roots, יָרַד *yarad*, to descend; to be brought down, or brought low: יָרָה *radah*, to obtain rule, or have dominion; and יָרַד *rad*, to complain: meaning either that when reduced very low, God would magnify his power in their behalf, and deliver them from the yoke of their brethren; or, when they should be increased so as to venture to set up a king over them, or that when they mourned for their transgressions, God would turn their captivity. The Jerusalem Targum gives the words the following turn:—“When the sons of Jacob attend to the law, and observe the precepts, they shall impose the yoke of servitude upon thy neck; but when they shall turn away themselves from studying the law, and neglect the

precepts, thou shalt break off the yoke of servitude from thy neck.”

“It was David who imposed the yoke, and at that time the Jewish people observed the law; but the yoke was very galling to the Edomites from the first; and towards the end of Solomon’s reign, Hadad, the Edomite, of the blood royal, who had been carried into Egypt from his childhood, returned into his own country, and raised some disturbances, 1 Kings xi. but was not able to recover his throne, his subjects being overawed by the garrisons which David had placed among them; but in the reign of Jehoram, the son of Jehosaphat, king of Judah, the Edomites revolted from under the dominion of Judah, and made themselves a king, 2 Kings viii. 20, 22. Jehoram made some attempts to subdue them again, but could not prevail; so the Edomites revolted from under the hand of Judah unto this day, 2 Chron. xxi. 8, 10. and hereby this part of the prophecy was fulfilled about nine hundred years after it was delivered.”—See Bishop Newton.

“Thus,” says Dr. Dodd, quoting Bishop Newton, “have we traced, in our notes on this and the xxvth chapter, the accomplishment of this prophecy from the beginning; and we find that the nation of the Edomites has, at several times, been conquered by, and made tributary to the Jews, but never the nation of the Jews to the Edomites: and the Jews have been the more considerable people, more known in the world, and more famous in history. We know, indeed, little more of the history of the Edomites than as it is connected with that of the Jews; and where is the name or nation now? They were swallowed up and lost, partly among the Nabathean Arabs, and partly among the Jews; and the very name, as Dr. Prideaux has observed, was abolished and disused about the end of the first century of the Christian Era. Thus were they rewarded for insulting and oppressing their brethren the Jews; and hereby other prophecies were fulfilled, viz. Jerem. xlix. 7, &c. Ezek. xxv. 12, &c. Joel iii. 19. Amos i. 11, &c. and particularly Obadiah: for at this day we see the Jews subsisting as a distinct people, while Edom is no more, agreeably to the words of Obadiah, ver. 10. *For thy violence against thy brother Jacob*, in the return of his posterity from Egypt, *shame shall cover thee, and thou shalt be cut off for ever.* And again, ver. 18. *There shall not be any remaining of the house of Esau, for the Lord hath spoken it.* In what a most extensive and circumstantial manner has God fulfilled all these predictions! and what a proof is this of the divine inspiration of the Pentateuch, and the omniscience of God!—See the notes on chap. xxv.

Verse 41. *The days of mourning for my father are at hand*] Such was the state of Isaac’s health at that time, though he lived more than forty years afterwards, that his death was expected by all: and Esau thought, that would be a favourable time for him to avenge himself on his brother Jacob;

A.M. 2225.
B.C. 1779.

42 ¶ And these words of Esau her elder son, were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth ^a comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother, ^b to Haran;

44 And tarry with him a few days, until thy brother's fury turn away:

^aPs. 64. 5. Prov. 2. 14. & 4. 16, 17.—^bch. 11. 31.—^cch. 26. 35.

as, according to the custom of the times, the sons were always present at the burial of the father. Ishmael came from his own country to assist Isaac to bury Abraham, ch. xxv. 9. and both Jacob and Esau assisted in burying their father Isaac, ch. xxxv. 29. but the enmity between them had happily subsided long before that time.

Verse 42. *Doth comfort himself, purposing to kill thee.*] מְתַנַּחֵם *methnachem lea*, Houbigant renders, *cogitat super te*, he thinks or meditates to kill thee. This sense is natural enough here, but it does not appear to be the meaning of the original; nor does Houbigant himself give it this sense in his *Racines Hébraïques*. There is no doubt that Esau, in his hatred to his brother, felt himself pleased with the thought that he should soon have the opportunity of avenging his wrongs.

Verse 44. *Tarry with him a few days.*] It was probably forty years before he returned; and it is likely Rebekah saw him no more; for it is the general opinion of the Jewish Rabbins, that she died before Jacob's return from Padan-aram, whether the period of his stay be considered *twenty* or *forty* years. See on chap. xxxi. 58, &c.

Verse 45. *Why should I be deprived also of you both?*] If Esau should kill Jacob, then the nearest akin to Jacob, who was by the patriarchal law, Gen. ix. 6. the avenger of blood, would kill Esau; and both these deaths might possibly take place in the same day. This appears to be the meaning of Rebekah. Those who are ever endeavouring to sanctify the means by the end, are full of perplexity and distress. God will not give his blessing to even a divine service, if not done in his own way, on principles of truth and righteousness. Rebekah and her son would take the means out of God's hands—they compassed themselves with their own sparks, and warmed themselves with their own fire; and this had they at the hand of God, they lay down in sorrow. God would have brought about his designs in a way consistent with his own perfections; for he had fully determined that the elder should serve the younger, and that the Messiah should spring, not from the family of Esau, but from that of Jacob; and needed not the cunning craftiness or deceits of men to accomplish his purposes. Yet in his mercy he overruled all these circumstances, and produced good, where things, if left to their own operations and issues, would have produced nothing but evil. However, after this reprehensi-

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, 'I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

& 26. 8. Num. 11. 13. 1 Kings 19. 4. Job 2. 2. — ch. 1. 3.

ble transaction, we hear no more of Rebekah. The Holy Spirit mentions her *no more*.

Verse 46. *I am weary of my life.*] It is very likely that Rebekah kept many of the circumstances related above from the knowledge of Isaac; but as Jacob could not go to Padan-aram without his knowledge, she appears here *guilty in her own character*, framing an excuse for his departure, and concealing the true cause. Abraham had been solicitous to get a wife for his son Isaac from a branch of his own family; hence she was brought from Syria. She is now afraid, or pretends to be afraid, that her son Jacob will marry among the *Hethites*, as Esau had done; and therefore desires to have the same *reason* why Jacob should immediately go to Padan-aram, that he might get a wife there. Isaac, not knowing the true cause of sending him away, readily falls in with Rebekah's proposal, and immediately calls Jacob, gives him suitable directions and his blessing, and sends him away. This view of the subject makes all consistent and natural; and we see at once the reason of the abrupt speech contained in this verse, which should be placed at the beginning of the following chapter.

1. In the preceding notes, I have endeavoured to represent things simply as they were. I have not copied the manner of many commentators, who have laboured to vindicate the characters of Jacob and his mother in the transactions here recorded. As I fear God, and wish to follow him, I dare not bless what he hath not blessed, nor curse what he hath not cursed. I consider the whole of the conduct both of Rebekah and Jacob in some respects deeply criminal, and in all highly exceptionable. And the impartial relation of the facts contained in this and the xxvth chapter, gives me the fullest evidence of the truth and authenticity of the sacred original. How *impartial* is the history that God writes! We may see, from several commentators, what *man* would have done, had *he* had the same facts to relate. The history given by God, details, as well the *vices* as the *virtues* of those who are its subjects. How widely different from that in the Bible, is the *biography* of the present day! Virtuous acts that were never performed; voluntary privations, which were never borne; piety, which was never felt; and, in a word, *lives*, which were never *lived*—are the principal subjects of *our* biographical relations. These may be well termed the *Lives of the Saints*; for to these are attributed all

the virtues which can adorn the human character, with scarcely a failing or a blemish; while, on the other hand, those, in general mentioned in the sacred writings, stand marked with deep shades. What is the inference which a reflecting mind, acquainted with human nature, draws from a comparison of the biography of the *Scriptures* with that of *uninspired* writers? The inference is this: the scripture history is natural, is probable, bears all the characteristics of veracity; narrates circumstances which seem to make against its own honour, yet *dwells* on them, and often seeks occasion to REPEAT them. It is true! infallibly true! In this conclusion, common sense, reason, and criticism, join. On the other hand, of biography in general we must say, that it is often unnatural, improbable, is destitute of many of the essential characteristics of truth; studiously avoids mentioning those circumstances which are dishonourable to its subject; ardently endeavours either to cast those which it cannot wholly hide into deep shades, or sublime them into virtues. This is notorious; and we need not go far for numerous examples. From these facts, a reflecting mind will draw this general conclusion—an *impartial* history, in every respect true, can be expected only from God himself.

2. These should be only preliminary observations to an extended examination of the characters and conduct of Rebekah and her two sons; but this in detail would be an ungracious task, and I wish only to draw the reader's attention to what may, under the blessing of God, promote his moral good. No pious man can read the chapter before him without emotions of grief and pain. A mother teaches her favourite son to cheat and defraud his brother, deceive his father, and tell the most execrable lies! And God, the just, the impartial God, relates all the circumstances in the most ample and minute detail! I have already hinted, that this is a strong proof of the authenticity of the sacred book. Had the Bible been the work of an impostor, a single trait of this history had never appeared. God, it is true, had purposed that *the elder should serve the younger*: but never designed that the supremacy should be brought about in this way. Had Jacob's unprincipled mother left the matter in the hands of God's providence, her favourite son would have had the precedence in such a way as would not only have manifested the justice and holiness of God, but would have been both *honourable* and *lasting* to HIMSELF. He got the *birth-right*, and he got the *blessing*; and how little benefit did he personally derive from either? What was his life from this time till his return from Padan-aram? A mere tissue of vexations, disappointments, and calamities. Men may endeavour to

palliate the iniquity of these transactions, but this must proceed either from weakness or mistaken zeal. God has sufficiently marked the whole with his disapprobation.

3. The enmity which Esau felt against his brother Jacob, seems to have been transmitted to all his posterity; and doubtless the matters of the *birth-right*, and the *blessing*, were the grounds on which that perpetual enmity was kept up between the descendants of both families, the *Edomites* and the *Israelites*. So unfortunate is an ancient family grudge, founded on the opinion, that an injury has been done by one of the branches of the family, in a period no matter how remote, provided its operation still continues, and certain secular privations to one side be the result. How possible it is to keep feuds of this kind alive to any assignable period, the state of a neighbouring island sufficiently proves: and on the subject in question, the bloody contentions of the two *houses* of YORK and LANCASTER in this nation, are no contemptible comment. The facts, however, relative to this point, may be summed up in a few words. 1. The descendants of Jacob were peculiarly favoured by God. 2. They generally had the dominion, and were ever reputed superior in every respect to the Edomites. 3. The Edomites were generally tributary to the Israelites. 4. They often revolted, and sometimes succeeded so far in their revolts, as to become an *independent* people. 5. The Jews were never subjected to the Edomites. 6. As in the case between Esau and Jacob, who, after long enmity, were reconciled, so were the Edomites and the Jews, and at length they became one people. 7. The Edomites, as a nation, are now totally extinct; and the Jews still continue as a distinct people from all the inhabitants of the earth! So exactly have all the words of God, which he has spoken by his prophets, been fulfilled!

4. On the blessings pronounced on Jacob and Esau, these questions may naturally be asked. 1. Was there any thing in these blessings of such a spiritual nature, as to affect the *eternal interests* of either? Certainly there was not, at least, as far as might *absolutely* involve the salvation of the one, or the perdition of the other. 2. Was not the blessing pronounced on Esau as good as that pronounced on Jacob, the *mere temporary lordship*, and being the *progenitor* of the *Messiah*, excepted? So it evidently appears. 3. If the blessings had referred to their eternal states, had not Esau as fair a prospect for endless glory as his unfeeling brother? Justice and mercy both say—Yes. The truth is, it was their *posterity*, and not themselves, that were the objects of these blessings. Jacob, personally, gained no benefit; Esau, personally, sustained no loss.

CHAPTER XXVIII.

Isaac directs Jacob to take a wife from the family of Laban, 1, 2; blesses and sends him away, 3, 4. Jacob begins his journey, 5. Esau, perceiving that the daughters of Canaan were not pleasing to his parents, and that Jacob obeyed them in going to get a wife of his own kindred, 6—8, he went and took to wife Mahalath, the daughter of Ishmael, his father's brother, 9. Jacob in his journey towards Haran, came to a certain place (Luz, ver. 19.) where he lodged all night, 10, 11. He sees in a dream a ladder reaching from earth to heaven, on which he beheld the angels of God ascending and descending, 12. God appears above this ladder,

and renews those promises which he had made to Abraham and to Isaac, 13, 14. Promises Jacob personal protection, and a safe return to his own country, 15. Jacob awakes, and makes reflections upon his dream, 16, 17. Sets up one of the stones he had had for his pillow, and pours oil on it, and calls the place Beth-el, 18, 19. Makes a vow, that if God will preserve him in his journey, and bring him back in safety, the stone should be God's house, and that he would give him the tenths of all that he should have, 20—22.

A.M. cir. 2225.
B.C. cir. 1779.

AND Isaac called Jacob, and ^a blessed him, and charged him and said unto him, ^b Thou shalt not take a wife of the daughters of Canaan.

² ^c Arise, go to ^d Padan-aram, to the house of ^e Bethuel thy mother's father; and take thee a wife from thence of the daughters of ^f Laban thy mother's brother.

³ ^g And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be ^h a multitude of people:

⁴ And give thee ⁱ the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land ^k wherein^l thou art a stranger, which God gave unto Abraham.

⁵ And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

⁶ ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

⁷ And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

⁸ And Esau seeing ^m that the daughters of Canaan ⁿ pleased not Isaac his father;

⁹ Then went Esau unto Ishmael, and took unto the wives which he had, ^o Mahalath the

A.M. cir. 2225.
B.C. cir. 1779.

^a Ch. 27. 33. — ^b ch. 24. 3. — ^c Hos. 12. 12. — ^d ch. 25. 20. — ^e ch. 22. 23. — ^f ch. 24. 29. — ^g ch. 17. 1, 6. — ^h Heb. an assembly of people.

ⁱ ch. 12. 2. — ^k Heb. of thy sojournings. — ^l ch. 17. 8. — ^m ch. 24. 3. & 26. 35. — ⁿ Heb. were evil in the eyes, &c. — ^o ch. 36. 3. she is called Bashemath.

NOTES ON CHAP. XXVIII.

Verse 1. *And Isaac called Jacob*] See the note on ver. 46. of the preceding chapter.

And blessed him] Now voluntarily and cheerfully confirmed to him the blessing, which he had before obtained through subtlety. It was necessary that he should have this confirmation previous to his departure; else, considering the way in which he had obtained both the *birth-right* and the *blessing*, he might be doubtful, according to his own words, whether he might not have got a curse instead of a blessing. As the blessing now pronounced on Jacob was obtained without any trick or deception on his part, it is likely that it produced a salutary effect upon his mind, might have led him to confession of his sin, and prepared his heart for those discoveries of God's goodness, with which he was favoured at Luz.

Verse 2. *Arise, go to Padan-aram*] This mission, in its spirit and design, is nearly the same as that chap. xxiv. which see. There have been several ingenious conjectures concerning the *retinue* which Jacob had, or might have had, for his journey; and by some he has been supposed to have been *well attended*. Of this nothing is mentioned here, and the reverse seems to be intimated elsewhere. It appears from ver. 11. that he lodged in the open air, with a stone for his pillow; and from chap. xxxii. 10. he appears to have taken the journey *on foot*, with his staff in his hand; nor is there even the most indirect mention of any attendants, nor is it probable there were any. He took, no doubt, *provisions* with him sufficient to carry him to the nearest encampment, or village, on the way, where he would naturally recruit his

bread and water, to carry him to the next stage, and so on. The *oil* that he poured on the pillar, might be a little of that which he had brought for his own use, and can be no rational argument of his having a stock of provisions, servants, camels, &c. for which it has been gravely brought. He had God alone with him.

Verse 3. *That thou mayest be a multitude of people*] לְקַח לָךְ לִכְהֹל אַמִּים *likehal ammim*. There is something very remarkable in the original words; they signify literally *for an assembly, congregation, or church of peoples*; referring, no doubt, to the Jewish church in the wilderness, but more particularly to the *Christian Church*, composed of every kindred and nation and people and tongue. This is one essential part of the blessing of Abraham; see ver. 4.

Verse 4. *Give thee the blessing of Abraham*] May he confirm the inheritance with all its attendant blessings to thee, to the exclusion of Esau; as he did to *me*, to the exclusion of Ishmael. But, according to St. Paul, much more than this is certainly intended here; for it appears, from Gal. iii. 6—14. that the *blessing of Abraham*, which is *to come upon the Gentiles through Jesus Christ*, comprises the whole doctrine of justification by faith, and its attendant privileges, viz. redemption from the curse of the law, remission of sins, and the promise of the Holy Spirit, including the constitution and establishment of the Christian Church.

Verse 5. *Bethuel the Syrian*] Literally the *Aramean*, so called, not because he was of the race of *Aram*, the son of Shem, but because he dwelt in that country which had been formerly possessed by the descendants of Aram.

Verse 9. *Then went Esau unto Ishmael*] Those who are

A. M. cir. 1779. daughter of Ishmael Abraham's son,
R.C. cir. 1779. ^a the sister of Nebajoth, to be his wife.

10 ^c And Jacob ^b went out from Beer-sheba, and went toward ^c Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

^a Ch. 25. 18. — ^b Mos. 12. 12. — ^c Coloss. Acts 7. 2. Charran. — ^d ch. 41. 1. Job 1. 17.

apt to take every thing by the wrong handle, and who think it was utterly impossible for Esau to do any right action, have classed his taking a daughter of Ishmael among his crimes: whereas, there is nothing more plain than that he did this with a sincere desire to *obey and please his parents*. Having heard the pious advice which Isaac gave to Jacob, he therefore went, and took a wife from the family of his grandfather Abraham, as Jacob was desired to do out of the family of his maternal uncle Laban. *Mahalath*, whom he took to wife, stood in the same degree of relationship to Isaac his father, as *Rachel* did to his mother Rebekah. Esau married his father's niece: Jacob married his mother's niece. It was therefore most obviously to please his parents that Esau took this additional wife. It is supposed that Ishmael must have been dead thirteen or fourteen years before this time, and that *going to Ishmael*, signifies only going to the family of Ishmael. If we follow the common computation, and allow that Isaac was now about one hundred and thirty-six, or one hundred and thirty-seven years of age, and Jacob seventy-seven, and as Ishmael died in the one hundred and thirty-seventh year of his age, which, according to the common computation, was the one hundred and twenty-third of Isaac, then Ishmael must have been dead about *fourteen* years. But if we allow the ingenious reasoning of Mr. Skinner and Dr. Kennicott, that Jacob was at this time only *fifty-seven* years of age, and Isaac consequently only *one hundred and seventeen*, it will appear that Ishmael did not die till *six years* after this period; and hence, with propriety it might be said, Esau went unto *Ishmael*—and took Mahalath the daughter of Ishmael—to be his wife. See the notes on chap. xxxi. 38, &c.

Verse 11. *A certain place, and tarried there all night, because the sun was set*] From ver. 19. we find this *certain place* was *Luz* or some part of its vicinity. Jacob had probably intended to reach Luz, but the sun being set, and night coming on, he either could not reach the city, or he might suspect the inhabitants, and rather prefer the open field, as he must have heard of the character and conduct of the men of Sodom and Gomorrah: or the gates might be shut by the time he reached it, which would prevent his admission, for it frequently happens, to the present day, that travellers not reaching a city in the eastern countries, previous to the shutting of the gates, are obliged to lodge under the walls all night; as, when once shut, they refuse to open them till the next day. This was probably Jacob's case.

12 And he ^a dreamed, and behold ^a A. M. cir. 2225.
a ladder set upon the earth, and the ^b B. C. cir. 1779.
top of it reached to heaven: and behold, ^c the angels of God ascending and descending on it.

13 ^d And, behold, the LORD stood above it, and said, ^e I am the LORD God of Abraham thy father, and the God of Isaac: ^f the land whereon thou liest, to thee will I give it, and to thy seed;

14 And ^g thy seed shall be as the dust of

^a John 1. 51. Hebr. 1. 14. — ^b ch. 35. 1. & 48. 3. — ^c ch. 26. 24. —
^d ch. 13. 15. & 35. 12. — ^e ch. 13. 16.

He took of the stones] He took one of the stones that were in that place: for from ver. 18. we find it was *one stone* only, which he had for his pillow. Luz is supposed to have been about forty-eight miles distant from Beer-sheba; too great a journey for one day, through what we may conceive, very unready roads.

Verse 12. *He dreamed, and behold a ladder*] A multitude of fanciful things have been spoken of Jacob's vision of the ladder, and its signification. It might have several designs, as God chuses to accomplish the greatest number of ends by the fewest and simplest means possible. 1. It is very likely that its primary design was to point out the *providence* of God, by which he watches over and regulates all terrestrial things; for nothing is left to merely natural causes: a heavenly agency pervades, actuates, and directs all. In his present circumstances, it was highly necessary that Jacob should have a clear and distinct view of this subject, that he might be the better prepared to meet all occurrences with the conviction, that all was working together for his good. 2. It might be intended also to point out the *intercourse between heaven and earth*, and the connection of both worlds by the means of *angelic ministry*. That this is fact, we learn from many histories in the Old Testament; and it is a doctrine that is unequivocally taught in the New. *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* 3. It was probably a *type* of CHRIST, in whom both worlds meet, and in whom the divine and human nature are conjoined; the LADDER was set upon the EARTH and the TOP of it reached to HEAVEN: for GOD was manifested in the FLESH; and in him dwelt all the fulness of the Godhead bodily. Nothing could be a more expressive emblem of the incarnation and its effects: Jesus Christ is the grand connecting medium between heaven and earth, and between God and man. *By him, God comes down to man: through him, man ascends to God.* It appears that our Lord applies the vision in this way *himself*, 1st. In that remarkable speech to Nicodemus, *Hereafter ye shall see the heaven opened, and the angels of God ascending and descending on the Son of Man*; John i. 51. 2dly. In his speech to Thomas, John xiv. 6. "I am the WAY, and the truth and the life: no man cometh unto the Father but by me."

Verse 13. *I am the Lord God of Abraham*] Here God confirms to him the blessing of Abraham, for which Isaac had prayed; ver. 3, 4.

Verse 14. *Thy seed shall be as the dust*] The people that shall

A. M. 2223. the earth, and thou shalt ^a spread
B. C. cir. 1779. abroad ^b to the west, and to the east,
and to the north, and to the south: and in thee
and ^c in thy seed shall all the families of the
earth be blessed.

15 And, behold, ^d I am with thee, and will
^e keep thee in all places whither thou goest,
and will ^f bring thee again into this land; for
^g I will not leave thee, ^h until I have done that
which I have spoken to thee of.

^a Heb. break forth.—^b ch. 13. 14. Deut. 12. 20. —^c ch. 12. 3. & 18. 19.
& 22. 13. & 26. 4. —^d See ver. 20, 21. ch. 16. 24. & 31. 3. —^e ch. 48. 16.
Ps. 121. 5, 7, 8. —^f ch. 35. 6. —^g Deut. 38. 6. Josh. 1. 5. 1 Kings 8. 57.

descend from thee, shall be extremely numerous; and in thee
and thy seed—the Lord JESUS descending from thee, accord-
ing to the flesh—shall all the families of the earth, not only
all of thy race, but all the other families or tribes of mankind,
which have not proceeded from any branch of the Abrahamic
family, be blessed: for Jesus Christ by the grace of God tasted
death FOR EVERY MAN, Heb. ii. 9.

Verse 15. And, behold, I am with thee] For I fill the
heavens and the earth:—my WORD shall be thy help; Targum
—and will keep thee in all places, εν τη οδω πασιν, in all this
way; Septuagint. I shall direct, help, and support thee in a
peculiar manner, in thy present journey; be with thee while
thou sojournest with thy uncle; and will bring thee again into
this land; so that in all thy concerns thou mayest consider
thyself under my especial providence, for I will not leave thee:
thy descendants also, shall be my peculiar people, whom I
shall continue to preserve as such, until I have done that which I
have spoken to thee of; until the Messiah shall be born of thy
race; and all the families of the earth, the Gentiles, be blessed
through thee, the gospel being preached to them, and they
with the believing Jews, made ONE FOLD, under ONE SHEP-
HERD, and one Bishop or Overseer of souls. And this circum-
stantial promise has been literally and punctually fulfilled.
Known unto God are all his works from the beginning.

Verse 16. The Lord is in this place; and I knew it not.]
That is, God has made this place his peculiar residence; it
is a place in which he meets with, and reveals himself to his
followers. Jacob might have supposed that this place had
been consecrated to God. And it has already been supposed,
that his mind having been brought into a humble frame, he
was prepared to hold communion with his Maker.

Verse 17. How dreadful is this place!] The appearance of
the ladder, the angels, and the divine glory at the top of the
ladder, must have left deep, solemn, and even awful impres-
sions on the mind of Jacob; and hence the exclamation in
the Text, How dreadful is this place!

This is none other but the house of God] The Chaldee
gives this place a curious turn: “This is not a common place,
but a place in which God delights: and opposite to this
place, is the gate of heaven.” Onkelos seems to suppose that
the gate or entrance into heaven was actually above this spot;
and that when the angels of God descended to earth, they
came through that opening into this place, and returned by

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD
is in ¹ this place; and I knew it not.

A. M. cir. 2223.
B. C. cir. 1779.

17 And he was afraid, and said, How dreadful
is this place! this is none other but the house
of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning,
and took the stone that he had put for his
pillows, and ^k set it up for a pillar, ^l and poured
oil upon the top of it.

Hebr. 18. 5. —^h Num. 23. 19. —ⁱ Exod. 3. 5. Josh. 5. 15. —^j ch. 21.
13, 45. & 35. 14. —^k Lev. 8. 10, 11, 12. Numb. 7. 1.

the same way. And, it really appears that Jacob himself had
a similar notion.

Verse 18. And Jacob—took the stone—and set it up for a
pillar] He placed the stone in an erect posture, that it might
stand as a monument of the extraordinary vision which he had
in this place; and he poured oil upon it, thereby consecrating
it to God, so that it might be considered an altar, on which
libations might be poured, and sacrifices offered unto God.—
See chap. xxxv. 14.

There is a foolish tradition, that the stone set up by Jacob
was afterwards brought to Jerusalem, from which, after a
long lapse of time, it was brought to Spain, from Spain to
Ireland, from Ireland to Scotland, and on it the kings of
Scotland sat to be crowned; and concerning which the fol-
lowing leonine verses were made:

Ni fallat fatum,—Scoti quocunque locatum
Invenient lapidem,—regnare tenentur ibidem.

Or fate is blind—or Scots shall find
Where'er this stone—the royal throne.

Camden's Perthshire.

Edward the First had it brought to Westminster, and
there this stone, called Jacob's Pillar, and Jacob's Pillow, is
now placed under the chair on which the king sits when
crowned! It would be as ridiculous to attempt to disprove
the truth of this tradition, as to prove that the stone under the
old chair in Westminster was the identical stone which served
the Patriarch for a bolster.

And poured oil upon the top of it.] Stones, images, and altars
dedicated to divine worship were always anointed with oil.
This appears to have been considered as a consecration of them
to the object of the worship, and a means of inducing the god
or goddess to take up their residence there, and answer the
petitions of their votaries. Anointing stones, images, &c. is
used in idolatrous countries to the present day, and the whole
idol is generally smeared over with oil. Sometimes, besides
the anointing, a crown or garland was placed on the stone or
altar, to honour the divinity, who was supposed, in consequence
of the anointing, to have set up his residence in that place.
It appears to have been on this ground that the seats of
polished stone, on which the kings sat in the front of their pa-
laces to administer justice, were anointed; merely to invite the

A. M. cir. 2225.

B. C. cir. 1779.

19 And he called the name of ^a that place ^b Beth-el: but the name of that city was called Luz at the first.

20 ¶ ^c And Jacob vowed a vow, saying, If

^d God will be with me, and will keep me in this way that I go, and will give me ^e bread to eat, and raiment to put on, 21 So that ^f I come again to my father's

^a Judges 1. 23, 26. Her. 1. 15. — ^b That is, the house of God. — ^c ch. 31. 13. Judges 11. 30. 2 Sam. 15. 8.

^d ver. 15. — ^e 1 Tim. 6. 8. — ^f Judges 11. 31. 2 Sam. 19. 24, 30.

Deity to reside there, that true judgment might be given, and a righteous sentence always be pronounced. Of this we have an instance in Homer, *Odys. F. v. 406—10.*

Εκ δ' ελθων, κατ' αρ' εξετ' επι ξεστοισι λιθοισιν
Οι οι εσαν προπαροιβε θυρων υψηλων,
Λευκοι, αποστιλχοντες αλειφατος' οis επι μεν πριν
Νηλεος ιζεσκεν, θεοφιν μυστωρ αταλαντος.

The old man early rose, walk'd forth, and sate
On polished stone, before his palace gate:
With unguent smooth, the lucid marble shone,
Where ancient Neleus sate, a rustic throne.—POPE.

This gives a part of the sense of the passage; but the last line, on which much stress should be laid, is very inadequately rendered by the English poet: it should be translated,

“Where Neleus sat, equal in counsel to the gods;”

because inspired by their wisdom, and which inspiration he and his successor took pains to secure by consecrating with the anointing oil, the seat of judgment on which they were accustomed to sit. Some of the ancient commentators on Homer mistook the meaning of this place by not understanding the nature of the custom; and these *Couper* unfortunately follows, translating “resplendent as with oil;” which as, destroys the whole sense, and obliterates the allusion. This sort of anointing was a common custom in all antiquity, and was probably derived from this circumstance. *Arnobius* tells us that it was customary with himself while a heathen, “when he saw a smooth polished stone that had been smeared with oil, to kiss and adore it, as if possessing a divine virtue.” *Si quando conspexeram lubricatum lapidem, et ex olivi unguine sorditation, (ordinatum?) tanquam inesset vis præsens, adular, affabar.* And *Theodoret*, in his eighty-fourth Question on *Genesis*, asserts that many pious women in his time, were accustomed to anoint the coffins of the martyrs, &c. And in Catholic countries, when a church is consecrated, they anoint the door-posts, pillars, altars, &c. So under the law, there was a holy anointing oil, to sanctify the tabernacle, laver, and all other things used in God's service; *Exod. xl. 9, &c.*

Verse 19. *He called the name of that place Beth-el* [That is, the house of God; for in consequence of his having anointed the stone, and thus consecrated it to God, he considered it as becoming henceforth, his peculiar residence; see on the preceding verse. This word should be always pronounced as two distinct syllables, each strongly accented, Beth-El.

Was called Luz at the first.] The Hebrew has *לֹז לִזְ* *Ulam Luz*, which the Roman Edition of the Septuagint translates *Ουλαμινος*, *Oulamminos*; the Alexandrian MS. *Ουλαμινος*, *Oulamminos*; the Aldine, *Ουλαμινος*, *Oulamminos*; Symma-

chus, *Λαμμινος*, *Lammaous*; and some others, *Ουλαμ*, *Oulam*. The Hebrew *לֹז* *ulam*, is sometimes a particle signifying *as, just as*; hence, it may signify that the place was called Beth-El, as it was formerly called Luz. As Luz, signifies an almond, almond or hazel tree, this place probably had its name from a number of such trees growing in that region. Many of the ancients confounded this city with Jerusalem, to which they attribute the eight following names, which are all expressed in this verse:—

Solyma, Luza, Bethel, Hierosolyma, Jebus, Ælia
Urbs sacra, Hierusalem dicitur atque Salem.

Solyma, Luz, Beth-El, Hierosolyma, Jebus, Ælia
The holy city is called, as also Jerusalem and Salem.

From Beth-El came the *Baithulia*, *Bethyllia*, *Βαιτυλια*, or animated stones, so celebrated in antiquity, and to which divine honours were paid. The tradition of Jacob anointing this stone, and calling the place Beth-El, gave rise to all the superstitious accounts of the *Baithyllia* or consecrated stones, which we find in *Sanchoniatho* and others. These became abused to idolatrous purposes, and hence God strongly prohibits them, *Lev. xxvi. 1.*; and it is very likely, that stones of this kind, were the most ancient objects of idolatrous worship: these were afterwards formed into beautiful human figures, male and female, when the art of sculpture became tolerably perfected: and hence the origin of idolatry, as far as it refers to the worshipping of images; for these being consecrated by anointing, &c. were supposed, immediately to become instinct with the power and energy of some divinity. Hence, then, the *Baithyllia* or living stones of the ancient Phœnicians, &c. As oil is an emblem of the gifts and graces of the holy Spirit, *Psal. xlv. 7.* 1 John ii. 20, 27; so those who receive this anointing, are considered as being alive unto God, and are expressly called by St. Peter living stones, 1 Pet. ii. 4, 5: may not the Apostle have reference to those living stones or *Bethyllia* of antiquity, and thus correct the notion, by shewing that these rather represented the true worshippers of God, who were consecrated to his service and made partakers of the holy Ghost; and that these alone could be properly called the living stones, out of which the true spiritual temple is composed?

Verse 20. *Vowed a vow*] A vow, is a solemn holy promise, by which a man bound himself to do certain things, in a particular way, time, &c. and for power to accomplish which, he depended on God; hence all vows were made with prayer, see *Psal. lxi. 6.* *Judges xi. 30, 31.* see on *Lev. xxvii. 1, &c.*

If God will be with me, &c.] Jacob seems to make this vow rather for his posterity than for himself, as we may learn from the 13—15 verses; for he particularly refers to the

A.M. 1725. house in peace; * then shall the
B.C. 1779. Lord be my God:

22 And this stone, which I have set for a

pillar, *shall be God's house: * and
of all that thou shalt give me I will
surely give the tenth unto thee.

A.M. 1725.
B.C. 1779.

* Exod. 15. 2. Deut. 26. 17. 2 Sam. 15. 8. 2 Kings 5. 17.

b ver. 17. ch. 14. 20. & 35. 7, 14.—^c Lev. 27. 30—33. Deut. 14. 22, 23.

promises which God had already made to him, which concerned the multiplication of his offspring, and their establishment in that land. If then, God shall fulfil these promises, he binds his posterity to build God a house or temple, and to devote, for the maintenance of his worship, the tenth of all their earthly goods. This mode of interpretation, removes that appearance of self-interest which almost any other view of the subject presents. Jacob had certainly, long ere this, taken Jehovah for his God; and so thoroughly had he been instructed in the knowledge of Jehovah, that we may rest satisfied no reverses of fortune could have induced him to apostatize: but as his taking refuge with Laban, was probably typical of the sojourning of his descendants in Egypt; his persecution, so as to be obliged to depart from Laban; the bad treatment of his posterity by the Egyptians; his rescue from death, preservation on his journey, re-establishment in his own country, &c. were all typical of the exodus of his descendants, their travels in the desert, and establishment in the promised land—where they built a house to God; and where, for the support and maintenance of the pure worship of God, they gave to the Priests and Levites the tenth of all their worldly produce: for if all this be understood as referring to Jacob only, the Scripture gives us no information how he performed his vow.

Verse 22. *This stone—shall be God's house*] That is, (as far as this matter refers to Jacob alone) should I be preserved to return in safety, I shall worship God in this place. And this purpose he fulfilled, see chap. xxxv. 7. & 14. for there he built an altar, anointed it with oil, and poured a drink-offering thereon.

For a religious and practical use of Jacob's vision, see the notes on ver. 12.

On the doctrine of *tythes*, perhaps a word may be borne from one who never received any; and has none in prospect. *Tythes*, in their origin, appear to have been a sort of *eucharistic offering* made unto God; and probably were something similar to the *mincah*, which we learn from Gen. iv. was in use, almost from the foundation of the world. When God established a regular, and we may add an expensive worship, it was necessary that proper provision should be made for the support of those who were obliged to devote their whole time to it, and consequently were deprived of the opportunity of providing for themselves in any secular way. It was soon found that a tenth part of the produce of the whole land was necessary for this purpose, as a whole tribe, that of Levi, was devoted to the public service of God; and when the land was divided, this tribe received no inheritance among their brethren. Hence, for their support, the law of *tythes* was enacted; and by these, the Priests and Levites were not only supported

as the ministers of God; but as the teachers and intercessors of the people; performing a great variety of religious duties for them, which, otherwise, they themselves, were bound to perform. As this mode of supporting the ministers of God, was instituted by himself, so we may rest assured it was rational and just. Nothing can be more reasonable than to devote a portion of the earthly good, which we receive from the free mercy of God, to his own service; especially, when by doing it, we are essentially serving ourselves. If the ministers of God give up their whole time, talents, and strength to watch over, labour for, and instruct the people in spiritual things, justice requires that they shall receive their support from the work. How worthless and wicked must that man be, who is continually receiving good from the Lord's hands, without restoring any part for the support of true religion, and for charitable purposes! To such, God says, *their table shall become a snare to them, and I will curse their blessings*. God expects returns of gratitude in this way from every man: he that has much, should give plenteously; he that has little, should do his diligence to give of that little.

It is not the business of these notes to dispute on the article of *tythes*—perhaps it would be well could a proper substitute be found for them, and the national clergy paid by some other method. But still, the labourer is worthy of his hire; and the maintenance of the public ministry of the word of God, should not be left to the caprices of men. He who is only supported for his work, will be probably abandoned when he is no longer capable of public service: I have seen many aged and worn out ministers reduced to great necessity, and almost literally obliged to beg their bread among those whose opulence and salvation were, under God, the fruits of their ministry! Such persons may think they do God service by disputing against "*Tythes*, as legal institutions, long since abrogated," while they permit their worn out ministers to starve: but how shall they appear in that day when Jesus shall say, *I was hungry and ye gave me no meat: thirsty and ye gave me no drink: naked and ye clothed me not!* It is true, that where a provision is established on a certain order of priesthood, by the law, it may be sometimes claimed and consumed by the worthless and the profane; but this is no necessary consequence of such establishment, as there are laws, which if put in action, have sufficient energy to expel every wicked and slothful servant from the vineyard of Christ. At all events, this is no reason why those who have served God and their generation, should not be comfortably supported during that service; and when memorable of it, be furnished at least with the necessities of life. Though many ministers have reason to complain of this neglect, who have no claims on a legal ecclesiastical establishment; yet none have cause for louder complaint than the generality of those called *curates*, or unbeneficed ministers, in the Church of England.

CHAPTER XXIX.

Jacob proceeds on his journey, 1: comes to a well where the flocks of his uncle Laban, as well as those of several others were usually watered, 2, 3: enquires from the shepherds concerning Laban and his family, 4—6. While they are conversing about watering the sheep, 7, 8. Rachel arrives, 9. He assists her to water her flock, 10. makes himself known unto her, 11, 12. She hastens home and communicates the tidings of Jacob's arrival to her father, 12. Laban hastens to the well, embraces Jacob and brings him home, 13. After a month's stay, Laban proposes to give Jacob wages, 14, 15. Leah and Rachel described, 16, 17. Jacob proposes to serve seven years for Rachel, 18: Laban consents, 19. When the seven years were fulfilled, Jacob demands his wife, 20, 21. Laban makes a marriage feast, 22; and in the evening substitutes Leah for Rachel, to whom he had given Zilpah for handmaid, 23, 24. Jacob discovers the fraud and upbraids Laban, 25. He excuses himself, 26, and promises to give him Rachel for another seven years of service, 27. After abiding a week with Leah, he receives Rachel for wife, to whom Laban gave Bilhah for handmaid, 28, 29. Jacob loves Rachel more than Leah, and serves seven years for her, 30. Leah, being despised, the Lord makes her fruitful, while Rachel continues barren, 31. Leah bears Reuben, 32, and Simeon, 33, and Levi, 34, and Judah; after which she, for a time, leaves off bearing, 35.

A.M. cir. 2225.
B.C. cir. 1779.

THEN Jacob ^a went on his journey, ^b and came into the land of the 'people of the east.

2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

3 And thither were all the flocks gathered:

and they rolled the stone from the well's mouth, and watered the sheep; and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence be ye? And they said, ^d Of Haran are we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

A.M. cir. 2225.
B.C. cir. 1779.

^a Heb. *lift up his feet*.—^b ch. 23, 5—7. Numb. 23, 7. Judg. 6, 3, 33.

Hos. 12, 12.—^c Heb. *children*.—^d ch. 27, 43. & 28, 10.

NOTES ON CHAP. XXIX.

Verse 1. *Then Jacob went on his journey*] The original is very remarkable. *And Jacob lifted up his feet, and he travelled unto the land of the children of the east.* There is a certain *certainty* marked in the Hebrew, which comports well with the state of mind into which he had been brought by the vision of the ladder and the promises of God. He now saw, that having God for his protector, he had nothing to fear; and therefore he went on his way rejoicing.

People of the east.] The inhabitants of Mesopotamia and the whole country beyond the Euphrates, are called קדם *qedem*, or eastern, in the sacred writings.

Verse 2. *Three flocks of sheep*] צאן *Tson*, small cattle, such as sheep, goats, &c. see on chap. xii. 16. Sheep in a healthy state, seldom drink in cold and comparatively cold countries; but it was probably different in hot climates. The *three flocks*, if *flocks* and not *shepherds* he meant, which were lying now at the well, did not belong to Laban, but to three other chiefs; for Laban's flock was yet to come, under the care of Rachel, ver. 6.

Verse 3. *All the flocks*] Instead of העדרים *ha-âdarim*, flocks, the Samaritan reads חרדמים *harðim*, shepherds; which reading Houbigant strongly contends to be the true one, as well in this verse, as in verse 8. It certainly cannot be said, that all the flocks rolled the stone from the well's mouth,

and watered the sheep—and yet so it appears to read, if we prefer the common Hebrew text to the Samaritan. It is probable that the same reading was originally that of the second verse also.

And put the stone again upon the well's mouth] It is very likely that the stone was a large one, which was necessary to prevent ill minded individuals from either disturbing the water, or filling up the well: hence a great stone was provided, which required the joint exertions of several shepherds to remove it; and hence those who arrived first, waited till all the others were come up, that they might water their respective flocks in concert.

Verse 4. *My brethren, whence be ye?*] It is certain that the language of Laban and his family was Chaldee, and not Hebrew: see chap. xxxi. 47.; but from the names which Leah gave to her children, we see that the two languages had many words in common; and therefore Jacob and the shepherds might understand each other with little difficulty. It is possible also that Jacob might have learned the Chaldee or Aramitish language from his mother, as this was his mother's tongue.

Verse 5. *Laban the son of Nahor?*] Son is here put for grandson, for Laban was the son of Bethuel the son of Nahor.

Verse 6. *Is he well?*] הוּא שָׁלוֹם *ha-shalom lo?* Is there

A. M. c. 2205.
B. C. 1779.

6 And he said unto them, ^a *Is he well^b?* And they said, *He is well:* and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, ^c *it is yet high day*; neither *is it time* that the cattle should be gathered together: water ye the sheep, and go and feed them.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then, we water the sheep.

9 ¶ And while he yet spake with them, ^d Rachel came with her father's sheep: for she kept them.

10 And it came to pass when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's

brother, that Jacob went near, and ^e rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice and wept.

12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: ^b and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, ^f *Because thou art my bone and my flesh,* and he abode with him ^m the space of a month.

15 ¶ And Laban said unto Jacob, Because

^a Heb. *Is there peace to him?* — ^b Heb. *net the day is past.* — ^c Exod. 2: 16 — ^d Gen. 3: 17. — ^e Gen. 33: 4, & 15: 14, 15.

^f Gen. 13: 8, & 14: 16. — ^g Gen. 24: 16. — ^h Heb. *because thou art my bone and my flesh.* — ⁱ Gen. 2: 25. — ^j Judg. 9: 2. — ^k 2 Sam. 5: 1, & 19: 14, 15. — ^l Heb. *because thou art my bone and my flesh.*

peace to him? *Peace* among the Hebrews, signified *all kinds of prosperity*. Is he a prosperous man in his family, and in his property? and they said, *He is well*, שלום *shalom*, he has prosperity; he prospers.

Rachel cometh with the sheep [רַחֵל Rachel, (the *ch* sounded strongly guttural,) signifies a *sheep* or *ewe*; and she probably had her name from her fondness for these animals.

Verse 7. *It is high day*. [The day is but about half run—neither is it time that the cattle should be gathered together] It is surely not time yet to put them into the folds: give them therefore water, and take them again to pasture.

Verse 8. *We cannot, until all the flocks—shepherds—see ver. 3—be gathered together*. It is a rule, that the stone shall not be removed till all the shepherds and the flocks, which have a right to this well, be gathered together; then, and not before, we may water the sheep.

Verse 9. *Rachel came with her father's sheep*. So we find that young women were not kept concealed in the house, till the time they were married, which is the common gloss put on אלמנה *almah*, a *virgin*, one *concealed*; see on chap. xxiv. 41. Nor was it beneath the dignity of the daughters of the most opulent chiefs to carry water from the well, as in the case of Rebekah; or tend sheep, as in the case of Rachel. The chief property in those times consisted in flocks, and who so proper to take care of them, as those who were interested in their safety and increase? Honest labour, far from being a discredit, is an honour both to *high* and *low*. The *land* itself is served by the field; and without it, and the labour necessary for its cultivation, all ranks must perish. Let every son, let every daughter learn, that it is no discredit to be employed, whenever it may be necessary, in the meanest offices, by which the interests of the family may be *honestly* promoted.

Verse 10. *Jacob went near, and rolled the stone*. Probably the flock of Laban was the last of those which had a right to the well: that flock being now come, Jacob assisted the shepherds to roll off the stone; for it is not likely he did it by himself, and so assisted his cousin, to whom he was as yet unknown, to water her flock.

Verse 11. *Jacob kissed Rachel*. A simple and pure method by which the primitive inhabitants of the earth testified their friendship to each other—first abused by hypocrites, who pretended affection while their vile hearts meditated harm—as in the case of Joab and Judas—and afterwards disgraced by refiners on morals, who, while they pretended to stumble at those innocent expressions of affection and friendship, were capable of committing the grossest acts of impurity.

And lifted up his voice. It may be, in thanksgiving to God for the favour he had shewn him, in conducting him thus far in peace and safety.

And wept. From a sense of the goodness of his heavenly Father, and his own unworthiness of the protection and success with which he had been favoured. The same expressions of kindness and pure affection are repeated on the part of Laban, ver. 13.

Verse 14. *My bone and my flesh*. One of my nearest relatives.

Verse 15. *Because thou art my brother, &c.* Though thou art my nearest relative, yet I have no right to thy services without giving thee an adequate recompence. Jacob had passed a whole month in the family of Laban, in which he had undoubtedly rendered himself of considerable service. As Laban, who was of a very savage, if not *barbarous* disposition, saw that he was likely to be of great use to him in his secular concerns; he wished to secure his services, and therefore asks him what wages he wished to have.

A.M. cir. 2225.
B.C. cir. 1779. thou art my brother, shouldst thou therefore serve me for nought? tell me, what shall thy wages be?

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

17 Leah was tender eyed: but Rachel was beautiful and well favoured.

18 And Jacob loved Rachel; and said,

A.M. cir. 2225.
B.C. cir. 1779. I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is better that I give her to thee, than that I should give her to another man: abide with me.*

20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

* Ch. 12. 11. & 24. 16. & 39. 6. Prov. 31. 30.—^b ch. 31. 41. & 34. 12. 2 Sam. 3. 14.

* Psal. 12. 2.—^d ch. 30. 26. Hos. 12. 12. Cant. 8. 6, 7. 1 Cor. 13. 7.

Verse 17. *Leah was tender-eyed*] רַחֵם *racoth*, soft, delicate, lovely. I believe the word means just the reverse of the signification generally given to it. The design of the inspired writer is to compare both the sisters together, that the balance may appear to be greatly in favour of Rachel. The chief recommendation of Leah, was her soft and beautiful eyes; but Rachel was יָפֶת מַרְאֶה *yephath tour*, beautiful in her shape, person, mien, and gait: and מַרְאֶה *yephath march*, beautiful in her countenance. The words plainly signify, a fine shape and fine features; all that can be considered as essential to personal beauty. Therefore Jacob loved her; and was willing to become a bond servant for seven years, that he might get her to wife; for in his destitute state, he could produce no dowry, and it was the custom of those times, for the father to receive a portion for his daughter, and not to give one with her. The bad system of education, by which, as far as it prevails, women are spoiled and rendered in general good for nothing, makes it necessary for the husband to get a dowry with his wife, to enable him to maintain her: whereas in former times, they were well educated, and extremely useful; hence he who got a wife, almost invariably got a prize.

Verse 20. *And Jacob served seven years for Rachel*] In ancient times, it appears to have been a custom among all nations, that men should give dowries for their wives; and in many countries this custom still prevails. When Shechem asked Dinah for wife, he said: *Ask me never so much dowry and gift, and I will give according as ye shall say unto me*, chap. xxxiv. 12. When Eliezer went by Abraham's command, to get Rebekah to be wife to Isaac, he took a profusion of riches with him, in silver, gold, jewels, and raiment, with other costly things, which, when the contract was made, he gave to Rebekah, her mother and her brothers, see chap. xxiv. 10, 22, 53. David in order to be Saul's son-in-law, must, instead of a dowry, kill Goliath; and when this was done, he was not permitted to espouse Michal till he had killed one hundred Philistines, 1 Sam. xvii. 25. and xviii. 25. The prophet Hosea bought his wife for fifteen pieces of silver and a homer and a half of barley, chap. iii. 2. The same custom prevailed among the ancient Greeks, Indians and Germans. The Romans also had a sort of marriage which was entitled, *per coemptionem*, by purchase. The Tartars and Turks still buy their wives; but among the latter, they are bought as a sort of slaves.

Herodotus mentions a very singular custom among the Babylonians, which may serve to throw light on the conduct of

Laban towards Jacob. "In every district," says he, "they annually assemble all the marriageable virgins on a certain day; and when the men are come together, and stand round the place, the crier rising up, sells one after another, always bringing forward the most beautiful first; and having sold her for a great sum of gold, he puts up her who is esteemed second in beauty. On this occasion, the richest of the Babylonians, used to contend for the fairest wife, and to outbid one another. But the vulgar are content to take the ugly and lame with money: for when all the beautiful virgins are sold, the crier orders the most deformed to stand up: and after he has openly demanded who will marry her with a small sum, she is at length given to the man that is contented to marry her with the least. And in this manner, the money arising from the sale of the handsome, serves for a portion to those, whose look was disagreeable, or who had any bodily imperfection. A father was not permitted to indulge his own fancy in the choice of a husband for his daughter; neither might the purchaser carry off the woman which he had bought, without giving sufficient security that he would live with her as his own wife. Those also who received a sum of money with such as could bring no price in this market, were obliged also to give sufficient security that they would live with them; and if they did not, they were obliged to refund the money." See Herodotus, in Clio, p. 82. edit. Gale; and see Calmet, in loco. Thus Laban made use of the beauty of Rachel, to dispose of his daughter Leah, in the spirit of the Babylonian custom, though not in the letter.

And they seemed to him but a few days] If Jacob had been obliged to wait seven years before he married Rachel, could it possibly be said, that they could appear to him as a few days? Though the letter of the text seems to say the contrary, yet there are eminent men, who strongly contend that he received Rachel soon after the month was finished, see ver. 14. and then served seven years for her; which might really appear but a few days to him, because of his increasing love to her: but others think this quite incompatible with all the circumstances marked down in the text; and on the supposition that Jacob was not now seventy-seven years of age, as most chronologers make him, but only fifty-seven, see on chap. xxxi. there will be time sufficient to allow for all the transactions which are recorded in his history, during his stay with Laban. As to the incredibility that a passionate lover, as some have termed him, would wait patiently for seven years before he could possess the object of his wishes, and

A.M.cir.2334. 21 ¶ And Jacob said unto Laban, B.C.cir.1772. Give me my wife, (for my days are fulfilled,) that I may ^a go in unto her.

22 And Laban gathered together all the men of the place, and ^b made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid for a hand-maid.

25 And it came to pass, that in the morning behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I

serve with thee for Rachel? where-fore then hast thou beguiled me? A.M.cir.2334. B.C.cir.1772.

26 And Laban said, It must not be so done in our country^c, to give the younger before the first-born.

27 ^d Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me, yet seven other years.

28 ¶ And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter ^e Bilhah his hand-maid to be her maid.

^a Judg. 15. 1.—^b Judg. 14. 10. Matt. 22. 2—10. John 2. 1, 2.—^c Heb. place.

^d Judges 14. 12. Lev. 13. 18. Mal. 2. 15. ch. 29. 20.—^e ver. 24. ch. 30. 3—8.

those seven years appear to him as only a few days, it may be satisfactorily accounted for, they think, two ways. 1. He had the continual company of his eldest spouse, and this certainly would take away all tedium in the case. 2. Love affairs were not carried to such a pitch of insanity among the patriarchs as they have been in modern times—they were much more sober and sedate, and scarcely ever married before they were forty years of age, and then more for *convenience*, and the desire of having an *offspring*, than for any other purpose. At the very lowest computation, Jacob was now fifty-seven, and consequently must have passed those days in which *pass on* run away with *reason*. Still, however, the obvious construction of the text shews, that he got Rachel the week after he had married Leah. See on ver. 28.

Verse 21. *My days are fulfilled*] My seven years are now completed—let me have my wife, for whom I have given this service as a dowry.

Verse 22. *Laban—made a feast*] מִשְׁתֶּה *mishteh*, signifies a feast of *drinking*. As marriage was a very solemn contract, there is much reason to believe that *sacrifices* were offered on the occasion, and *libations* poured out; and we know that, on festival occasions, a cup of *wine* was offered to every guest; and as this was drunk with particular ceremonies, the feast might derive its name from this circumstance, which was the most prominent and observable on such occasions.

Verse 23. *In the evening—he took Leah his daughter*] As the bride was always *veiled*, and the bride-chamber generally *dark*, or nearly so, and as Leah was brought to Jacob in the *evening*, the imposition here practised by Laban might easily pass undetected by Jacob, till the ensuing day discovered the fraud.

Verse 24. *And Laban gave—Zilpah his maid*] Slaves given in this way to a daughter on her marriage, were the peculiar property of the daughter; and over them the husband had neither right nor power.—See the case of Sarah and Hagar, chap. xvi. 1, &c.

Verse 26. *It must not be so done in our country*] It was an early custom to give daughters in marriage according to their *seniority*; and it is worthy of remark, that one of the oldest nations now existing, next to the Jews, I mean the *Hindoo*s, have this

not merely as a *custom*, but as a *positive law*: and they deem it criminal to give a *younger* daughter in marriage while an elder daughter remains unmarried. Among them, it is a high offence, equal to adultery, “for a man to marry while his *elder brother* remains *unmarried*; or for a man to give his daughter to such a person, or to give his youngest daughter in marriage while the eldest sister remains unmarried.”—Code of Gentoo Laws, c. xv. sect. 1. p. 204. This, it appears, was a custom at Mesopotamia; but Laban took care to conceal it from Jacob till after he had given him Leah.

Verse 27. *Fulfil her week*] The marriage feast, it appears, lasted *seven days*; it would not, therefore, have been proper to break off the solemnities to which all the men of the place had been invited, ver. 22. and probably Laban wished to keep his *fraud* from the public eye; therefore he informs Jacob, that if he will fulfil the marriage *week* for Leah, he will give him Rachel at the end of it, on condition of his serving seven other years. To this the necessity of the case caused Jacob to agree; and thus Laban had *fourteen* years service instead of *seven*; for it is not likely that Jacob would have served even *seven days* for Leah, as his affection was wholly set on Rachel, the wife of his own choice. By this stratagem Laban gained a settlement for both his daughters. What a man soweth, that shall he reap. Jacob had before practised deceit, and is now deceived; and Laban, the instrument of it, was afterwards deceived himself.

Verse 28. *And Jacob did so—and he gave him Rachel*] It is perfectly plain that Jacob did not serve seven years more before he got Rachel to wife; but having spent a week with Leah, and in keeping the marriage feast, he then got Rachel, and served afterwards seven years for *her*. Connections of this kind are now called *incestuous*; but it appears they were allowable in those ancient times. In taking both sisters, it does not appear that any blame attached to Jacob, though, in consequence of it, he was vexed by their jealousies. It was probably because of this that the law, Lev. xviii. 18. was made, *Thou shalt not take a wife to her sister, to vex her, besides the other, in her life-time*. After this, all such marriages were strictly forbidden.

A. M. cir. 2232. 30 And he went in also unto Rachel, and he ^a loved also Rachel more than Leah; and served with him ^b yet seven other years.

31 ¶ And when the Lord ^c saw that Leah was hated, he ^d opened her womb: but Rachel was barren.

A. M. cir. 2233. 32 And Leah conceived, and bare ^e a son, and she called his name ^f Reuben: for she said, Surely the Lord had ^g looked upon my affliction; now therefore my husband will love me.

A. M. cir. 2234. 33 And she conceived again, and

A. M. cir. 2234. B. C. cir. 1770. bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this son also: and she called his name ^h Simeon.

A. M. cir. 2235. B. C. cir. 1769. 34 And she conceived again, and bare a son: and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called ⁱ Levi.

A. M. cir. 2236. B. C. cir. 1768. 35 And she conceived again, and bare a son: and she said, Now will I praise the Lord: therefore she called his name ^j Judah^k; and ^l left bearing.

^a Ver. 29. Deut. 21. 15.—^b ch. 30. 9. & 31. 41. Hos. 12. 12.—^c Ps. 147. 5.—^d ch. 30. 1.—^e That is, see a son.—^f Exod. 3. 7. & 4. 31. Deut. 10. 7. Ps. 135. 18. & 106. 41.

^g That is, hearing.—^h That is, joined. See Numb. 18. 2, 4.—ⁱ Matt. 1. 2.—^j That is, praise.—^k Heb. stood from bearing.

Verse 31. *The Lord saw that Leah was hated*] From this and the preceding verse, we get the genuine meaning of the word שָׂנֵא *sanah*, to hate, in certain disputed places in the Scriptures. The word simply signifies a less degree of love: so it is said, ver. 30. "Jacob loved Rachel more than Leah;" i. e. he loved Leah less than Rachel, and this is called *hating* in ver. 31. *When the Lord saw that Leah was hated*; that is, that she had less affection shewn to her than was her due, as one of the legitimate wives of Jacob, he opened her womb—he blessed her with children. Now the frequent intercourse of Jacob with Leah—see the following verses—sufficiently proves that he did not hate her, in the sense in which this term is used among us: but he shewed and felt less affection for her than for her sister. So, *Jacob have I loved, but Esau have I hated*, Mal. i. 2, 3. and Rom. ix. 15. simply means, that he had shewn a greater degree of affection for Jacob and his posterity, than he had done for Esau and his descendants, by giving the former a better earthly portion than he had given to the latter; by maintaining them in it, and by chusing the family of Jacob to be progenitors of the Messiah. But not one word of all this relates to the eternal states of either of the two nations. Those who endeavour to support certain peculiarities of their creed by such scriptures as these, do greatly err, not knowing the scripture, and not properly considering either the sovereignty or the mercy of God.

Verse 32. *She called his name Reuben*] רֵאוּבֵן *reu-ben*, literally, see ye, or behold a son! for Jehovah hath looked—רָאָה *raah*, he hath beheld my affliction—behold then the consequence, I have got a son!

Verse 33. *She called his name Simeon*] שִׁמְעוֹן *Shimon*, hearing, i. e. God had blessed her with another son, because he had heard that she was hated—loved less than Rachel was, as the context tells us.

Verse 34. *Therefore was his name called Levi*] לֵוִי *levi*, joined; because she supposed that, in consequence of all these children, Jacob would become joined to her in as strong affection, at least, as he was to Rachel. From Levi sprang the tribe of Levites, who, instead of the first-born, were joined

unto the priests in the service of the sanctuary. See Numb. xviii. 24.

Verse 35. *She called his name Judah*] יְהוּדָה *Yehudah*, a confessor; one who acknowledges God, and acknowledges that all good comes from his hands; and gives him the praise due to his grace and mercy. From this patriarch the Jews have their name; and could it be now rightly applied to them, it would intimate that they were a people that confess God, acknowledge his bounty, and praise him for his grace.—See Rom. ii. 29.

Left bearing] That is, for a time; for she had several children afterwards, see chap. xxx. 17, &c. Literally translated, the original תַּעֲמֹד מִלֵּדָתָא *taamod miledeth*—she stood still from bearing, which certainly does not convey the same meaning as that in our translation: the one appearing to signify, that she ceased entirely from having children; the other, that she only desisted for a time, which was probably occasioned by a temporary suspension of Jacob's company, who appears to have deserted the tent of Leah, through the jealous management of Rachel.—See chap. xxx. 14, 15, &c.

The intelligent and pious care of the original inhabitants of the world to call their children by those names which were descriptive of some remarkable event in Providence, circumstance of their birth, or domestic occurrence, is worthy not only of respect, but of imitation. As the name itself continually called to the mind, both of the parents and the child, the circumstance from which it originated, it could not fail to be a lasting blessing to both. How widely different is our custom! Unthinking and ungodly, we impose names upon our offspring as we do upon our cattle; and often the dog, the horse, the monkey, and the parrot, share in common with our children the names which are called *Christian*! Some of our Christian names, so called, are absurd, others are ridiculous, and a third class impious; these last being taken from the demon gods and goddesses of heathenism. May we ever hope that the rational and pious custom recommended in the Scriptures shall ever be restored, even among those who profess to believe in, fear, and love God?

CHAPTER XXX.

Rachel envies her sister, and chides Jacob, 1. He repoves her, and vindicates himself, 2. She gives him her maid Bilhah, 3, 4. She conceives, and bears Dan, 5, 6, and afterwards Naphtali, 7, 8. Leah gives Zilpah her maid to Jacob, 9. She conceives, and bears Gad, 10, 11, and also Asher, 12, 13. Reuben finds mandrakes, of which Rachel requests a part, 14. The bargain made between her and Leah, 15. Jacob, in consequence, lodges with Leah instead of Rachel, 16. She conceives, and bears Issachar, 17, 18, and Zebulun, 19, 20, and Dinah, 21. Rachel conceives, and bears Joseph, 22—24. Jacob requests permission from Laban to go to his own country, 25, 26. Laban consents, and offers to give him what wages he shall chuse to name, 27, 28. Jacob details the importance of his services to Laban, 29, 30, and offers to continue those services for the speckled and spotted among the goats, and the brown among the sheep, 31—33. Laban consents, 34, and divides all the ring-necked and spotted among the he-goats, the speckled and spotted among the she-goats, and the brown among the sheep, among them under the care of his own sons, and sets three days journey between himself and Jacob, 35, 36. Jacob's stratagem of the piled rods, to cause the cattle to bring forth the ring-necked, speckled, and spotted, 37—43. In consequence of which, he increased his flock greatly, getting all that was strong and healthy in the flock of Laban, 40—43.

1 ¶ When Rachel saw that ^a she had not children, Rachel envied her sister, and said unto Jacob, Give me children, ^b or else I die.
2 And Jacob's anger was kindled against Rachel: and he said, ^c Am I in God's stead, who hath withheld from me the fruit of the womb?
3 And she said, Behold ^d my maid Bilhah, go in unto her; and she shall bear upon my knees, ^e that I may also have children by her.
4 And she gave him Bilhah her hand-maid ^f to wife: and Jacob went in unto her.

5 ¶ And Bilhah conceived and bare Jacob a son.
6 And Rachel said, God hath ^gjudged me, and hath also heard my voice, and hath given me a son: therefore called she his name ^hDan.
7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.
8 And Rachel said, With ⁱgreat wrestlings have I wrestled with my sister, and I have prevailed: and she called his name ^jNaphtali.
9 ¶ When Leah saw that she had left bear-

^a Gen. 30. 1. — ^b Gen. 30. 15. — ^c Job 1. 5. 2. — ^d Job 16. 2. — ^e 1 Sam. 1. 5. — ^f Gen. 30. 16. — ^g Job 1. 5. — ^h Job 1. 5. — ⁱ Job 1. 5. — ^j Job 1. 5.

^k Ps. 124. 4 & 11. 4. — ^l Lam. 3. 39. — That is, judging. — ^m 11. b. wrestlings. — ⁿ Gen. 30. 6. — That is, my wrestling. — Called, Mat. 1. 13. Naphtali.

NOTES ON CHAP. XXX.

Verse 1. [Give me children, or else I die.] This is a most reproachful speech, and argues not only envy and jealousy, but a total want of dependance on God. She had the greatest share of her husband's affection, and yet was not satisfied, unless she could engross all the privileges which her sister enjoyed! How true is the saying, *Jealousy is as bitterness* of Prov. xiv. 30. And, *Jealousy is as cruel as the grave*, Job 1. 5. Vol. 9.
Verse 2. [Am I in God's stead?] Am I greater than God, to give thee what he has refused?
Verse 3. [She shall bear upon my knees] The handmaid was the sole property of the mistress, as has already been remarked in the case of Hagar; and therefore not only all her labour, but even the children borne by her, were the property of the mistress. These female slaves, therefore, bore children vicariously for their mistresses: and thus ap-

pears to be the import of the term, *She shall bear upon my knees*.
[That I may also have children by her.] נִשְׁתַּחֲוֶה נִשְׁתַּחֲוֶה נִשְׁתַּחֲוֶה — and I shall be bowed up by her. Hence בָּן *ben*, a son, or child, from נָבַד *navad*, to build, because, as a house is formed of the stones, &c. that enter into its composition, so is a family by children.
Verse 6. [Called she his name Dan.] Because she found God had judged for her, and decided that she should have a son by means of her handmaid; hence she called his name דָּן *Dan*, judging.
Verse 8. [She called his name Naphtali.] נַפְתָּלִי *naphthali*. My wrestling, according to the common mode of interpretation; but it is more likely that the root פָּתַל *patal*, signifies to twist or entwine. Hence Mr. Parkhurst translates the verse—“By the twistings, agency or operation, of God, I am entwined with my sister: that is, my family is now entwined, or inter-

A.M. cir. 231.
B. C. cir. 1765.

ing, she took Zilpah her maid, and
^a gave her Jacob to wife.

A.M. cir. 2240.
B. C. cir. 1704.

10 And Zilpah Leah's maid bare
Jacob a son.

11 And Leah said, A troop cometh: and she
called his name ^b Gad.

A.M. cir. 2240.
B. C. cir. 1762.

12 And Zilpah Leah's maid bare
Jacob a second son.

13 And Leah said, ^c Happy am I, for the
daughters ^d will call me blessed: and she called
his name ^e Asher.

A.M. cir. 2246.
B. C. cir. 1758.

14 ¶ And Reuben went in the
days of wheat harvest, and found
^f mandrakes in the field, and brought them un-
to his mother Leah. Then Rachel said to
Leah, ^g Give me, I pray thee, of thy son's
mandrakes.

^a Ver. 4.—^b That is, a troop, or company. ch. 49. 19. Deut. 33. 20. 21.
Isai. 63. 11.—^c Heb. In my happiness.—^d Prov. 31. 28. Cant. 6. 9.

woven, with my sister's family, and has a chance of producing
the promised seed." The *Septuagint*, *Aquila*, and the *Vul-*
gate, have nearly the same meaning. It is, however, difficult
to fix the true sense of the original.

Verse 11. *She called his name Gad.*] This has been vari-
ously translated. גַּד *Gad* may signify a troop, an army, a
soldier, a false god, (Isai. lxx. 11.) supposed to be the same
as *Jupiter* or *Mars*: for as Laban appears to have been, if
not an idolator, yet a dealer in a sort of judicial astrology,
see chap. xxxi. 19. Leah, in saying בָּגַד *bagad*, which we
translate, a troop cometh, might mean *by*, or *with the assist-*
ance of Gad, a particular planet or star, (*Jupiter*, possibly,) I
have gotten this son; therefore she called him after the name
of that planet or star, from which she supposed the succour
came, see the note on chap. xxxi. 19. The *Septuagint*
translate it, ἐν τύχῃ, *with good fortune*; the *Vulgate*, *felicitate*,
happily; but in all this diversity, our own translation may
appear as probable as any, if not the genuine one—גַּד בָּא *ba*
gad, (for the *keri* or marginal reading has it in two words)
a troop cometh; whereas the *teamal* reading has it only in
one, בָּגַד *bagad*, with a troop. In the Bible, published by
Becke, 1549, the word is translated as an exclamation, *Good*
luck! and called his name *Gad*.

Verse 13. *And Leah said, Happy am I*] בְּאַשֶׁרִי *be-asher-i*,
in my happiness, therefore she called his name *Asher*, אֲשֶׁר
that is, *blessedness* or *happiness*.

Verse 14. *Reuben—found mandrakes*] רִדְאִים *dudaim*.
What these were is utterly unknown; and learned men have
wasted much time and pains, in endeavouring to guess out a
probable meaning. Some translate the word *lilies*, others *jessa-*
mine, others *citrons*, others *mushrooms*, others *figs*, and some
think the word means *flowers*, or *fine flowers* in general. *Has-*
salquist, the intimate friend and pupil of *Lamé*, who travelled
into the Holy Land to make discoveries in natural history,
imagines that the plant commonly called *mandrake*, is intend-

15 And she said unto her, ^h Is it
a small matter that thou hast taken
my husband? and wouldest thou take away my
son's mandrakes also? And Rachel said,
Therefore he shall lie with thee to night for
thy son's mandrakes.

A.M. cir. 246.
B. C. cir. 1758.

16 And Jacob came out of the field in the
evening, and Leah went out to meet him, and
said, Thou must come in unto me; for surely
I have hired thee with my son's mandrakes.
And he lay with her that night.

17 ¶ And God hearkened unto Leah,
and she conceived, and bare Jacob the
fifth son.

A.M. cir. 2247.
B. C. cir. 1757.

18 And Leah said, God hath given me my
hire, because I have given my maiden to my
husband: and she called his name ⁱ Issachar.

Luke 1. 48.—^c That is, happy. ch. 49. 20. Deut. 33. 24, 25.—^f Cant. 7.
15.—^g ch. 25. 30.—^h Genab. 16. 9, 13.—ⁱ That is, an hire.

ed: speaking of Nazareth in Galilee, he says, "What I
found most remarkable at this village, was the great number
of *mandrakes* which grew in a vale below it: I had not the
pleasure to see this plant in blossom, the fruit now (May 5th.
O. S.) hanging ripe to the stem, which lay withered on the
ground. From the season in which this *mandrake* blossoms,
and ripens fruit, one might form a conjecture, that it was
Rachel's *dudaim*. These were brought her in the wheat har-
vest, which, in Galilee, is in the month of May, about this time,
and the *mandrake* was now in fruit." Both among the
Greeks and Orientals, this plant was held in high repute, as
being of a prolific virtue, and helping conception: and from
it *philtres*, or *love potions* were made; and this is favoured by
the meaning of the original which signifies *loves*, i. e. incen-
tives to matrimonial connections: and it was probably on this
account that Rachel desired to have them. The whole ac-
count however is very obscure.

Verse 15. *Thou hast taken my husband*] It appears
probable, that Rachel had found means to engross the whole
of Jacob's affection and company, see chap. xxix. 35. and
that she now agreed to let him visit the tent of Leah, on
account of receiving some of the fruits or plants which Reuben
had found.

Verse 16. *I have hired thee*] We may remark, among the
Jewish women, an intense desire of having children; and it
seems to have been produced, not from any peculiar affection
for children, simply considered in themselves, but through
the hope of having a share in the blessing of Abraham, by
bringing forth him in whom all the nations of the earth were
to be blessed.

Verse 18. *God hath given me my hire—Shekari שְׁכָרִי—and*
she called his name Issachar] יִשְׁשָׁכָר. This word is com-
pounded of יֶשֶׁשׁ *yesh*, is, and שְׁכָר *sheker*, WAGES, from שָׁכַר
shakar, to content, satisfy, saturate: hence a satisfaction or
compensation for work done, &c.

A.M. 2219. 19 And Leah conceived again, and bare Jacob the sixth son.

B.C. cir. 1755. 20 And Leah said, God hath endured me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name ^aZebulun^b.

A.M. 2240. 21 And afterwards she bare a daughter, and called her name

^cDinah.

A.M. 2246. B.C. cir. 1746. 22 ¶ And God ^dremembered Rachel, and God hearkened to her, and ^eopened her womb.

A.M. 2259. 23 And she conceived, and bare a son; and said, God hath taken away ^fmy reproach:

24 And she called his name ^gJoseph; and said, ^hThe Lord shall add to me another son.

25 ¶ And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, ⁱSend me away, that I may go unto ^kmine own place, and to my country.

26 Give me my wives and my children, ^lfor whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, ^mtarry:

for ⁿI have learned by experience that the Lord hath blessed me ^ofor thy sake.

28 And he said, ^pAppoint me thy wages, and I will give ^qit.

29 And he said unto him, ^rThou knowest how I have served thee, and how thy cattle was with me.

30 For ^sit was little which thou hadst before I came, and it is ^tnow ^uincreased unto a multitude; and the Lord hath blessed thee ^vsince my coming: and now, when shall I ^wprovide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed ^xand keep thy flock:

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and ^yof such shall be my hire.

33 So shall my ^zrighteousness answer for me ^{aa}in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

^aThat is, dwelling. — ^bCalled. Mat. 4. 13. Zebulun. — ^cThat is, judgment. — ^dch. 8. 1. — ^e1 Sam. 1. 19. — ^fch. 29. 31. — ^g1 Sam. 1. 6. — ^hIsa. 4. 1. — ⁱLuke 1. 25. — ^jThat is, adding. — ^kch. 35. 17. — ^lch. 24. 34, 36. — ^mch. 18. 33. & 31. 53. — ⁿch. 29. 20, 30.

^oCh. 29. 3. 5. — ^pSee ch. 26. 24. — ^qch. 29. 15. — ^rch. 31. 6. 38. 39. 40. — ^sMatt. 24. 45. — ^t1 Tim. 2. 10. — ^uHeb. *hachan* *hachan*, ver. 13. — ^vHeb. *le-ragel* *le-ragel*. — ^w1 Tim. 5. 3. — ^xch. 31. 3. — ^yP's 37. 2. — ^zHeb. *to a good* *to a good*. — ^{aa}Exod. 13. 14.

Verse 20. Now will my husband dwell with me] יִבְלֵנִי yizbleni, and she called his name Zebulun, וְזִבְלֹן a dwelling, or cohabitation, as she now expected that Jacob would dwell with her, as he had before dwelt with Rachel.

Verse 21. And called her name Dinah] דִּינָה Dinah, judgment. As Rachel had called her son by Biliab, DAN, ver. 6. so Leah calls her daughter DINAH, God having judged and determined for her as well as for her sister, in the preceding instance.

Verse 22. And God hearkened to her] After the severe reproach which Rachel had received from her husband, ver. 2. it appears that she sought God by prayer, and that he heard her, so that her prayer and faith obtained what her impatience and unbelief had prevented.

Verse 24. She called his name Joseph] יוֹסֵף Yoseph, adding, or he who adds; thereby prophetically declaring that God would add unto her another son, which was accomplished in the birth of Benjamin, chap. xxxv. 18.

Verse 25. Jacob said unto Laban, Send me away.] Having now, as is generally conjectured, fulfilled the fourteen years which he had engaged to serve for Leah and Rachel, see ver. 26. and the conclusion of chap. xxxi.

Verse 27. I have learned by experience] נִחְשִׁיתִי nichashti, from נִחַשׁ nachash, to view attentively, to observe, to pry into. I have diligently considered the whole of thy conduct, and marked the increase of my property, and find that the Lord hath blessed me for thy sake. For the meaning of the word נִחַשׁ nachash, see on chap. iii. 1, &c.

Verse 30. For it was little which thou hadst before I came.] Jacob takes advantage of the concession made by his father-in-law, and asserts, that it was for his sake that the Lord had blessed him—since my coming, לְרַגְלִי le-rageli, according to my foot-steps—every step I took in thy service, God prospered to the multiplication of thy flocks and property.

When shall I provide for mine own house?] Jacob had already laid his plan; and from what is afterwards mentioned, we find him using all his skill and experience, to provide for his family by a rapid increase of his flocks.

Verse 32. I will pass through all thy flock] אֶעֱצֹן tson, implying, as we have before seen, all smaller cattle, such as sheep, goats, &c.

All the speckled and spotted cattle] שֵׂה שֵׁי seh, which we translate cattle, signifies the young either of sheep or goats, what

A.M. 2259.
B.C. 1745.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day, the he goats that were ring-straked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the ^a hand of his sons.

36 And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

^a Ch. 31. 9.

we call a lamb or a kid. Speckled, נקוד *nakod*, signifies interpersed with variously coloured spots.

Spotted טלח *talu*, spotted with large spots, either of the same or different colours, from טלח *talu*, to patch, to make parti-coloured, or patch work, see Ezek. xvi. 16.

And all the brown חום *cham*. I should rather suppose this to signify red or yellow, as the root signifies to be warm or hot.

Verse 35. The he-goats that were ring-straked] התישים הנקרים *ha-teiyashim ha-akuddim*, the he-goats that had rings of black, or other coloured hair, around their feet or legs.

It is extremely difficult to find out, from the 32d and 35th verses, in what the bargain of Jacob with his father-in-law properly consisted. It appears from ver. 32. that Jacob was to have for his wages all the speckled, spotted, and brown, among the sheep and the goats; and of course, that all those which were not parti-coloured, should be considered as the property of Laban. But in ver. 35. it appears that Laban separated all the parti-coloured cattle, and delivered them into the hands of his own sons; which seems as if he had taken these for his own property, and left the others to Jacob. It has been conjectured that Laban, for the greater security, when he had separated the parti-coloured, which by the agreement belonged to Jacob, see ver. 32. put them under the care of his own sons, while Jacob fed the flock of Laban, ver. 36. three days journey being between the two flocks. If, therefore, the flocks under the care of Laban's sons brought forth young that were all of one colour, these were put to the flocks of Laban under the care of Jacob; and if any of the flocks under Jacob's care brought forth parti-coloured young, they were put to the flocks belonging to Jacob, under the care of Laban's sons. This conjecture is not satisfactory, and the true meaning appears to be this: Jacob had agreed to take all the parti-coloured for his wages. As he was now only beginning to act upon this agreement, consequently none of the cattle as yet belonged to him; therefore Laban separated from the flock, ver. 35. all such cattle as Jacob might afterwards claim in consequence of his bargain; for as yet he had no right: therefore Jacob commenced his service to Laban with a flock that did not contain a single animal of the description of those to which he might be entitled; and the others were sent away under the care

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37 ¶ And ^b Jacob took him rods of green poplar, and of the hasel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought ^c forth cattle ring-straked, speckled, and spotted.

^b See ch. 31. 9, —12. —^c Jer. 27. 5.

of Laban's sons, three days journey from those of which Jacob had the care. The bargain, therefore, seemed to be wholly in favour of Laban; and to turn it to his own advantage, Jacob made use of the stratagems afterwards mentioned. This mode of interpretation removes all the apparent contradiction between the 32d and 35th verses, with which commentators in general have been grievously perplexed. From the whole account we learn, that Laban acted with great prudence and caution, and Jacob with great judgment. Jacob had already served fourteen years, and had got no patrimony whatever, though he had now a family of twelve children, eleven sons and one daughter, besides his two wives, and their two maids. It was high time that he should get some property for these; and as his father-in-law was excessively parsimonious, and would scarcely allow him to live, he was in some sort obliged to make use of stratagem to get an equivalent for his services; but did he not push this so far, as to ruin his father-in-law's flocks, leaving him nothing but the refuse? see ver. 42.

Verse 37. Rods of green poplar] לבנה לח *libneh lach*. The *libneh* is generally understood to mean the white poplar; and the word *lach*, which is here joined to it, does not so much imply greenness of colour, as being fresh, in opposition to witheredness. Had they not been fresh, just cut off, he could not have pilled the bark from them.

And of the hasel] לח *luz*, the nut or filberd tree, translated by others the almond tree: which of the two is here intended, is not known.

And chesnut tree] ערמון *aremon*, the plane tree, from ערם *aram*, he was naked. The plane tree is properly called by this name, because of the bark naturally peeling off, and leaving the tree bare. The Septuagint translate it in the same way, πλατανος; and its name is supposed to be derived from πλατυς, broad, on account of its broad spreading branches, for which the plane tree is remarkable. So we find the Grecian army in HOMER, Il. ii. v. 307. sacrificing, καλην υπο πλατανισω, under a beautiful plane tree.

VIRGIL, Geor. iv. l. 146. mentions,

—ministrantem platani potantibus umbras.

The plane tree yielding the convivial shade.

A. M. 2239. 40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that

they might conceive among the rods. A. M. 2239. B. C. 1745.

42 But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man ^aincreased exceedingly, and ^bhad much cattle, and maidservants, and menservants, and camels, and asses.

^a Ver. 30.

^b Ch. 13. 2. & 24. 35. & 26. 13, 14.

And PETRONIUS ARBITER in Satyr.

Nobilis astivus platanus diffuderat umbras.

"The noble plane had spread its summer shade."

See more in *Parkhurst*. Such a tree would be peculiarly acceptable in hot countries, because of its shade.

Pilled white strakes in them] Probably cutting the bark through, in a spiral line, and taking it off in a certain breadth, all round the rods, so that the rods would appear parti-coloured, the white of the wood shewing itself where the bark was stripped off.

Verse 38. *And he set the rods which he had pilled before the flocks*] It has long been an opinion, and seems to be founded on many facts, that whatever makes a strong impression on the mind of a female in the time of conception and gestation, will have a corresponding influence on the mind or body of the fœtus. This opinion, justified by the text, and illustrated by a thousand facts, is not yet rationally accounted for. It is not necessary to look for a miracle here; for though the fact has not been accounted for on any principle yet known, it is nevertheless sufficiently plain, that the effect does not exceed the powers of nature; and I have no doubt that the same modes of trial, used by Jacob, would produce the same results in similar cases. The finger of God works in nature myriads of ways unknown to us: we see effects without end, of which no rational cause can be assigned: it has pleased God to work thus and thus, and this is all that we know; and God mercifully hides the operations of his power from man in a variety of cases, that he may hide pride from him. Even with the little we know, how apt are we to be puffed up! We must adore God in a reverential silence on such subjects as these, confess our ignorance, and acknowledge, that Nature is the instrument by which he chuses to work; and that he performs all things according to the counsel of his own will, which is always infinitely wise and infinitely good.

Verse 40. *Jacob did separate the lambs, &c.*] When Jacob undertook the care of Laban's flock, according to the agreement already mentioned, there were no parti-coloured sheep or goats among them, see on ver. 32. and 35. therefore the ring-straked, &c. mentioned in this verse, must have been born since the agreement was made; and Jacob makes use of them precisely as he used the pilled rods; that having these before their eyes, during conception, the impression might be made upon their imagination which would lead to the results already mentioned.

Verse 41. *Whensoever the stronger cattle did conceive*] The

word מְקֻשָּׁרוֹת *mekusharoth*, which we translate *stronger*, is understood by several of the ancient interpreters as signifying the early, first-born, or early spring cattle: and hence it is opposed to עֲטֻפִים *âtuḥim*, which we translate *feeble*, and which *Symmachus* properly renders δευτερογενες, cattle of the second birth, as he renders the word *mekusharoth* by πρωτογενους, cattle of the first or earliest birth. Now, this does not apply merely to two births from the same female in one year, which actually did take place according the Rabbins, the first in Nisan, about our March; and the second in Tisri, about our September; but it more particularly refers to early and late lambs, &c. in the same year; as those that are born just at the termination of winter, and in the very commencement of spring, are every way more valuable than those which were born later in the same spring. Jacob, therefore, took good heed not to try his experiments with those late produced cattle, because he knew these would produce a degenerate breed; but with the early cattle, which were strong and vigorous, by which his breed must be improved. Hence the whole flock of Laban must be necessarily injured, while, by this artifice, Jacob's flock was preserved in a state of increasing perfection. All this proves a consummate knowledge in Jacob of his pastoral office. If extensive breeders in this country were to attend to the same plan, our breed would be improved in a most eminent degree. What a fund of instruction, upon almost every subject, is to be found in the Sacred Writings!

Verse 43. *And the man increased exceedingly*] No wonder, when he used such means as the above. And had maidservants and men-servants—he was obliged to increase these, as his cattle multiplied. And camels, and asses—to transport his tents, baggage, and family, from place to place, being obliged often to remove, for the benefit of pasture.

We have already seen many difficulties in this chapter, and strange incidents, for which we are not able to account. 1. The vicarious hearing of children. 2. The nature and properties of the mandrakes. 3. The bargain of Jacob and Laban, as related ver. 32. and 33. and 4. The business of the parti-coloured flocks produced by means of the females looking at the variegated rods, these, especially the three last, may be ranked among the most difficult things in this book. Without encumbering the page with quotations and opinions, more diversified than the flocks in relation to which they are proposed, I have given the best sense I could, and think it

much better and safer to confess *ignorance*, than, under the semblance of *wisdom* and *learning*, to multiply conjectures. Jacob certainly manifested much address in the whole of his conduct with Laban; but though nothing can excuse *over-reaching*, or *insincerity*, yet, no doubt, Jacob supposed himself justified in taking these advantages of a man who had greatly injured and defrauded him. Had Jacob got Rachel at first, for whom he had honestly and faithfully served seven years, there is no evidence whatever that he would have taken a second wife. Laban, by having imposed his eldest daughter upon him, and by obliging him to serve seven years for her, who never was an object of his affection, acted a part wholly foreign to every dictate of justice and honesty: for though it was a custom in that country not to give the younger daughter in marriage before the elder, yet, as he did not mention this to Jacob, it cannot plead in his excuse; therefore, speaking after the manner of men, he had reason to expect that Jacob should repay him in his own coin, and right himself, by whatever means came into his power; and many think that he did not transgress the bounds of justice, even in the business of the parti-coloured cattle; see on chap. xxxi. 36.

The *talent* possessed by Jacob was a most dangerous one: he was what may be truly called a *scheming* man; his wits were still at work, and as he *devised*, so he *executed*, being as fruitful in *expedients* as he was in *plans*. This was the principal and the most prominent characteristic of his life; and whatever was excessive here, was owing to his mother's tuition—

she was evidently a woman who paid little respect to what is called *moral principle*; and sanctified all kinds of means, by the goodness of the *end* at which she aimed; which, in social, civil, and religious life, is the most dangerous principle on which a person can possibly act. In this art she appears to have instructed her son; and, unfortunately for himself, he was in some instances, but too apt a proficient. Early habits are not easily rooted out, especially those of a bad kind. Next to the influence and grace of the spirit of God, is a good and religious education. Parents should teach their children to despise and abhor low cunning, to fear a lie, and tremble at an oath: and in order to be successful, they should illustrate their *precepts* by their own regular conscientious *example*. How far God approved of the whole of Jacob's conduct, I shall not enquire: it is certain, that he attributes his success to divine interposition, and God himself censures Laban's conduct towards him; see chap. xxxi. 7—12. But still he appears to have proceeded *farther* than this interposition authorized him to go, especially in the means he used to improve his own breed, which necessarily led to the deterioration of Laban's cattle; for, after the transactions referred to above, these cattle could be but little worth. The whole account with all its *lights* and *shades*, I consider as another proof of the impartiality of the divine historian, and a strong evidence of the authenticity of the Pentateuch. Neither the spirit of *deceit*, nor the *partiality* of *friendship* could ever pen such an account.

CHAPTER XXXI.

Laban and his sons envy Jacob, 1, 2; on which he is commanded by the Lord to return to his own country, 3. Having called his wives together, he lays before them a detailed statement of his situation in reference to their father, 4, 5; the services he had rendered him, 6; the various attempts made by Laban to defraud him of his hire, 7; how, by God's providence, his evil designs had been counteracted, 8—12; and then informs them, that he is now called to return to his own country, 13. To the proposal of an immediate departure, Leah and Rachel agree; and strengthen the propriety of the measure by additional reasons, 14—16; on which Jacob collects all his family, his flocks, and his goods, and prepares for his departure, 17, 18. Laban having gone to shear his sheep, Rachel secretes his images, 19. Jacob and his family, unknown to Laban, take their departure, 20, 21. On the third day Laban is informed of their flight, 22: and pursues them to mount Gilead, 23. God appears to Laban in a dream, and warns him not to molest Jacob, 24. He comes up with Jacob at mount Gilead, 25; reproaches him with his clandestine departure, 26—29; and charges him with having stolen his gods, 30. Jacob vindicates himself, and protests his innocence in the matter of the theft, 31, 32. Laban makes a general search for his images in Jacob's, Leah's, Bilhah's, and Zilpah's tents, and not finding them, proceeds to examine Rachel's, 33. Rachel having hidden them among the camel's furniture, sat upon them, 34; and making a delicate excuse for not rising up, Laban desists from further search, 35. Jacob, ignorant of Rachel's theft, reproaches Laban for his suspicions, 36, 37; enumerates his long and faithful services, his fatigues, and Laban's injustice, 38—41; and shews that it was owing to God's goodness alone that he had any property, 42. Laban is moderated, and proposes a covenant, 43, 44. Jacob sets up a stone, and the rest bring stones and make a heap, which Laban calls Jegar-Sahadutha, and Jacob Galeed, 45—47. They make a covenant, and confirm it by an oath, 48—53. Jacob offers a sacrifice, they eat together, and Laban and his companions having lodged in the mount all night, take a friendly leave of Jacob and his family next morning, and depart, 54, 55.

A. M. 265.
B. C. 179.

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

3 ¶ And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it is not toward me as be-

fore; but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

9 Thus God hath taken away the cattle of your father, and given them to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes,

Ps. 49. 16.—ch. 4. 5.—Deut. 26. 51.—Heb. as yesterday and the day before. 1 Sam. 19. 7.—ch. 28. 13, 20, 21. & 32. 9.—ver. 2.—ver. 3.

Ver. 3.—ver. 33, 39, 40, 41, ch. 30. 29.—ver. 41.—Numb. 14. 22. Neh. 4. 12. Job 19. 5. Zech. 8. 23.—ch. 20. 6. Ps. 105. 11.—ch. 30. 32.—ver. 1, 16.

NOTES ON CHAP. XXXI.

Verse 1. *And he heard the words of Laban's sons*] The multiplication of Jacob's cattle, and the decrease and degeneracy of those of Laban, were sufficient to rouse the jealousy of Laban's sons. This, with Laban's unfair treatment, and the direction he received from God, determined him to return to his own country.

Hath he gotten all this glory] All these riches, this wealth, or property. The original word כבוד *cabod*, signifies both to be rich and to be heavy; and, perhaps, for this simple reason, that riches ever bring with them a heavy weight and burthen of cares and anxieties.

Verse 3. *And the Lord said unto Jacob, Return—and I will be with thee*] I will take the same care of thee in thy return, as I took of thee on thy way to this place. The Targum reads—*My word shall be for thy help*, see chap. xv. 1. A promise of this kind was essentially necessary for the encouragement of Jacob, especially at this time; and no doubt it was a powerful means of support to him through the whole journey; and it was particularly so, when he heard that his brother was coming to meet him, with four hundred men in his retinue, chap. xxvii. 6. At that time, he went and pleaded the very words of this promise with God, ver. 9.

Verse 4. *Jacob sent and called Rachel and Leah*] He had probably been at some considerable distance with the flocks, and for the greater secrecy, he rather sends for them to the field, to consult them on this most momentous affair, than go and visit them in their tents, where probably some of the family of Laban might overhear their conversation, though Laban was at the time three days journey off. It is possible, as Mr. Harmer conjectures, that Jacob shored his sheep at the same time, and that he sent for his wives and household furniture to erect tents on the spot, that they might partake of the festivities usual on such occasions. Thus they might all depart without being suspected.

Verse 7. *Changed my wages ten times*] There is a strange diversity among the ancient versions, and ancient and modern

interpreters on the meaning of these words. The Hebrew is עשרת מינִים *esereth minim*, which Aquila translates δεκα αριθμοῦς, *ten numbers*. Symmachus, δεκαῖς αριθμῶν, *ten times in number*. The Septuagint, δεκα ἀμνῶν, *ten lambs*, with which Origen appears to agree. St. Augustin, who adopts the reading of the Septuagint, thinks that by *ten lambs*, five years' wages is meant. That Laban had withheld from him all the parti-coloured lambs which had been brought forth for five years, and because the ewes brought forth lambs twice in the year, *bis gravida pecudes*, therefore the number *ten* is used, Jacob having been defrauded of his part of the produce of ten births. It is supposed by some critics, that the Septuagint uses lambs for years, as Virgil does *aristas*.

En unquam patrios longo pōst tempore fines,
Pauperis et tuguri congestum cespite culmen,
Post aliquot mea rēgna videns mirabor aristas?

VIRG. Æc. I. v. 68

Thus, inadequately translated by DRYDEN.

O must the wretched exiles ever mourn,
Nor, after length of rolling years, return?
Are we condemn'd, by Fate's unjust decree,
No more our harvests and our homes to see?
Or shall we mount again the rural throng,
And rule the country, kingdoms once our own?

Here *aristas*, which signifies *ears of corn*, is put for *harvest*, harvest for *autumn*, and autumn for *years*. After all, it is most natural to suppose that Jacob uses the word *ten times* for an indefinite number, which we might safely translate frequently; and that it means an indefinite number in other parts of the sacred writings, is evident from Lev. xxvi. 26.—*TEN women shall bake your bread in one oven*. Eccles. vii. 19. *Wisdom strengtheneth the wise more than TEN mighty men the city*. Num. xiv. 22. *Because all these men have tempted me now these TEN times*. Job xix. 3. *These TEN ten times have ye reproached me*. Zech. viii. 23. *In those days—TEN men*

A. M. 2255.
B. C. 1739.

and saw in a dream, and, behold, the ^arams which leaped upon the cattle were ring-straked, speckled, and grised.

11 And ^bthe angel of God spake unto me in a dream, saying, Jacob: and I said, Here am I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ring-straked, speckled, and grised: for ^cI have seen all that Laban doeth unto thee.

13 I am the God of Beth-El, ^dwhere thou anointedst the pillar, and where thou vowedst a vow unto me: now ^earise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, ^fIs there yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for

^ghe hath sold us, and hath quite devoured also our money.

A. M. 2255.
B. C. 1739.

16 For all the riches which God hath taken from our father, that is our's, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the (cattle of his getting, which he had gotten in Padan-aram,) for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the ^himagesⁱ that were her father's.

20 And Jacob stole away, ^kunawares to Laban the Syrian, in that he told him not that he fled.

^aChr. he goats. — ^bch. 18. 16. — ^cExod. 3. 7. — ^dch. 28. 18, 19, 20 — ^ever. 3. ch. 32. 9. — ^fch. 2. 24.

^gCh. 29. 15, 27. — ^hHeb. teraphim. Judg. 17. 5. 1 Sam. 19. 13. Hos. 3. 4. — ⁱch. 35. 2. — ^kHeb. the heart of Laban.

shall take hold of the skirt of him that is a Jew. Rev. ii. 10. Ye shall have tribulation TEN days.

Verse 11. The angel of God spake unto me in a dream] It is strange that we had not heard of this dream before; and yet it seems to have taken place before the cattle brought forth, immediately after the bargain between him and Laban. If we follow the Samaritan, the difficulty is at once removed, for it gives us the whole of this dream after verse 36. of the preceding chapter.

Verse 12. Grised] בְּרִידִים berudim, בָּרָד barad, signifies hail; and the meaning must be, they had white spots on them similar to hail. Our word grised comes from the old French, gresle, hail, now written grêle; hence greslé, grised, spotted with white, upon a dark ground.

Verse 15. Are we not counted of him strangers?] Rachel and Leah, who well knew the disposition of their father, gave him here his true character. He has treated us as strangers, as slaves, whom he had a right to dispose of as he pleased; in consequence, he hath sold us, disposed of us, on the mere principle of gaining by the sale.

And hath quite devoured also our money.] Has applied to his own use the profits of the sale, and has allowed us neither portion or inheritance.

Verse 19. Laban went to shear his sheep] Laban had gone, and this was a favourable time, not only to take his images, but to return to Canaan without being perceived.

Rachel had stolen the images] תְּרָפִים teraphim. What the teraphim were is utterly unknown. In ver. 30. they are termed עֲלֵזִים elozim, gods; and to some it appears very likely, that they were a sort of images devoted to superstitious purposes; not considered as gods, but as representatives of certain divine attributes. Dr. Shuckford supposes them to be a sort of tales, on which the names or figures of their an-

cestors were engraven. Theodoret, in his 89th question, calls them idols, and says, that Rachel, who was a type of the true church, stole them from her father, that he might be delivered from idolatry. R. S. Jarchi gives nearly the same reason.

The Targum of Jonathan ben Uzziel gives a strange turn to the whole passage. "And Rachel stole the images of her father: for they had murdered a man, who was a first-born son; and having cut off his head, they embalmed it with salt and spices, and they wrote divinations upon a plate of gold, and put it under his tongue; and placed it against the wall, and it conversed with them; and Laban worshipped it. And Jacob stole the science of Laban the Syrian, that it might not discover his departure."

If the word be derived from רָפָא rapha, to heal or restore, then the teraphim may be considered as a sort of talismans, kept for the purpose of averting and curing diseases; and probably were kept by Laban for the same purpose, that the Romans kept their Lares and Penates. It is, however, possible, that תְּרָפִים teraphim, is the same as שְׂרָפִים seraphim, the ת tan and ש shin being changed, which is very frequent in the Syrian or Chaldee language; and we know that Laban was an Arabian or Syrian. FIRE has been considered, from the earliest ages, as a symbol of the Deity; and as the word seraphim comes from שָׂרַף saraph, to burn, it has been conjectured, that the teraphim of Laban were luminous forms, prepared of burnished brass, &c. which he might imagine a proper medium of communication between God and his worshippers. Mr. Parkhurst has observed, that the teraphim were in use among believers and unbelievers. Among the former, see this chapter; for he denies that Laban was an idolater, see also Judg. xvii. 5. xviii. 14, 18, 20. 1 Sam. xix. 13, 16. Among the latter, see 2 Kings xxiii. 24. Ezek.

21 So he fled with all that he had; and he rose up, and passed over the river, and ^a set his face toward the mount Gilead.

22 ^a And it was told Laban on the third day that Jacob was fled.

23 And he took ^b his brethren with him, and pursued after him seven days journey; and they overtook him in the mount Gilead.

24 And God ^c came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou ^d speak not to Jacob ^e either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and ^f carried away my daughters, as captives taken with the sword?

27 Where ore didst thou flee away secretly, and ^g steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me ^h to kiss my sons and my daughters? ⁱ thou hast now done foolishly in so doing.

29 It is in the power of my hand to do you hurt: but the ^k God of your father spake unto me ^l yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

^a Ch. 46: 28. 2 Kings 12: 17. Luke 9: 51, 53. — ^b ch. 13: 8. — ^c ch. 20: 5. Job 33: 15. Matt. 1: 20. — ^d ch. 21: 50. — ^e Heb. from good to bad. — ^f 1 Sam. 30: 2.

^g Heb. hast stolen from me. — ^h ver. 55. — ⁱ Ruth 1: 9, 14. 1 K. 19: 20. Acts 20: 57. — ^j 1 Sam. 15: 13. 1 Chron. 16: 9. — ^k ver. 50. ch. 28: 13. — ^l ver. 24.

xxi. 21. Zech. x. 2. compare 1 Sam. xv. 23. and Hos. iii. 4. These are all the places in which the original word is found.

The Persian translator seems to have considered these *teraphim* as tables or instruments, that served for purposes of judicial astrology, and hence translates the word *اسطرلابها* *asterlabha*, *astrolabes*. As the astrolabe was an instrument with which they took the altitude of the pole-star, the sun, &c. it might, in the notion of the Persian translator, imply tables, &c. by which the culminating of particular stars might be determined; and the whole serve for purposes of judicial astrology. Now, as we know that many, who have professed themselves to be conscientious believers in Christianity, have nevertheless addicted themselves to judicial astrology, we might suppose such a thing in this case, and still consider Laban as no idolater. If the Persian translator has not hit on the true meaning, he has, in my opinion, formed the most likely conjecture. See the note on chap. xxx. 11.

Verse 21. *Passed over the river*] The *Euphrates*, as the Targum properly notices.—But how could he pass such a river, with his flocks? &c. This difficulty does not seem to have struck critics in general. The Rabbins felt it, and assert that God wrought a miracle for Jacob on this occasion, and that he passed over dry-shod. As we know not in what other way he could pass, it is prudent to refer it to the power of God, which accompanied him through the whole of his journey. There might, however, have been fords well known to both Jacob and Laban, by which they might readily pass.

The mount Gilead] What the ancient name of this mountain was, we know not; but it is likely that it had not the name of *Gilead* till after the transaction mentioned, ver. 47. The mountains of *Gilead* were eastward of the country possessed by the tribes of Reuben and Gad; and extended from mount *Hermon* to the mountains of *Moab*. *Calmet*. It is joined to

mount Libanus, and includes the mountainous region, called in the New Testament *Trachonitis*. *Dott.*

Verse 24. *And God came to Laban*] God's caution to Laban was of high importance to Jacob—*Tell heed that thou speak not to Jacob either good or bad*; or rather, as is the literal meaning of the Hebrew, *אל תבדיל דין* *al-tob d' din*, from good to evil; for, had he neither spoken good or evil to Jacob, they could have had no intercourse at all. The original is, therefore, peculiarly appropriate; for when people meet, the language at first is the language of friendship: the command, therefore, implies, "Do not begin with peace be unto thee, and then proceed to injurious language and acts of violence." If this divine direction were attended to, how many of those affairs of honour, so termed, which commence with, "I hope you are well"—"I am infinitely glad to see you"—"I am happy to see you well," &c. and end with small swords and pistol bullets, would be prevented: Where God and true religion act, all is fair, kind, honest, and upright: but where these are not consulted, all is hollow, deceitful, or malicious. Beware of unmeaning compliments, and particularly of saying what thy heart feels not. God hates a hypocrite and a deceiver.

Verse 27. *I might have sent thee away with mirth*] *בשיר* *be-sincha*, with rejoicing, making a feast or entertainment on the occasion: and with songs, *בנשירה* *be-shirah*, odes either in the praise of God, or to commemorate the splendid acts of their ancestors: with tabret *בכף* *ba-kaph*, the tympanum used in the east to the present day, and there called *دف* *diff*, a thin broad wooden hoop, with parchment extended over one end of it, to which is attached small pieces of brass, tin, &c. which make a jingling noise: it is held in the air with one hand, and beat on with the fingers of the other. It appears to have been precisely the same with that which is called the *tambourine*, and which is frequently to be met with in

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30 And now, *though* thou wouldst needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou ^a stolen my gods?

31 ¶ And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, ^b let him not live: before our brethren, discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camels' furniture, and sat upon them. And Laban ^c searched all the tent, but found *them* not.

35 And she said to her father, Let it not

displease my lord that I cannot ^d rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

39 ^e That which was torn of *beasts* I brought not unto thee; I bare the loss of it; of ^f my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

^a Ver. 19. Judg. 18. 24.—^b See ch. 44. 9.—^c Heb. felt.

^d Exod. 20. 12. Lev. 19. 32.—^e Exod. 22. 10, &c.—^f Exod. 22. 12.

our streets. And with harp, כִּנּוּר be-kinnor, a sort of stringed instrument, a lute or harp; probably the same as the Greek κίθρα kithra, a harp, the name being evidently borrowed from the Hebrew. These four things seem to include all that was used in those primitive times, as expressive of gladness and satisfaction on the most joyous occasions.

Verse 29. *It is in the power of my hand to do you hurt.*] Literally, *My hand is unto God to do you evil*: i. e. I have vowed to God that I will punish thee for thy flight, and the stealing of my teraphim; but the God of YOUR father has prevented me from doing it. It is a singular instance, that the plural pronoun, when addressing an individual, should be twice used in this place—the God of your father, אֱלֹהֵי אֲבִיִּם, for אֱלֹהֵי אֲבִי, thy father.

Verse 32. *Let him not live*] It appears from this, that anciently theft was punished by death; and we know that the patriarchs had the power of life and death in their hands. But previously to the law, the punishment of death was scarcely ever inflicted but for murder. The Rabbins consider that this was an imprecation used by Jacob, as if he had said—Let God take away the life of the person who has stolen them! And that this was answered shortly after, in the death of Rachel, chap. xxxv.

Verse 35. *The custom of women is upon me*] This she knew must be a satisfactory reason to her father; for if the teraphim were used to any religious purpose, and they seem to have been used in this way, as Laban calls them his gods, ver. 30. he therefore, could not suspect, that a woman in such a situation, whose touch was considered as defiling, would have

sat upon articles, that were either the objects of his adoration, or used for any sacred purpose. The stratagem succeeded to her wish, and Laban departed without suspicion. It seems very natural to suppose that Rachel did believe that by the use of these teraphim, Laban could find out their flight, and the direction they took, and therefore she stole them, and having stolen them, she was afraid to acknowledge the theft, and probably might think that they might be of some use to herself. Therefore, for these two reasons, she brought them away.

Verse 36. *And Jacob was wroth, and chode with Laban*] The expostulation of Jacob with Laban, and their consequent agreement, are told in this place, with great spirit and dignity. Jacob was conscious, that though he had made use of cunning to increase his flocks, yet Laban had been on the whole, a great gainer by his services. He had served him at least twenty years, fourteen for Rachel and Leah; and six for the cattle; and some suppose he had served him twenty years besides the above, which is not unlikely, see the remarks at the conclusion of this chapter. Forty, or even twenty years of a man's life, devoted to incessant labour, and constantly exposed to all the inclemencies of the weather, see ver. 40. deserve more than an ordinary reward. Laban's constitutional sin was covetousness; and it was an easily besetting sin; for it appears to have governed all his conduct, and to have rendered him regardless of the interests of his children, so long as he could secure his own. That he had frequently falsified his agreement with Jacob, though the particulars are not specified, we have already had reason to conjecture from

A. M. 2265. 41 Thus have I been twenty years
B. C. 1759. in thy house; I ^a served thee four-
teen years for thy two daughters, and six years
for thy cattle: and ^b thou hast changed my
wages ten times.

42 ^c Except the God of my father, the God
of Abraham, and ^d the fear of Isaac, had been
with me, surely thou hadst sent me away now
empty. ^e God hath seen mine affliction and the
labour of my hands, and ^f rebuked thee yester-
night.

43 ¶ And Laban answered and said unto
Jacob, *These daughters are my daughters,*
and *these children are my children,* and *these*
cattle are my cattle, and all that thou seest is
mine: and what can I do this day unto these
my daughters, or unto their children which
they have borne?

44 Now therefore, come thou, ^g let us make

a covenant, I and thou; ^h and let
it be for a witness between me and
thee.

45 And Jacob ⁱ took a stone, and set it up for
a pillar.

46 And Jacob said unto his brethren, Ga-
ther stones; and they took stones, and made
a heap: and they did eat there upon the
heap.

47 And Laban called it ^k Jegar-sahadutha:
but Jacob called it ^l Galeed.

48 And Laban said, ^m This heap is a witness
between me and thee this day. Therefore was
the name of it called Galeed

49 And ⁿ Mizpah; for he said, The Lord
watch between me and thee, when we are ab-
sent one from another.

50 If thou shalt afflict my daughters, or if
thou shalt take *other* wives beside my daugh-

^a Ch. 29. 27. 28.—^b ver. 7.—^c Ps. 124. 1, 2.—^d ver. 53. Isai. 8. 13.
—^e ch. 29. 32. Exod. 3. 7.—^f 1 Chron. 12. 17. Jude 9.—^g ch. 26.
23.—^h Josh. 24. 27.

ⁱ Ch. 28. 18.—^j That is, the heap of witness. Chald. —^k That is, the
heap of witness. Heb.—^l Josh. 24. 27.—^m Judg. 11. 29. 1 Sam. 7. 5.
—ⁿ That is, a beacon, or watch tower.

ver. 7. and with this Jacob charges his father-in-law, in the
most positive manner, ver. 41. Perhaps some previous un-
fair transactions of this kind, were the cause why Jacob was
led to adopt the expedient of outwitting Laban in the case of
the spotted, spangled, ring-straked, and grided cattle. This, if
it did take place, though it cannot justify the measure, is some
paliation of it: and almost the whole of Jacob's conduct, as
far as relates to Laban, can be better excused, than his in-
juring Laban's breed, by leaving him none but the weak,
unhealthy and degenerated cattle. See on chap. xxx. 43.

Verse 39. *That which was torn—of my hand didst thou re-
quire it*] This more particularly marks the covetous and rigor-
ous disposition of Laban; for the law of God required that
what had been torn by beasts, the shepherd should not be ob-
liged to make good. Exod. xxii. 10, 13. And it is very
likely that this law was in force from the earliest times.

Verse 41. *Twenty years*] See the remarks at the end.

Verse 42. *The fear of Isaac*] It is strange that Jacob
should say, the GOD of Abraham, and the FEAR of Isaac,
when both words are meant of the same Being. The reason
perhaps was this: Abraham was long since dead, and God
was his unalienable portion for ever. Isaac was yet alive, in
a state of probation, living in the fear of God; not exempt
from the danger of falling, therefore God is said to be his
fear, not only the object of his religious worship in a general
way; but that holy and just God, before whom he was still
working out his salvation with fear and trembling—fear, lest
he should fall; and trembling, lest he should offend.

Verse 46. *Made a heap*] גל gal, translated heap, signifies
properly a round heap, and this heap was probably made for
the double purpose of an altar and a table: and Jacob's stone
or pillar was set on it, for the purpose of a memorial.

Verse 47. *Laban called it*] יגרגר סהדוּתָה Yegar Sahadutha,
the heap, or round heap of witness—but Jacob called it גל עד
Gal ed, which signifies the same thing. The first is pure
Chaldee, the second pure Hebrew. אגר agar signifies to
collect, hence יגרגר yegar, and אגר agar, a collection, or heap
made up of gathered stones: and hence also אגרה egora, an
altar used frequently by the Chaldee Paraphrast, see 1 Kings
xii. 33. Judg. vi. 31. 2 Kings xxi. 3. Jerem. xvii. 1. See
Castel's Lexicon. From this example we may infer, that the
Chaldee language was nearly coeval with the Hebrew. A
gloss made by St. Jerom, and which was probably only en-
tered by him in his margin, as a note, has crept into the text
of the Vulgate; it is found in every copy of this version, and
is as follows, *uterque juxta proprietatem linguae sue*. Each,
according to the idiom of his own tongue.

Verse 48, 49. I think these two verses are badly divided,
and should be read thus:

Verse 48. *And Laban said: This heap is a witness between
me and thee this day.*

Verse 49. *Therefore was the name of it called Galeed and
Mizpah; for he said: The Lord watch between me and thee,
when we are absent one from another.*

Mizpah, מִצְפָּה mitspah, signifies a watch-tower, and Laban
supposes, that in consequence of the consecration of the place,
and the covenant now solemnly made and ratified, that God
would take possession of this heap, and stand on it as on a
watch-tower, to prevent either of them from trenching on the
conditions of their covenant.

Verse 50. *No man is with us*] Though all were present at
the sacrifice offered, yet it appears that in making the con-
tract, Jacob and Laban withdrew, and transacted the business
in private, calling on God to witness it.

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ters, (no man *is* with us;) see, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, ^ajudge betwixt

^a Ch. 16 5. — ^b ch. 21. 23. — ^c ver. 42. — ^d Or, killed beasts.

Jacob had already four wives, but Laban feared that he might take others whose children would naturally come in for a share of the inheritance, to the prejudice of his daughters and grandchildren. Though the Koran allows a man to have *four wives*, if he can maintain them, yet we learn, that in many cases where a man takes a wife, the parents or relatives of the woman stipulate that the man is not to take another during the lifetime of that one whom he now espouses; and notwithstanding the permission of the Koran, he is obliged to fulfil this agreement.

Verse 51. *And Laban said to Jacob—behold this pillar, which I HAVE CAST betwixt me and thee*] But this pillar, not cast, but set up, was certainly set up by Jacob; for in ver. 45. we read, *And Jacob took a stone and set it up for a pillar*: 'tis therefore for the honour of one Hebrew and one Samaritan MS. that they have preserved the true reading in ver. 51. יָרִיתָ *yarita*, THOU hast set up. Kennicott. Instead of either of the above readings, the Samaritan text has אָרָאמָא *yarata*, The pillar which thou SEEST betwixt me and thee.

Verse 53. *The God of their father*] As Laban certainly speaks of the true God here, with what propriety can he say, that this God was the God of Terah, the father of Abram and Nahor? It is certain that Terah was an idolater: of this we have the most positive proof, Josh. xxiv. 2.—Because the clause is not in the Septuagint, and is besides wanting in some MSS. Dr. Kennicott considers it an interpolation. But there is no need of having recourse to this expedient, if we adopt the reading אָבִיכֶם *abichem*, YOUR father, for אָבִיהֶם *abihem*, THEIR father, which is supported by several of Kennicott's and De Rossi's MSS. and is precisely the same form made use of by Laban, ver. 29. when addressing Jacob; and appears to me to be used here in the same way: for he there, most manifestly, uses the plural pronoun, when speaking only to Jacob, himself. It is therefore to be considered as a form of speech peculiar to Laban; at least we have two instances of its use of it in this chapter.

Jacob swore by the fear of his father Isaac.] See on ver. 42.

Verse 54. *Offered sacrifice upon the mount*] It is very likely that Laban joined in this solemn religious rite; and that having offered the blood and fat to God, they feasted upon the sacrifice. Here it is said, *he called his brethren*.

Verse 55. *Kissed his sons and his daughters*] That is, his grandchildren. Jacob's eleven sons with Dinah their sister, and

us. And Jacob ^bswore by ^cthe fear of his father Isaac.

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54 Then Jacob ^doffered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and ^eblessed them: and Laban departed, and ^freturned unto his place.

^c Ch. 28. 1. — ^f ch. 18. 33. & 30. 25.

their mothers, *Leah* and *Rachel*. All these he calls his *children*, ver. 43. *And blessed them*—prayed heartily for their prosperity, though we find from ver. 29. that he came, having bound himself by a vow to God, to do them some *injury*. Thus God turned his intended curse into a blessing.

The most important topics in this chapter have already been considered in the notes, and to those the reader is referred. Jacob's character we have already seen; and hitherto have met in it little to admire: but we shall soon find a blessed change both in his mind and in his conduct. Laban's character appears in almost every instance to disadvantage—he does not seem to be what we commonly term a *wicked* man; but he was certainly both *weak* and *covetous*; and covetousness extinguished in him, as it does in all its votaries, the principles of righteousness and benevolence; and the very *charities* of human life. Provided he could get an increase of property, he regarded not who was wronged, or who suffered. In this case, he hid himself even from his own bowels, and cared not that his own children should lack even the necessities of life, provided he could increase his own store! How watchful should we be against this destructive, *unnatural* and degrading vice! It is impossible for a man who *loves money*, to love either God or man. And consequently he must be in the broad way that leads to destruction.

For the difficulties in the chronology of Jacob's sojourning in Padan-aram, I beg leave to refer to the following remarks.

Remarks upon Gen. xxxi. 38, &c. relative to the time spent by Jacob in the service of his father-in-law Laban, in Mesopotamia, from Dr. Kennicott.

"If every reading, which introduces but a single difficulty demands our attention; much greater must that demand be, when several difficulties are caused by any one mistake, or any one mistranslation. Of this nature is the passage before us, which therefore shall be here considered more fully: especially, as I have not already submitted to the learned any remarks upon this subject. Jacob's age, at the time of his going to Laban, has (till very lately) been fixed, perhaps universally, at *seventy-seven* years. But I think, it has been shewn by the learned Mr. Skinner, in an excellent dissertation (1765) that the number *seventy-seven* cannot here be right.

"Jacob was *one hundred and thirty*, when he went down (with *sixty six* persons) into Egypt. Joseph had then been governor *ten* years; and when made governor was *thirty*. therefore Jacob could not be more than *ninety*, at the birth of Joseph. Now, upon supposition that Jacob was *seventy-seven*, at going to Laban; and that he had no son till he was *eighty-five*; and that he, with *eleven* sons, left Laban at *ninety-seven*; there will follow these, amongst other strange consequences, which are enumerated by Mr. Skinner, page 11, &c. 1. Though Isaac and Esau married at *forty*; Jacob goes, at *seventy-seven*, to look for a wife; and agrees to marry her *seven* years after. 2. Issachar is born after the affair of the mandrakes, which Reuben finds, and brings home, when he (Reuben) was about *four* years old: that is, if Issachar was born *before* Joseph, agreeably to Gen. xxx. 18 and 25. 3. Judah begets Er, at *thirteen*. For in the first of the following tables Judah is born in Jacob's year *eighty-eight*, and Er in *one hundred and two*. 4. Er marries at *nine*, and is destroyed for profligacy. Er, born in *one hundred and two*, marries in *one hundred and eleven*. See also Gen. xxxviii. 7. 5. Onan marries at *eight*. For Onan, born in *one hundred and three*, marries in *one hundred and eleven*. 6. Shelah, being grown at *ten*, ought to be married. For Shelah, born in *one hundred and four*, is marriageable, but not married to Tamar, in *one hundred and fourteen*. See Gen. xxxviii. 14. 7. Pharez kept from marrying whilst young, yet has a son at *thirteen*. For Pharez, born in *one hundred and fifteen*, had two sons at going to Egypt, in *one hundred and thirty*. 8. Esau goes to Ishmael, and marries his daughter, after Jacob went to Laban at *seventy-seven*; though Ishmael died when Jacob was *sixty-three*, see Gen. xvi. 16. xxv. 17. and 26. xxxviii. 9. 9. If Jacob had no son till he was *eighty-five*, and if Joseph, the youngest except Benjamin, was born when his father was *ninety*, then the *eleven* sons, and Dinah, were born in *five* years. Lastly, if Jacob had no son till *eighty-five*, and he went to Egypt at *one hundred and thirty*, with *sixty-six* persons, only *forty-five* years are allowed for his family: whereas the larger sum of *sixty-five* years seems necessary for the births of so many children and grand-children. On this subject Le Clerc has pronounced—*Hæc in rebus occurrenti nodi, quos nemo hactenus solvit; neque porro, ut opinor, solvet. There are difficulties here which have never been explained; and in my opinion, never can be explained.* But upon the single principle of Mr. Skinner, that Jacob went to Laban at *fifty-seven*, (instead of *seventy-seven*) these difficulties are solved. And it only remains to wish, that some authority may be found to support this conjecture, thus strongly founded on the *exigentia loci*. The common opinion is formed by reckoning back from the age of Joseph, when governor of Egypt, to the time of his birth, and from the *twenty* years which the text says Jacob was with Laban. This number, Mr. Skinner thinks, was originally *forty*: and I think, that the Hebrew text, as it now stands, confirms the conjecture, and furnishes the very authority which is so much wanted.

"After Jacob had served Laban *fourteen* years for his two wives, where was Jacob to reside? Esau was still living; and Jacob might well be afraid of returning to him, till more years of absence had disarmed his resentment: and had the

death of Esau happened, Jacob would then have been secure. But let us also remember, that Isaac was still alive; and that Esau had determined to kill Jacob, whenever their father should die. It would, therefore, be no wonder, if Jacob should have desired to continue longer in Haran. And, to carry this point more effectually, he might offer to take care of Laban's cattle, and to live in his neighbourhood, upon such terms of advantage to Laban, as could not easily be withstood. Lastly, when the good effects to Laban from this connection, had been experienced, without profit, nay, with some losses, to Jacob for *twenty* years, Jacob might naturally grow tired of thus assisting Laban, without providing for his own growing family. Accordingly we find, that Jacob covenants with Laban for *ten* years of more close attendance and service in Laban's own house, for which the wages were expressly settled. Agreeable to the preceding possibilities this seems to have been the fact; Jacob living in Haran *forty* years, and in this manner:

14 years in Laban's house, a *covenant servant* for Rachel and Leah.

20 ——— in Laban's neighbourhood, as a *friend*.

6 ——— in Laban's house, a *covenant servant* for cattle.

40

"Now the *twenty* concurrent years of *neighbourly assistance*, and the disjointed *twenty* of *covenant service*, seem both of them mentioned, and both of them distinguished, in the history itself. For, upon Laban's pursuit of Jacob, when Jacob is vindicating his past behaviour, he mentions *twenty* years *twice*; which two sets of *twenty*, if really different, make *forty*. Each mention of the *twenty* years is introduced with the word *zeh* *zeh*; which word, when repeated, is used in opposition, or by way of distinction: as, when we say *this* and *that*, the *one* or the *other*. Thus, Exod. xiv. 20. *so that the one came not near the other*. Eccl. vi. 5. *this hath more rest than the other*. And, with the two words at a great distance, Job xxi. 23. *one dieth—25. and another dieth*, &c. So here in Gen. xxxi. at verse 38. Jacob says to Laban, *זֶה לִי עֲשָׂרִים שָׁנָה זֶה עֲשָׂרִים שָׁנָה* *zeh li' esrim shanah zeh li' esrim shanah*—during the *ONE* set of *twenty* years I was with thee, &c. meaning the time in which he lived, not in Laban's house, but in *his neighbourhood*; not as a *servant*, but a *friend*: after he had served, in Laban's house, *fourteen* years for his daughters, and before he served *six* years for his cattle. But then, as to the other *twenty*, he tells Laban, at verse 41, varying the phrase very remarkably—*זֶה לִי עֲשָׂרִים שָׁנָה* *zeh li' esrim shanah* *bebeten abadiya*—during the *OTHER* *twenty* years (*לִי* *li*) FOR MYSELF (for my own benefit) IN THE HOUSE, I served thee *fourteen* years—and *six* years, &c. And, during this last period, though only *six* years, he charges Laban with changing his wages *ten* times. So that Jacob insists upon having well earned his wages through the *twenty* years, when he served for hire: but he makes a far greater merit of having, for *another twenty* years, assisted him without wages, and even with some losses: and, therefore, with particular propriety, he reminds Laban of *that set of twenty* years in the first place.

The true Chronology of Jacob will be greatly elucidated by the following Tables, taken chiefly from Mr. Skinner.

TABLE I. On Jacob's being at Haran only 20 years.

| | | |
|-----|--|----------------------------|
| 0 | Jacob (and Esau) born. | |
| 40 | Esau marries two wives, Hittites | Gen. xxvi. 34. |
| 63 | Ishmael dies, aged 137 | Gen. xxv. 17. |
| 77 | Jacob goes to Haran. | |
| 84 | marries Leah and Rachel | Gen. xxix. 20, 21, 27, 28. |
| 85 | REUBEN born, of Leah. | Gen. xxix. 32—35. |
| 86 | SIMEON | |
| 87 | LEVI | |
| 88 | JUDAH | |
| 89 | Dan born of Bilhah. | Gen. xxx. 6—24. |
| | Naphtali | |
| | Gad born, of Zilpah | |
| | Asher | |
| | ISSACHAR born, of Leah. | |
| | ZEBULUN and Dinah. | |
| 91 | JOSEPH born, of Rachel. | |
| 97 | Jacob returns from Haran. | |
| 98 | dwells in Succoth. | |
| 99 | comes to Shalem, and continues there eight years. | |
| 101 | Judah marries Shuah's daughter. | |
| 102 | Er born—103 Onan—104 Shelah. | |
| 106 | Shechemites destroyed, by Simeon and Levi. | |
| 107 | BENJAMIN is born, and Rachel dies. | |
| 108 | Joseph sold, when seventeen | Gen. xxxvii. 2. |
| 111 | Tamar married to Er, and immediately afterwards to Onan. | |
| 114 | Tamar's incest with Judah. | |
| 115 | Pharez and Zarah born to Judah. | |
| 120 | Isaac dies, aged 180 | Gen. xxxv. 28. |
| 121 | Joseph is made governor of Egypt | Gen. xli. 46. |
| 130 | Jacob goes into Egypt | Gen. xlvii. 9. |
| 147 | and dies | 28. & xlix. 33. |

TABLE II. On Jacob's being at Haran 40 years.

| | | |
|----------------------|---|----------------------------|
| 0 | Jacob (and Esau) born. | |
| 40 | Esau marries two wives, Hittites | Gen. xxvi. 34. |
| 14 years service. | 57 Jacob goes to Haran. | |
| | 58 Esau goes to Ishmael, and marries his daughter | Gen. xxviii. 9. |
| | 63 Ishmael dies, aged 137 | Gen. xxv. 17. |
| | 64 Jacob marries Leah and Rachel | Gen. xxix. 20, 21, 27, 28. |
| | 65 Reuben born of Leah | Gen. xxix. 32—35. |
| | 66 Simeon | |
| | 67 Levi | |
| | 68 Judah | |
| | Rachel, not bearing, gives Bilhah. | Gen. xxx. 6—24. |
| | Dan born, of Bilhah. | |
| | Naphtali | |
| 20 years assistance. | Leah, not bearing, gives Zilpah. | Gen. xxx. 6—24. |
| | 72 Gad born, of Zilpah | |
| | 74 Asher | |
| | 78 Reuben, at 13, finds the mandrakes. | |
| | 79 Issachar born, of Leah. | |
| | 81 Zebulun—82 Dinah. | |
| | 86 Judah, at 18, marries Shuah's daughter*. | |
| 6 | 87 Er born 88 Onan—89 Shelah. | |
| | 91 Joseph born, of Rachel. | |
| 6 | years service for cattle. | |

* Not placed in order of time, Gen. xxxviii. See Skinner, p. 33.

| | | |
|-----|---|-----------------|
| 97 | Jacob comes from Haran to Succoth and Shalem. | |
| | Dinah defiled, and the Shechemites destroyed. | |
| 98 | Benjamin is born, and Rachel dies. | |
| 103 | Beriah, fourth son of Asher, born. | |
| 105 | Tamar married to Er—106 to Onan. | |
| 108 | Joseph, at seventeen, is carried to Egypt - - - - - | Gen. xxxvii. 2. |
| 109 | Shelah, at twenty, not given to Tamar. | |
| 110 | Pharez and Zarah born of Tamar, by Judah. | |
| 120 | Isaac dies, aged 180 - - - - - | Gen. xxxv. 23. |
| 121 | Joseph, at thirty, governor of Egypt - - - - - | Gen. xli. 46. |
| 123 | Beriah, at twenty, marries. | |
| 125 | Heber—127 Malchiel—born, to Beriah. | |
| 128 | Pharez, at eighteen, marries. | |
| 129 | Hezron—130 Hamul—born to Pharez. | |
| 130 | Benjamin, at thirty-two, has ten sons. | |
| | Jacob goes to Egypt - - - - - | Gen. xlvii. 9. |
| 147 | — and dies - - - - - | 28. & xlix. 33. |

"Our translation now is—xxx. 38. **THIS TWENTY YEARS** have I been WITH THEE; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. 39. That which was torn of beasts I brought not unto thee; I bare the loss of it: of my hand didst thou require it, whether stolen by day or stolen by night. 40. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. 41. Thus HAVE I BEEN TWENTY YEARS IN THY HOUSE: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times.

"The alteration here recommended is this. xxxi. 38. **DURING THE ONE TWENTY YEARS I WAS WITH THEE;** thy ewes and thy she-goats have not cast their young, and the rams, &c. &c. 41. **DURING THE OTHER TWENTY YEARS, FOR MYSELF, IN THY HOUSE; I served,** &c. The same distinction is expressed in xxx. 29.—Thou knowest how I have served thee, and how thy cattle was with me; i. e. how I behaved, during the time I was with thee, as thy servant; and how thy cattle fared, during the time they were with me as thy friend.

"It must not be omitted, that Archbishop Usher and Bishop Lloyd ascribe sons to Jacob very soon after his coming to Laban; nay, assert that he was married almost as soon as he came to Haran, instead of waiting seven years, as he most evidently did. And Mr. Jackson allows, that some of the sons of Benjamin, who are expressly numbered as going into Egypt with Jacob, might be born in Egypt! From such distresses, and such contradictions, does the distinction of the two sets of twenty years happily deliver us."*

* *Hoc temporis intervallo nemo concipere poterit tot res contingere potuisse.*
SPINOSA.

"In such a short space of time, it is impossible that so many transactions could have taken place."

I shall leave this subject with chronologists and critics, and shall not attempt to decide on either opinion. That of Dr. Kennicott I think the most likely, and to it I have adapted the chronology, in those cases, to which it relates.

CHAPTER XXXII.

Jacob, proceeding on his journey, is met by the angels of God, 1, 2. Sends messengers before him to his brother Esau, requesting to be favourably received, 3—5. The messengers return without an answer, but with the intelligence that Esau, with four hundred men, was coming to meet Jacob, 6. He is greatly alarmed, and adopts prudent means for the safety of himself and family, 7, 8. His affecting prayer to God, 9—12. Prepares a present of five droves of different cattle for his brother, 13—15. Sends them forward before him, at a certain distance from each other, and instructs the drivers what to say when met by Esau, 15—20. Sends his wives, servants, children, and baggage, over the brook Jabbok, by night, 21—23. Himself stays behind, and wrestles with an angel until the break of day, 24. He prevails, and gets a new name, 25—29. Calls the name of the place Peniel, 30. Is lame in his thigh in consequence of his wrestling with the angel, 31, 32.

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AND Jacob went on his way, and the angels of God met him.

2 And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

^aPs. 91. 11. Hebr. 1. 14.—^bJosh. 5. 14 Ps. 103. 21. & 148. 2. Luke 2. 13.—^cThat is, two hosts, or, camps.

3 ¶ And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant

^dCh. 33. 14, 16.—^eCh. 3. 6, 7 8. Deut. 2. 5. Josh. 24. 4.—^fHeb. held.—^gProv. 15. 1.

NOTES ON CHAP. XXXII.

Verse 1. *The angels of God met him*] Our word *Angel* comes from the Greek ἄγγελος *angelos*, which literally signifies, a messenger, or as translated in some of our old Bibles a *tidings-bringer*. The Hebrew word מלאך *malak*, from לָאָח *laac* to *sent*, *minister to*, *employ*, is nearly of the same import; and hence we may see the propriety of St. Augustin's remark, *Nomen non nature sed officii*: "it is a name, not of nature but of office," and hence it is applied indifferently to a *human agent* or *messenger*, 2 Sam. ii. 5. xi. 19, 22, 23, 25. Prov. xiii. 17. to a *prophet*, Hagg. i. 13. to a *priest*, Mal. ii. 7. compare Eccles. ii. 6. to *celestial spirits*, Psal. ciii. 19, 20, 22. civ. 4. cxlviii. 2, 3, 4. Job iv. 18.

We often, says Mr. Parkhurst, read of the מלאך יהוה *malak Yehovah*, or מלאכי אלהים *malakey Elohim*, the angel of Jehovah, or the angels of God, that is, his *agent*, *personator*, *mean of visibility*, or *action*; what was employed by God to render himself visible and approachable by flesh and blood. This angel was evidently a human form, surrounded or accompanied by *light* or *glory*, with or in which, Jehovah was present: see Gen. xix. 17, 12, 16. Judg. xiii. 6. 21. Exod. iii. 2, 6. By this vision, says Mr. Ainsworth, God confirmed Jacob's faith in him who commanded his angels to keep his people in all their ways, Psal. xci. 11. Angels are here called *God's host*, *camp* or *army*, as in wars; for angels are God's *soldiers*, Luke ii. 13. *horses* and *chariots of fire*, 2 Kings ix. 17. fighting for God's people against their enemies, Dan. x. 20. of them there are *thousand thousands*, and *ten thousand times ten thousand*, Dan. vii. 10. And they are all sent forth to minister for them that shall be heirs of salvation, Heb. i. 14. And they pitch a camp about them that fear God, Psal. xxxiv. 3. One of the oldest of the Greek Poets, Hesiod, seems to have had a tolerably correct notion of the angelic ministry.

Αὐτὰρ ἐπεὶ κεν τοῦτο γένος κατὰ γαῖαν καλύψεν
τοὶ μὲν δαίμονες εἰσι, Διὸς μεγάλου διὰ βούλας
ἐσθλὰς ἐπιχθονίοι φύλακες θνητῶν ἀνθρώπων κ. τ. λ.

HESIOD. Op. & Dies. l. i. v. 120.

When in the grave this race of men was laid,
Soon was a world of holy Demons made
Aerial spirits, by great Jove design'd,
To be on earth the guardians of mankind:
Invisible to mortal eyes they go,
And mark our actions good or bad below;
Th' immortal spics, with watchful care preside
And thrice ten thousand, round their charges glide:
They can reward with glory or with gold,
A power, they by divine permission hold.

COOKE.

Verse 2. *Mahanaim*.] The *two hosts*, if read by the points, the angels forming one, and Jacob and his company forming another, or simply *hosts* or *camps* in the plural. There was a city builded afterwards here, and inhabited by the priests of God, Josh. xxi. 38. For what purpose the angels of God met Jacob does not appear from the text; probably it was intended to shew him that he and all his company were under the care of an especial Providence; and consequently to excite and confirm his trust and confidence in God.

The doctrine of the ministration of angels has been much abused, not only among the *heathens*, but also among *Jews* and *Christians*; and perhaps most among the latter. Angels with feigned names, titles, and influences have been, and still are invoked and worshipped by a certain class of men; because they have found that God has been pleased to employ them to minister to mankind, and hence they have made supplications to them to extend their protection, to shield, defend, instruct, &c. This is perfectly absurd. 1. They are God's *instruments*, not *self-determining agents*. 2. They can only do what they are appointed to perform; for there is no evidence that they have any *discretionary power*. 3. God helps man by *ten thousand means* and *instruments*, some *intellectual*; as angels; some *rational*, as men; some *irrational*, as brutes; and some merely *material*, as the sun, wind, rain, food, raiment, and the various productions of the earth. He therefore, helps by whom he will help, and to him alone, belongs all the glory; for should he be determined to destroy, all these instruments collectively, could not save. Instead therefore, of worshipping them, we should take their own advice, Rev. xxii. 9. See thou do it not—*Worship God*.

Verse 3. *Jacob sent messengers*] מלאכים *malacim*, the same word which is before translated *angels*. It is very likely that these messengers had been sent, some time before he had this vision at Mahanaim; for they appear to have returned while Jacob encamped at the brook Jabbok, where he had the vision of angels; see ver. 6. and 23.

The land of Seir, the country of Edom] This land which was, according to Dr. Wells, situated on the south of the Dead Sea, extending from thence to the Arabian Gulph, 1 Kings ix. 26. was formerly possessed by the *Horites*, Gen. xiv. 6. but Esau with his children drove them out, destroyed them, and dwelt in their stead, Deut. ii. 22. And thither Esau went from the face of his brother Jacob, chap. xxxvi. 6, 7. Thus we find, he verified the prediction, *by thy sword shalt thou live*, chap. xxvii. 40.

Verse 4. *Thus shall ye speak unto my lord Esau*] Jacob acknowledges the superiority of his brother; for the time was

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Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

^aCh. 30. 43.—^bch. 33. 8, 15.—^cch. 33. 1.—^dch. 35. 3.—^ePs. 50. 15.—^fch. 28. 13.—^gch. 31. 5, 13.

not yet come, in which it could be said, the elder shall serve the younger.

Verse 6. Esau—cometh—and four hundred men with him.] Jacob, conscious that he had injured his brother, was now apprehensive that he was coming with hostile intentions, and that he had every evil to fear from his displeasure. Conscience is a terrible accuser.—It was a fine saying of a heathen,

—Hic murus aheneus esto,
Nil conscire sibi, nulla pallescere culpâ.

HOR. Ep. l. i. E. i. v. 60.
Be this thy brazen bulwark of defence,
Still to preserve thy conscious innocence,
Nor e'er turn pale with guilt. FRANCIS.

In other words, He that has a good conscience, has a brazen wall for his defence; for a guilty conscience needs no accuser; sooner or later it will tell the truth, and not only make the man turn pale, who has it; but also cause him to tremble, and to be greatly afraid, even while his guilt is known only to himself and God.

It does not appear, that Esau in this meeting had any hostile intention; but was really coming with a part of his servants or tribe, to do his brother honour. If he had had any contrary intention, God had removed it; and the angelic host which Jacob met with before, might have inspired him with sufficient confidence in God's protection. But we find, that when he needed faith most, he appears for a time, to have derived but little benefit from its influence; partly from the sense he had of the injury he had done to his brother; and partly from not attending sufficiently to the assurance which God had given him of his gracious protection.

Verse 7. He divided the people, &c.] His prudence and cunning were now turned into a right channel, for he took the most effectual method to appease his brother, had he been irri-

9 ¶ And Jacob said, ' O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee :

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

^aHeb. I am less than all, &c.—^bch. 24. 27.—^cJob 3. 7.—^dPs. 59. 1, 2.
^eHos. 10. 14.—^fHeb. upon.—^gch. 33. 13, 14, 15.

tated; and save, at least, a part of his family. This dividing and arranging of his flocks, family, and domestics, has something in it, highly characteristic. To such a man as Jacob such expedients would naturally present themselves.

Verse 9. O God of my father Abraham, &c.] This prayer is remarkable for its simplicity and energy: and it is a model too for prayer, of which it contains the essential constituents. 1. Deep self-abasement. 2. Magnification of God's mercy. 3. Deprecation of the evil to which he was exposed. 4. Pleading the promises that God had made to him, and 5. Taking encouragement from what God had already wrought.

Verse 10. I am not worthy of the least of all the mercies.] The marginal reading is more consistent with the original: *קטנתי מכל החסדים ומכל האמת* *katoneti micol ha-casaden u-micol ha-emeth.* I am less than all the compassions, and than all the faithfulness—which thou hast shewed unto thy servant. Probably St. Paul had his eye on this passage, when he wrote Eph. iii. 8.—unto me who am less than the least of all saints. A man who sees himself in the light of God, will ever feel that he has no good but what he has received, and that he deserves nothing of all that he has. The Archangels of God cannot use a different language; and even the spirits of just men consummated in their plenitude of bliss at God's right hand, cannot make a higher boast.

For with my staff] i. e. myself alone, without any attendants, as the Chaldee has properly rendered it.

Verse 11. And the mother with the children] He must have had an awful opinion of his brother, when he used this expression, which implies the utmost cruelty, proceeding in the work of slaughter, to total extermination; see Hos. x. 14.

Verse 12. Make thy seed as the sand] Having come to the promise by which the Covenant was ratified both to Abraham and Isaac, he ceased; his faith having gained strong confirmation in a promise which he knew could not fail, and

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13 ¶ And he lodged there that same night; and took of that which came to his hand ^a a present for Esau his brother;

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

^a Ch. 43. 11. Prov. 13. 16. — ^b Prov. 21. 14. — ^c Heb. *my face*.
Job 42. 3, 9. — ^d Deut. 3. 16.

which he found was made over to *him*, as it had been to his father and grandfather.

Verse 13. *And took of that which came to his hand*] *הָבָא בְיָדוֹ* *ha-ba bi ydo*, which came under his hand, i. e. what, in the course of God's providence, came under *his* power.

Verse 14. *Two hundred she-goats, &c.*] This was a princely present, and such as was sufficient to have compensated Esau, for any kind of *temporal* loss he might have sustained in being deprived of his birth-right and blessing. The thirty *milch camels* were particularly valuable; for *milch camels* among the Arabs, constitute a principal part of their riches, the creature being every way so serviceable, that the providence of God appears peculiarly kind and wise in providing such a beast for those countries, where no other animal could be of equal service, "The she-camel gives milk continually, not ceasing even when with young; the milk of which," as Pliny has remarked, "when mixed with three parts of water, affords the most pleasant and wholesome beverage." *Cameli lac habent, donec iterum gravescant, suavis et inique hoc existimatur, ad unam mensuram tribus aqua additis.* Hist. Nat. lib. xi. cap. 41.

Verse 15. *Ten bulls*] The Syriac and Vulgate have *twenty*; but *ten* is a sufficient proportion to the *forty kine*. By all this we see that Jacob was led to make *restitution* for the injury he had done to his brother. *Restitution* for injuries done to man, is essentially requisite if in our power. He who can, and will not make restitution for the wrongs he has done, can have no claim even on the *mercy* of God.

Verse 22. *Passed over the ford Jabbok.*] This brook or river rises in the mountains of Galaad, and falls into the Jordan at the south extremity of the lake of Genesaret.

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19 And so commanded he the second, and the third, and-all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will ^a appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept ^c of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, ^d and passed over the ford Jabbok.

23 And he took them, and ^e sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone; and there ^f wrestled a man with him until the ^g breaking of the day.

^c Heb. *caused to pass*. — ^f Hos. 12. 3, 4. Eph. 6. 12. — ^g Heb. *ascending of the morning*.

Verse 24. *And there wrestled a man with him.*] This was doubtless the Lord Jesus Christ, who, among the Patriarchs, assumed that human form, which in the fulness of time he really took of a woman; and in which he dwelt thirty-three years among men. He is here styled an angel, because he was *μεγαλης βουλης Αγγελος*, (see the Septuagint, Isa. ix. 7.) *the Messenger of the great counsel*, or *design*, to redeem fallen man from death, and bring him to eternal glory; see chap. xvi. 7.

But it may be asked, Had he here a real human body, or only its *form*?—The latter, doubtless. How then could he wrestle with Jacob? It need not be supposed that this angel must have assumed a human body, or something analogous to it, in order to render himself *tangible* by Jacob; for as the soul, which is pure spirit, operates on the body by the order of God, so could an angel operate on the body of Jacob, during a whole night, and produce in his *imagination*, by the effect of his power, every requisite idea of *corporeity*; and in his *nerves*, every sensation of *substance*, and yet no substantiality be in the case.

If angels in appearing to men, borrow human bodies, as is thought, how can it be supposed that with such gross substances, they can disappear in a *moment*? Certainly they do not take these bodies into the invisible world with them; and the established laws of *matter* and *motion* require a *gradual* disappearing, howsoever swiftly it may be effected. But this is not allowed to be the case; and yet they are reported to vanish *instantaneously*. Then they must render themselves invisible by a *cloud*, and this must be of a very *dense* nature, in order to hide a human body. But this very expedient would make their departure still more *evident*, as the cloud must be more *dense* and *apparent* than the *body*, in order to

A. M. 2265. 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh: And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, Thy name shall be called

no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31 ¶ And as he passed over Peniel the sun

* See Matt. 26. 44. 2 Cor. 12. 7. —† See Luke 24. 23. —‡ Hos. 12. 4. —§ ch. 33. 10. —|| 2 Kings 17. 34. —¶ That is, a prince of God. —‡ Hos. 12. 3. 1. —§ ch. 29. 31. & 27. 33. —|| Judg. 13. 18 —¶ That is, the face

of God. —‡ ch. 16. 13. Exod. 24. 11. & 33. 20. Deut. 5. 25. Judg. 6. 22. & 13. 22. —|| Isai. 6. 5.

hide it. This, therefore, does not remove the difficulty. But if they assume a quantity of air or vapour so condensed as to become visible, and modified into the appearance of a human body, they can in a moment dilate and rarefy it, and so disappear; for when the vehicle is rarefied beyond the power of natural vision, as their own substance is invisible, they can instantly vanish.

From Hos. xii. 4. we may learn, that the wrestling of Jacob, mentioned in this place, was not merely a corporeal exercise, but also a spiritual one; He wept and made supplication unto him; see the Notes there.

Verse 25. The hollow of Jacob's thigh was out of joint] What this implies is difficult to find out: it is not likely that it was a complete luxation of the thigh bone. It may mean no more than that he received a stroke on the groin, not a touch, for the Hebrew word נָגַע *nagâ* often signifies to smite with violence, which stroke, even if comparatively slight, on such a part, would effectually disable him for a time, and cause him to halt for many hours, if not for several days. I might add, that in this place, the groin, a blow might be of fatal consequence; but as the angel gave it, only as a proof of his power and to shew that he could not prevail, because he would not, hence the blow was only disabling, without being dangerous; and he was probably cured by the time the sun rose; see verse 31.

Verse 26. Let me go, for the day breaketh] Probably meaning, that as it was now morning, Jacob must rejoin his wives and children, and proceed on their journey. Though phantoms are supposed to disappear when the sun rises, that could be no reason in this case. Most of the angelic appearances mentioned in the Old and New Testaments, took place in open day, which put their reality out of question.

Verse 28. Thy name shall be called no more Jacob, but Israel] יִשְׂרָאֵל *Yisrael*, from שָׂר *sar*, a prince, or שָׂרָה *sarah*, he ruled as a prince, and אֵל *el*, God; or rather, from אִישׁ *ish*, a man, (the א aleph being dropped) and רָאָה *raah*, he saw אֵל *el*, God; and this corresponds with the name which Jacob imposed on the place, calling it פְּנִיאל *peniel*, the faces of God, or of Elohîm, which faces or appearances being manifested to him, caused him to say, verse 30. רָאִיתִי אֱלֹהִים *raithi Elohim panim el panim*, i. e. "I have seen

the Elohîm faces to faces, (i. e. fully and completely, without any medium,) נָפְשִׁי וְרוּחִי *na naphshi*, and my soul is redeemed"

We may learn from this, that the redemption of the soul will be the blessed consequence of wrestling by prayer and supplication with God: "The kingdom of heaven suffereth violence, and the violent take it by force." From this time Jacob became a new man: but it was not till after a severe struggle, that he got his name, his heart, and his character changed. After this, he was no more Jacob the supplanter; but Israel, the man who prevails with God, and sees him face to face.

And hast prevailed.] More literally, thou hast had power with God, and with man thou shalt also prevail, עִם אֱלֹהִים *im elohim*, with the strong God: עִם אַנְשִׁים *im anashim*, with weak feeble man. There is a beautiful opposition here between the two words: seeing thou hast been powerful with the Almighty, surely thou shalt prevail over perishing mortals. As thou hast prevailed with God, thou shalt also prevail with men, God calling the things that were not, as though they had already taken place: because, the prevalency of this people, the Israelites, by means of the Messiah, who should proceed from them, was already determined in the Divine Counsel. He has never said to the seed of Jacob, seek ye my face in vain. He who wrestles must prevail.

Verse 29. Tell me, I pray thee, thy name] It is very likely that Jacob wished to know the name of this angel, that he might invoke him in his necessities; but this might have led him into idolatry, for the doctrine of the Incarnation could be but little understood at this time; hence, he refuses to give himself any name, yet shews himself to be the true God, and so Jacob understood him, see verse 28. but he wished to have heard from his own lips, that name by which he desired to be invoked and worshipped.

Wherefore is it that thou dost ask after my name?] Canst thou be ignorant who I am? And he blessed him there: gave him the new heart, and the new nature, which God alone can give to fallen man: and by the change he wrought in him, sufficiently shewed who he was. After this clause, the Aldine edition of the Septuagint, and several MSS. add ο εστι θαυμαστον, or, και τουτο εστι θαυμαστον, which is wonderful: but this addition seems to have been taken from Judges xiii. 18.

A. M. 22:5. " rose upon him, and he halted upon
B. C. 17:1. his thigh.

32 Therefore the children of Israel eat *of* the sinew which shrunk, which is upon the

of the thigh, ^b unto this day :
 because he touched the hollow of
 Jacob's thigh in the sinew that shrank.

A M 2265.
 B C 1709.

A M 2265.
B C 1759.

[illegible]

Verse 32. *Turning the children of Israel out out of the land.* What this now was, neither *J* nor *G* state can tell; and to find out nothing either to science, or to a true understanding of the Text, to multiply conjectures. I have already supposed that the part which the angel touched or *struck*, was the ground; and if this be right, the *swear, nerve or muscle that struck*, must be sought for in that place.

The serious reader must meet with much instruction in this chapter.

1. After his reconciliation with Laban, Jacob proceeds on his way to Canaan, and a *Good*, who was continually watching for his welfare, saw the trials to which he would shortly be exposed, therefore he provided for him the instructive vision of angels, that he might see that those who were for him, were more, than those who could be against him. A proper consideration of *God's omniscience* is of the utmost advantage to every genuine Christian. He knows whereof we are made; he remembers that we are but dust, he sees our trials and afflictions, and his eye affects his heart. Hence his ever devising means that his banished be not expelled from him.

2. Jacob's reflection of his *unkindness* and *injustice* to his brother, when he hears that he is coming to meet him, fills his soul with fear, and obliges him to betake himself to God by prayer and supplication. How important is the office of *conscience*? And how necessary are times of *trial* and *difficuly* when its voice is loudest, and the heart is best prepared to receive its reproofs! In how many cases has conscience

and, I'll it please God to send some trial by which it has been powerfully awakened, and the salvation of the sinner, was the result. Before I was afflicted I went astray.

3. Though salvation be the free gift of God, yet he gives it not to any who do not earnestly seek it. The deeper the conviction of guilt and helplessness is, the more earnest the application to God for mercy is likely to be. 'They,' whose salvation costs them strong crying and tears, are not likely, humanly speaking, to part with it lightly: they remember the vinegar and the gall, and they watch and pray that they *enter not into temptation*.

4. In the strife and agony requisite to enter in at the straight gate, it is highly necessary that we should know, that the grace and salvation of God are not *purchased* by our tears, &c. for those things, which are only proofs and arguments that we have sinned, can never remove the iniquity of our transgressions. A sensible and pious man observes on this subject, "That prayer and wrestling with God should be made, as though no other means were to be practised; and then, the best means be adopted, as though no prayer or wrestling had been used." God marks even this strife, though highly pleasing in his sight, with such proofs of its own utter insufficiency, that we may carry about with us the memorial of our own weakness, worthlessness, and slowness of heart to believe. God smote the thigh of Jacob, 1. That he might know he had not prevailed by his *own strength*, but by the power and mercy of his God. 2. That he might have the most sensible evidence of the reality of the divine interposition in his behalf. 3. That he might see God's displeasure against his unbelief. And, 4. That men in general might be taught, that those who will be the disciples of Christ must deny themselves, take up their cross daily, and mortify their members which are upon the earth. Those who have not cut off a right hand or foot, or plucked out a right eye, for the kingdom of heaven's sake, are never likely to see God. The religion that *costs us nothing*, is, to us, *worth nothing*.

CHAPTER XXXIII.

First, with four hundred men meets Jacob, 1. He places his children under their respective mothers, passes over before them, and bows himself to his brother, 2, 3. Esau receives him with great affection, 4. Receives the homage of the handmaids, Leah, Rachel and their children, 5—7. Jacob offers him the present of cattle which he at first refuses, but after much entreaty, accepts, 8—11. Invites Jacob to accompany him to mount Seir, 12. Jacob excuses himself because of his flocks and his children, but promises to follow him, 13, 14. Esau offers to leave him some of his attendants, which Jacob declines, 15. Esau returns to Seir, 16, and Jacob journeys to Succoth, 17, and to Shalem in the land of Canaan, 18. Buys a parcel of ground from the children of Hamor, 19, and erects an altar which he calls El-elohe-Israel, 20.

1 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over before them; and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near, and Rachel, and they bowed themselves.

8 And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord.

9 And Esau said, I have enough, my brother; keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand; for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him; and he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before

Ch. 32. 6. — ch. 31. 2. & 42. 1. & 43. 1. — ch. 32. 8. — ch. 45. 14, 15. — Heb. to the — ch. 33. 9. — Ps. 147. 3. — Gen. 28. 13. — Heb. What is all this drove? — ch. 32. 16. — ch. 32. 5.

Heb. be that to thee that is due — ch. 33. 5. — Gen. 3. 13 & 14. — ch. 2. — Matt. 13. 10. — Judg. 1. 13. — Gen. 5. 27. & 35. 26. — Kings 5. 10. — Heb. all things. — Ps. 4. 16. — Kings 5. 20.

NOTES ON CHAP. XXXIII.

Verse 1. *Behold, Esau came, and with him four hundred men*] It has been generally supposed that Esau came with an intention to destroy his brother; and for that purpose brought with him four hundred armed men. But, 1. there is no kind of evidence of this pretended hostility. 2. There is no proof that the four hundred men that Esau brought with him were at all armed. 3. But there is every proof that he acted towards his brother Jacob with all openness and candour; and with such a forgetfulness of past injuries, as none but a great mind could have been capable of. Why then should the character of this man be perpetually vilified? There is the secret. With some people, on the most ungrounded assumption, Esau is a *reprobate*; and the type and figure of all reprobates; and therefore he *must* be every thing that is bad. This serves a purpose; but, whether true or false in itself, it has no true countenance nor support from the character or conduct of Esau.

Verse 2. *He put the handmaids and their children foremost*] There is something so significant in the arrangement of Jacob's family, that it must have had some purpose design. Was Jacob still in the name of danger, and yet show himself foremost when he was exposed to it, if the current run with him, evil, those who were behind might escape, or at least be less hurt? ch. xxv. 7, 8. He did he intend to keep his youngest treasure to the last, and protect his favourite Rachel

and favourite Joseph, after Esau had seen all the rest, in order to make the deeper impression on his mind?

Verse 4. *Esau ran to meet him*] How sincere and genuine is this conduct of Esau, and at the same time how magnanimous! He had buried all his resentment, and forgotten all his injuries; and receives his brother with the strongest demonstrations not only of forgiveness, but of paternal affection.

And bowed him] *וַיִּשָׁתָּח וַיִּשְׁתָּח* *ab hu*. In the Masoretic Bible, each letter of this word is noted with a point over it, to make it emphatic. And by this kind of notation, the Rabbins wished to draw the attention of the reader to the change that had taken place in Esau, and the sincerity with which he received his brother Jacob.

Verse 10. *Receive my present at my hand*] Jacob could not be certain that he had found favour with Esau, unless the present had been received: for, in accepting it, Esau necessarily became his friend, according to the custom of those times, and that country. In the eastern countries, if your present be received by your superior, you may rely on his friendship: if it be not received, you have every thing to fear. It is on this ground that Jacob was so urgent with Esau to receive his present, because he knew that, after this, he must treat him as a friend.

Verse 14. *Let me pass over before my lord and him*] It is very likely that Jacob was perfectly sincere in his expressed pur-

A. M. 2265. his servant; and I will lead on softly,
B. C. 1739. according ^aas the cattle that goeth
before me and the children be able to endure,
until I come unto my lord ^bunto Seir.

15 And Esau said, Let me now ^cleave with
thee *some* of the folk that *are* with me: And he
said, ^dWhat needeth it? ^elet me find grace in
the sight of my lord.

16 So Esau returned that day on his way unto
Seir.

^aHeb. according to the foot of the work, &c. and according to the foot of
the work. — ^bCh. 32. 3. — ^cHeb. set, or place. — ^dHeb. Wherefore is
this? — ^eCh. 34. 11. & 47. 25. Ruth 2. 13. — Josh. 13. 27. Judg. 8. 5.

pose of visiting Esau at Seir; but it is as likely, that circum-
stances afterwards occurred, that rendered it either improper
or impracticable; and we find that Esau afterwards removed
to Canaan, and he and Jacob dwelt there together for several
years. See chap. xxxvi. 6.

Verse 17. *Journeyed to Succoth*] So called from סוכת *suc-*
coth, the *booths* or *tents*, which Jacob erected there for the
resting and convenience of his family, who, in all probability,
continued there for some considerable time.

Verse 18. *And Jacob came to Shalem, a city of Shechem*] The word שֵׁלֶם *Shalem*, in the Samaritan שְׁלֹם *Shalom*, should
be translated here *in peace*, or *in safety*. After resting some
time at Succoth, which was necessary for the safety of his
flocks and the comfort of his family, he got *safely* to a city
of Shechem, in health of body, without any loss of his cattle,
or servants; his wives and children being also in safety.
Coverdale and *Matthews* translate this word as above, and
with them agree the *Chaldee* and the *Arabic*: it is not likely
to have been the name of a city, as it is no where else to be
found. Shechem is called, in Acts vii. 16. *Sychem*, and in
John iv. 5. *Sychar*—in the Arabic it is called *Nablous*, and
to the present day *Neapolis*. It was near to Samaria, and
the place where the wretched remains of the sect of the Sa-
maritans were lately found, and from whom Dr. Huntington
received a perfect copy of the Samaritan Pentateuch.

Verse 19. *For a hundred pieces of money*] The original
במאת קשיתא *be-meah kesitah*, has been a matter of long and
learned discussion among critics. As *kesitah* signifies a *lamb*,
it may imply that Jacob gave the Hamorites *one hundred*
lambs, for the field; but if it be the same transaction that St.
Stephen refers to in Acts vii. 16. it was *money*, τιμης ἀργυρίου,
a sum or price of silver, which was given on the occasion. It
has been conjectured that the money had the figure of a *lamb*
stamped on it, because it was, on an average, the value of a
lamb; and hence it might be called a *kesitah* or *lamb* from the
impression it bore. It is certain that in many countries, the
coin has had its name from the *image* it bore: so among our
ancestors a coin was called an *angel* because it bore the image
of an angel: hence also a *Jacobus*, a *Crotus*, a *Lewis*, (*Louis*
d'Or), a *Joe*, because certain coins in England, Spain, France,
and Portugal bore on one side the image of the kings of those
countries, *James*, *Charles*, *Lewis*, *Joseph*. The Athenians had

17 ¶ And Jacob journeyed to ^fSuc-
coth, and built him a house, and
made booths for his cattle: therefore the name
of the place is called ^gSuccoth.

18 ¶ And Jacob came to ^hShalem a city of
ⁱShechem^k, which *is* in the land of Canaan,
when he came from Padan-aram; and pitched
his tent before the city.

19 And ^lhe bought a parcel of a field, where
he had spread his tent, at the hand of the chil-

Ps. 60. 6.—^sThat is, booths.—^hJohn 3. 23.—ⁱCalled, Acts 7. 16.
Sychem.—^kJosh. 24. 1. Judg. 9. 1.—^lJosh. 24. 52. John 4. 5.

a coin called *εους*, an *ox*, because it was stamped with the
figure of an ox: hence the saying in *Æschylus*,

Τα δ' ἄλλα σιγῶ, εους ἐπὶ γλωττῆς μεγας
Βεβηκεν.

AGAM. v. 36.

"I must be silent concerning other matters; a great ox walks
upon my tongue;" to signify a person who had received a
bribe for secrecy; i. e. a sum of money, on each piece of
which an ox was stamped; and hence called *εους*, an *ox*.
The word *opes*, riches, is a corruption of the word *oves*, sheep,
because these animals in ancient times, constituted the prin-
cipal riches of their owners; but when other cattle were
added, the word *pecunia*, (from *pecus*, cattle) which we trans-
late *money*, and from which we still have our English term
pecuniary, appears to have been substituted for *oves*; because
pecus, *pecoris*, and *pecus*, *pecudis*, were used to signify *all kinds* of
cattle, *large* and *small*. Among our *British* and *Saxon* an-
cestors, we find coins stamped with the figure of an *ox*, *horse*,
hog, *goat*, &c. and this custom arose in all probability, both
among them and other nations, from this circumstance, that
in primitive times, the coin was the ordinary value of the
animal whose image it bore. It is, all circumstances weighed,
most likely that a piece of *money* is here intended; and *possi-*
bly marked with the image of a *lamb*; but as the original word
קשיתא *kesitah*, occurs only here, and in Josh. xxiv. 32. and
Job xlii. 15. this is not sufficiently evident, the word itself
being of very doubtful signification. Mr. Parkhurst is of
opinion that the *kesitah* bore the image of a *lamb*; and that
these *lamb-coins* of the ancient Hebrews, typified the Lamb of
God, who, in the divine purpose, was considered as slain from
the foundation of the world; and who purchased us unto God
with his own blood. The conjecture is, at least, *pious*, and
should lead to useful reflections. Those who wish to see
more on this subject, may consult the writers in the *Critici Sa-*
cri, and *Cabnet*.

Verse 20. *And he erected there an altar*] It appears that
Jacob had a very correct notion of the *providence* and *mercy*
of God; hence he says, ver. 5. *The children which God hath*
GRACIOUSLY *given thy servant*—and in ver. 11. he attributes
all his substance to the bounty of his Maker—*Take, I pray*
thee, my blessing—because *God hath dealt GRACIOUSLY with*
me, and because I have enough. Hence he viewed God as the

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B.C. 1739.

dren of ^aHamor, Shechem's father,
for an hundred ^bpieces of money.

^aCall'd, Acts 7. 16. *Hamor*.—^bOr, *lambs*.

God of all grace, and to him he erects an altar, dedicating it to God, the God of Israel, referring particularly to the change of his own name, and the mercies which he then received: and hence, perhaps, it would be best to translate the words, *The strong God (is) the God of Israel*; as by the power of his grace and goodness he had rescued, defended, blessed and supported him from his youth up, until now. The erecting altars with particular names, appears in other places: so Exod. xvii. 15. Moses calls his altar, *Jehovah-nissi*, "the Lord is my banner."

1. When a man's ways please God, he maketh even his enemies to be at peace with him. When Jacob had got reconciled to God, God reconciled his brother to him. The hearts of all men are in the hands of God, and he turns them howsoever he will.

20 And he erected there an altar;
and ^ccalled it ^dEl-elohe-Israel.

A.M. 2265.
B.C. 1739.

^cCh. 35. 7.—^dThat is, *God the God of Israel*.

2. Since the time in which Jacob wrestled with the angel of the covenant, we see in him much dependance on God, accompanied with a spirit of deep humility and gratitude. God's grace alone can change the heart of man; and it is by that grace only, that we get a sense of our obligations; this lays us in the dust, and the more we receive, the lower we shall lie.

3. "The first thing," says good Bishop Wilson, "that pious men do, is to provide for the honour and worship of God." Jacob buys a piece of ground and erects an altar on it in the land of a heathen, that he might acknowledge God among his enemies, and turn them to the true faith: and there is every reason to believe that this expedient would have been successful, had it not been for the base conduct of his sons. How true is the saying, one sinner spoileth much good. Reader, beware lest thy conduct should become a stumbling block to any.

CHAPTER XXXIV.

Dinah, the daughter of Jacob and Leah, going out to see the daughters of the land, is ravished by Shechem, the son of Hamor, 1, 2. He entreats his father to get her for him to wife, 3. Jacob and his sons hear of the indignity offered to Dinah, 5—7. Hamor proposes the suit of Shechem to Jacob and his sons, and offers them a variety of advantages, 8—10. Shechem himself comes forward, begs to have Dinah to wife, and offers dowry to any extent, 11, 12. The sons of Jacob pretend scruples of conscience to give their sister to one who was uncircumcised; and require, as a condition of this marriage, and of intermarriages in general, that all the Shechemites should be circumcised, 13—17. Hamor and Shechem consent, 18, 19. They lay the business before the elders of their city, dwell on the advantages of a connection with Jacob and his family, and propose to them the condition required by the sons of Jacob, 20—23. The elders consent, and all the males are circumcised, 24. While the Shechemites are incapable of defending themselves, on the third day after their circumcision, Simeon and Levi, the brothers of Dinah, came upon the city, slew all the males, sacked the city, took the women and children captives, and seized on all the cattle belonging to the Shechemites, 25—29. Jacob is greatly displeased and alarmed at this treachery and cruelty of his sons, and lays before them the probable consequences, 30. They endeavour to vindicate their conduct, 31.

A.M. cir. 2266.
B.C. cir. 1738.

AND ^aDinah the daughter of Leah, which she bare unto Jacob, ^bwent out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, ^csaw her, he ^dtook her, and lay with her, and ^edefiled her.

A.M. cir. 2266.
B.C. cir. 1738.

^aCh. 33. 21.—^bTit. 2. 5.—^cCh. 6. 2. Judg. 14. 1.

^dCh. 40. 2.—^eHeb. *hanted her*. Deut. 22. 29.

NOTES ON CHAP. XXXIV.

Verse 1. *And Dinah—went out to see the daughters of the land*] It is supposed, that Jacob had been now about seven or eight years in the land, and that Dinah, who was but about seven years of age when Jacob came to Canaan, was now

about fourteen or fifteen. Why, or on what occasion, she went out, we know not; but the reason given by Josephus is very probable, viz. that it was on one of their *festivals*.

Verse 2. *Prince of the country*] i. e. Hamor was prince; Shechem was the son of the prince, or chief. Our version

A. M. 2266.

B. C. 1788.

3 And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake ^akindly unto the damsel.

4 ¶ And Shechem ^bspake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field, and Jacob ^cheld his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they ^dwere very wroth, because he ^ehad wrought folly in Israel, in lying with Jacob's daughter; ^fwhich thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and ^gthe land shall be before you; dwell and ^htrade ye therein, and ⁱget you possessions therein.

11 And Shechem said unto her father and

unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much ^adowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 ¶ And the sons of Jacob answered Shechem and Hamor his father ^bdeceitfully, (and said, because he had defiled Dinah their sister:)

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for ^cthat were a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us; and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

^aHeb. *to the heart of the damsel*. See Isai. 40. 2. Hos. 2. 14.—^bJudg. 14. 2.—^c1 Sam. 13. 27.—^d2 Sam. 13. 22.—^eGen. 49. 7.—^f2 Sam. 13. 21.—^gJosh. 7. 15.—^hJudg. 19. 6.

^aDeut. 23. 27.—^b2 Sam. 13. 12.—^cExod. 13. 9. & 20. 15.—^dGen. 49. 24.—^eJosh. 17. 27.—^fExod. 22. 16. 17.—^gDeut. 22. 29.—^h1 Sam. 13. 25.—ⁱSee 2 Sam. 13. 24. &c.—^mJosh. 9. 9.

appears to represent Shechem as *prince*: but his father was the chief of the country. —See ver. 6, 8, &c.

Verse 3. *Spake kindly unto the damsel*.] Literally, *he spake to the heart of the damsel*—endeavoured to gain her affections, and to reconcile her to her disgrace. It appears sufficiently evident from this and the preceding verse, that to re had been no *coarse* on the part of Dinah, that the whole was an act of *seduction*, and that she was now detained *by force* in the house of *Shechem*. Here she was found, when Simeon and Levi sacked the city, ver. 26.

Verse 7. *He had wrought folly in Israel*.] The land, afterwards generally called *Israel*, was not as yet so named; and the sons of Jacob were neither called *Israel*, *Israelites*, nor *Jews*, till long after this: how, then, can it be said that Shechem had wrought *folly* in *Israel*? The words are capable of a more literal translation—*he wrought folly*, may be translated, *he wrought folly*. The angel had said, *Thy name shall be called Israel*—not only Jacob, but *Israel*. It was not as if he created the offence of Shechem: it was a *folly* in *Israel*, the prince of *Israel*, relying on the name of *Israel*. Then, notwithstanding the name of *Israel*, the offence was committed.

Verse 12. *Ask me never so much dowry and gift*.] See on Chap.

xxix. 20, &c.—See the law relative to this. Exod. xvii. 16, 17.

Verse 13. *Answered—deceitfully*.] Which nothing could excuse; yet, to shew that they had had much provocation, it is immediately subjoined, *וַיִּשְׁכַּח* *ra-madabaru*, they spoke thus, *because he had defiled Dinah their sister*; for so this parenthesis should be read.

Verse 14. *That were a reproach unto us*.] Because the uncircumcised were not in the covenant of God; and to have given an inheritance of the promise, to one who had no kind of right to its spiritual blessings, from whom might spring children who would naturally walk in the way of their father, would have been *damning*, *repulsive*, and *wicked*. Thus far they were perfectly right; but to make this holy principle a cloak for their deceitful and murderous purposes, was the full sum of wickedness.

Verse 17. *Then will we take our daughter, and we will be gone*.] It is natural to suppose, that the tribe of Hamor was very inferior to the tribe of Jacob, and had come so readily into a partial and unequal measure, without having either the sanction of *the law*, or *the father*; for it does not appear that the sons of Jacob agreed with them. And they are *deceitful* here, that they do not agree to be circumcised, and had be

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23 Shall not their cattle and their substance and every beast of their's be our's? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate

of his city: and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,

29 And their wealth, and all their little ones, and their wives took they captive; and spoiled even all that was in the house.

30 ¶ And Jacob said to Simeon and Levi,

¶ Num. 22. 13. & Chron. 4. 9. Isa. 43. 3-5. — ch. 23. 10. Mat. 7. 6. Rom. 13. 9.

Ch. 27. 5, 6, 7. — 1. Gen. 34. 7. Deut. 32. 42. 2 Sam. 2. 26. Isai. 31. 8.

taken from them, and restored to her family: and this is probably what the Shechemites saw they had not power at present to prevent.

Verse 23. Shall not their cattle and their substance—be ours? This was a bait held out for the poor unsuspecting people of Hamor, by their power and his son, who were not much less deceived than the people themselves.

Verse 24. Every male among us circumcised. These simple people must have had very great affection for their chief and his son, or have been under the influence of the most *passive obedience*, to have come so readily into this measure, and to have submitted to this rite. But the potentates in Asiatic countries have ever been absolute and despotic, their subjects paying them the most prompt and full obedience. I shall give a few examples from Mr. Richardson's Dissertations.

“*Abu Thaher*, chief of the *Carmathians*, about the year nine hundred and thirty, ravaged the territory of *Meca*, defiled the temple, and destroyed nearly 10,000 people. With only 500 horse he went to lay siege to *Ba'labed*—the chief's general, at the head of 2000 men, resolved not to surrender; but before he attacked him, he sent an officer to summon him to surrender. ‘How many men has the chief's?’ he said? ‘Thirty thousand,’ replied the officer.—‘Among them all,’ says the *Carmathian* chief, ‘there be not three like mine?’—Then ordering his followers to approach, he commanded one to strike himself, another to throw himself from a precipice, and a third to plunge into the Tigris—all three instantly obeyed, and perished. Then turning to the officer, he said—‘He who has such troops, needs not value the number of his enemies!’

“*Hassan Sabat*, one of those petty princes formerly known in Asia and Europe by the title *Sheekh-ul-jibel*, or *old-man of the mountain*, being required by an ambassador to do homage to his master, the Sultan *Mahmud-Jalaluddin*, without giving any answer, ordered one of his attendants to pound himself, and another to leap from the battlements of the tower; and he was instantly obeyed! Then turning to the ambassador, he said—‘Seventy thousand are thus attentive to my commands. Let this be my answer.’—On a principle of this kind, we may account for the prompt obedience of the people of Hamor.

Verse 25. On the third day, when they were sore. When the inflammation was at the height, and a fever ensued, which rendered the person utterly helpless, and his state critical—*Simeon and Levi*—the half-brothers of Dinah—took each man his sword—probably assisted by that portion of the servants which helped them to take care of the flock—came on the city boldly—בטח *batach*, securely, without being suspected, and being in no danger of meeting with resistance—and slew all the males. Great as the provocation was, and it certainly was very great, this was an act of unparalleled treachery and cruelty.

Verse 27. The sons of Jacob. The rest of Jacob's sons, the remaining brothers of Simeon and Levi—spoiled the city. Though the others could slay the defenceless males, it was not likely that they could have carried away all the booty, with the women, children, and cattle: it is therefore most natural to suppose, that the rest of the sons of Jacob assisted at last, in this business.

Verse 30. Ye have troubled me. Brought my mind into

A.M. cir. 2166.

B.C. cir. 1738.

^a Ye have ^b troubled me ^c to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: ^d and I, *being* few in number, they shall gather themselves together against me, and

slay me; and I shall be destroyed, I and my house.

A.M. cir. 2266.

B.C. cir. 1738.

31 And they said, Should he deal with our sister as with a harlot?

^a Ch. 49. 6. — ^b Josh. 7. 25.

^c Exod. 5. 21. 1 Sam. 13. 4. — ^d Deut. 4. 27. Ps. 105. 12.

great distress, and endangered my personal safety—to make me to stink; to render me odious to the surrounding tribes, so that there is every reason to suspect, that when this deed is come abroad, they will join in a confederacy against me, and extirpate my whole family. And had he not been under the peculiar protection of God, this, in all human probability, would have been the case: but he had prevailed with God, and he was also to prevail with men. That Jacob's resentment was not dissembled, we have the fullest proof in his depriving these two sons of the birth-right, which otherwise they had doubtless enjoyed.—See ch. xlix. 5, 7. where some additional circumstances are related.

Verse 31. *Should he deal with our sister as with a harlot?* On this outrage alone they vindicated their flagitious conduct. The word *harlot* first occurs here: the original is not פלגוש *pilgush*, which we reader *concubine*—see its explanation, ch. xxii. 24.—but זונה *zonah*, which ordinarily signifies, *one who prostitutes herself to any person for hire*. Our word *harlot* is said to have been derived from a very odd circumstance:—Robert, duke of Normandy, seeing a fine looking country girl dancing with her companions on the green, took her to his bed. She was the daughter of a *skinner*, and her name was *Arlotta*; and of her, *William*, surnamed *the Conqueror*, was born. Hence, it is said, all such women were from her called *harlots*, as *William* himself was usually termed *the Bastard*. But *Horelet*, the diminutive of *whore*, is not a less likely derivation.

Solomon has very properly said—*My son, enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it, and pass away*, Prov. iv. 14, 15. Had not *Dinah* gone out to see the daughters of the land, and very possibly at one of their idolatrous festivals, she had not suffered the foul disgrace mentioned in this chapter. Not only prudence dictates, that young women should keep at home, but God expressly commands it, Tit. ii. 5. *Dinah* got among idolaters, and thus partook of their iniquities, and this led to the most base and cruel transaction upon record. How true is the saying—*Those who wander out of the way of understanding, shall abide in the congregation of the dead!* In the case before us, blame seems to attach to all parties.

1. It was wrong in *Jacob* to suffer his daughter, alone and unprotected, to visit the daughters of the land.

2. It was excessively wicked in *Shechem* to take this advantage of the daughter of a respectable stranger, who had sought his friendship, and came to sojourn among his people; and whose righteous dealing they must have witnessed for at least seven years past. In his behalf we may say, and it would be unjust not to say it, that having done the mischief,

and sinned deeply against the laws of hospitality, he wished to make all the reparation in his power; and therefore, in the most frank and liberal manner, he not only offered, but most pressing entreated permission, to take *Dinah* to wife. This was the utmost he could do in such a case. And in this he is a saint of the first order, when compared with the noble and ignoble profligates, who, while blaspheming the *Christian* name by continuing to assume it, commit all kinds of breaches on the virtue of simple females, and the peace of respectable families, and not only make no reparation, but glory in their shame.

3. It was *diabolic* in *Jacob's* sons to slay a whole tribe for the offence of one man; and especially, as that one had offered to make all the restitution in his power. They required that *Hamor*, *Shechem*, and all their subjects, should be circumcised, before they could *conscientiously* consent to give their sister to *Shechem* in marriage. This required conformity, was made the cloke of the most base and infamous designs. The simple unsuspecting *Shechemites* agreed to the proposal; and when rendered, by this religious rite, incapable of defending themselves, they were basely murdered by *Simeon* and *Levi*, and their city destroyed. *Jacob*, to his great honour, remonstrated against this barbarous and bloody act, committed apparently under the sanction of religion; and God shewed his abhorrence of it, by directing the patriarch, in his dying moments, to *proscribe* them from the blessings of the covenant, so that they barely retained a name among the tribes of *Israel*, being in general small, and ever disreputable, except merely in the service of the sanctuary, in which *Levi* was employed. How often since, notwithstanding this solemn warning, has the pure and benevolent religion of God been made, by wicked and designing men, a political stalking-horse to serve the basest purposes, and a covert to the worst of crimes! But shall we find fault with the holy religion of the blessed God, because wicked men have abused it? God forbid! Were it not so good as it really is, it would be incapable of such abuse. An evil cannot be abused—a good may; and the greater and the more acknowledged the good, the more liable to abuse. As every good is so capable of being abused, does he act wisely who argues against the use of the thing on this account? Shall we say, that various kinds of grain, fruits, and aliments, are a curse, because wicked men abuse them to the purposes of drunkenness and gluttony? This would argue an utter perversion of all reason: and is it not on such a pretext as this, that many persons have ventured to call in question even the truths of Christianity!

Whatever such men may be determined to think on the subject of this chapter, with the unprejudiced reader the ample and detailed relation which we have here of this barbarous transaction, will appear an additional proof of the veracity and impartiality of the sacred historian.

CHAPTER XXXV.

Jacob is commanded of God to go to Beth-el, and to build an altar there, 1. His exhortation to his family to put away all strange gods, 2, 3. They deliver them all up, and Jacob hides them in the earth, 4. They commence their journey, 5, come to Luz, 6. build there the altar Beth-el, 7. Burial place of Deborah, Rachel's nurse, 8. God appears again unto Jacob, 9. Blesses him and renews the promises, 10—13. To commemorate this manifestation of God, Jacob sets up a pillar, and calls the place Beth-el, 14, 15. They journey to Ephrath, where Rachel, after hard labour, is delivered of Benjamin, and dies, 16—19. Jacob sets up a pillar on her grave, 20. They journey to Valre, 21. While at this place, Reuben defiles his father's bed, 22. Account of the children of Jacob, according to their mothers, 23—26. Jacob comes to Mamre, to his father Isaac, who was probably, then in the one hundred and fifty-eighth year of his age, 27. Isaac dies, and is buried by his sons Esau and Jacob, 29.

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AND God said unto Jacob, **A**rise, go up to ^a Beth-el, and dwell there: and make there an altar unto God, ^b that appeared unto thee ^c when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his ^d household, and to all that were with him, Put away ^e the strange gods that are among you, and ^f be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, ^g who an-

swered me in the day of my distress, ^h and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings, which were in their ears; and Jacob hid them under ⁱ the oak which was by Shechem.

5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

^aCh. 28. 19.—^bCh. 29. 13.—^cCh. 27. 43.—^dCh. 18. 19. Josh. 24. 15.—^eCh. 21. 19.—^fJosh. 24. 2, 23. 1 Sam. 7. 3.—^gExod. 19. 10.—^hCh. 22. 7, 24. 18. 107. 6.

ⁱCh. 28. 20. & 31. 3, 42.—^jHos. 2. 15.—^kJosh. 24. 26 Judg. 9. 6.—^lExod. 15. 16. & 23. 27. & 34. 24. Dent. 11. 25. Josh. 2. 9. & 5. 1. 1 Sam. 11. 1. 2 Chron. 14. 14.

NOTES ON CHAP. XXXV.

Verse 1. *Arise, go up to Beth-el*] The transaction that had lately taken place, rendered it unsafe for Jacob to dwell any longer at the city of Shechem; and it seems that, while he was reflecting on the horrible act of Simeon and Levi, and not knowing what to do, God graciously appeared to him, and commanded him to go up to Beth-el, build an altar there, and thus perform the vow he had made, ch. xxviii. 20, 22.

Verse 2. *Put away the strange gods*] אלהי הזרים *elohey ha-zarim*, the gods of the foreigners which were among them. Jacob's servants were all *Hebrews*; and no doubt were addicted less or more to idolatry and superstition. These gods might belong to *idols*; or, as some have conjectured, they were the *teraphim* which Rachel stole: but these have already been supposed to be *magical tables*, or something of this kind, called by Laban his gods, because by them he supposed he could predict future events, and that they referred to certain astral and planetary intelligences, by whose influences sub-lunary things were regulated. But it is more natural to suppose that these gods, found now in Jacob's family, were images of silver, gold, or curious workmanship, which were found among the spoils of the city of Shechem. Lest these should become incitements to idolatry, Jacob orders them to be put away.

Be clean, and change your garments] Personal or outward

purification, as emblematical of the sanctification of the soul, has been in use among all the true worshippers of God from the beginning of the world. In many cases, the law of Moses more solemnly enjoined rites and ceremonies which had been in use from the earliest ages.

Verse 3. *Answered me in the day of my distress*] Not only when he fled from the face of his brother, but more particularly, when he was in his greatest strait, at the brook of Jabel.

Verse 4. *And ear-rings which were in their ears*] Whether these rings were in the ears of the gods, or in those of Jacob's family, we may rest assured that they were not mere ornaments, but served for superstitious purposes. Ear-rings were certainly worn as *amulets* and *charms*, first consecrated to some god, or formed under some constellation, on which magical characters and images were drawn. A very ancient and beautiful one of this kind, brought from Egypt, cut out of a solid piece of cornelian, now lies before me. It was evidently intended for the ear, as the opening is too small for any human finger; and it is engraved all over with strange characters and images, which prove that it was intended for a *talisman* or *amulet*. It seems to be such an one as St. Augustin describes, *Epist.* 73d. which was suspended from the tip of the ears both of men and women, not for the purpose of ornament, but, through an execrable superstition, for the service of demons. *Everanda superstitio ligaturarum, in*

A. M. cir. 2266. 6 ¶ So Jacob came to ^a Luz, (that
B. C. cir. 1738. is, Beth-el) which is in the land of
Canaan, he and all the people that were with
him.

7 And he ^b built there an altar, and called
the place ^c El-beth-el: because ^d there God ap-
peared unto him, when he fled from the face of
his brother.

8 ¶ But ^e Deborah Rebekah's nurse died; and
she was buried beneath Beth-el under an oak:
and the name of it was called ^f Allon-bachuth.

9 ¶ And ^g God appeared unto Jacob again
when he came out of Padan-aram, and blessed
him.

^a Ch. 18. 19. ^b Eccles. 5. 4. — ^c That is, *The God of Beth-el.* —
^d Ch. 18. 15. — ^e Ch. 24. 59. — ^f That is, *the oak of weeping.* — ^g Hos.
12. 4.

quibus etiam inuores virorum in summis ex una parte auriculi
suspense deputantur, non ad placendum hominibus, sed ad servi-
endum demonibus. See the notes on ch. xxiv. 22.

Verse 5. *The terror of God*] A supernatural awe, sent by
the Almighty—was upon the cities that were round about—So
that they were not molested in their departure. This could
be owing to nothing less than the especial providence of God.

Verse 7. *El-beth-el*] אל בית אל the strong God—the house
of the strong God. But the first אל el, is wanting in one of
De Rossi's MSS. as it is also in the Septuagint, Vulgate,
Syriac, and some copies of the Arabic. The sentence reads
much better without it, and much more consistent with the
parallel passages.

Verse 8. *But Deborah Rebekah's nurse died*] She was sent
with Rebekah, when taken by Abraham's servant to be wife
to Isaac, ch. xxiv. 59. How she came to be in Jacob's
family, expositors are greatly puzzled to find out: but the
text does not state that she was in Jacob's family. Her death
is mentioned merely because Jacob and his family had now
arrived at the place where she was buried, and the name of
that place was called *Allon-bachuth*, the oak of weeping, as it
is likely her death had been greatly regretted, and a general
and extraordinary mourning had taken place on the occasion.
Of *Rebekah's* death we know nothing. After her counsel to
her son, ch. xxvii. we hear no more of her history from the sacred
writings. Her name is written in the dust. And is not this
designed as a mark of the disapprobation of God? It seems
strange, that such an inconsiderable person as a nurse should
be mentioned, when even the person she brought up is passed
by unnoticed! It has been observed, that the nurse of *Æneas*
is mentioned nearly in the same way by the poet Virgil; and
in the circumstances, in both cases, there is a striking re-
semblance.

Tu quoque littoribus nostris, *Ænea* nutrit,
Æternam moriens fumam, *Caieta*, dedisti:
Et nunc seruat honos sedem tuus; ossaque nomen
Hesperia in magna, (si qua est ea gloria) signat.

10 And God said unto him, Thy name is Jacob: ^hthy name shall not
be called any more Jacob, ⁱbut Israel shall be
thy name: and he called his name Israel.

11 And God said unto him, ^kI am God Al-
mighty: be fruitful and multiply; ^la nation
and a company of nations shall be of thee, and
kings shall come out of thy loins;

12 And the land ^mwhich I gave Abraham
and Isaac, to thee I will give it, and to thy
seed after thee will I give the land.

13 And God ⁿwent up from him in the place
where he talked with him.

14 ¶ And Jacob ^oset up a pillar in the place

^h Ch. 17. 5. — ⁱ Ch. 32. 28. — ^k Ch. 17. 1. & 48. 3, 4. Exod. 6. 3. —
^l Ch. 17. 5, 6, 16 & 48. 3. & 48. 4. — ^m Ch. 12. 7. & 13. 15. & 26. 3, 4. &
28. 13. — ⁿ Ch. 17. 22. — ^o Ch. 28. 18.

At pius exequiis *Æneas* ritè solutis,
Aggere composito umuli, postquam alta quierunt
Æquora, tendit iter velis, portumque relinquit.
ÆN. lib. vii. v. 1, &c.

“Thou too, *Cajeta*, whose indulgent cares
Nurs'd the great chief, and form'd his tender years,
Expiring here (an ever-honour'd name!)
Adorn Hesperia with immortal fame:
Thy name survives, to please thy pensive ghost;
Thy sacred relics grace the Latian coast.
Soon as her fun'ral rites the prince had paid,
And rais'd a tomb in honour of the dead;
The sea subsiding, and the tempests o'er,
He spreads the flying sails, and leaves the shore.”—PITT.

Verse 9. *God appeared unto Jacob again*] He appeared
to him first at Shechem, when he commanded him to go to
Beth-el; and now that he is arrived at the place, God ap-
pears to him the second time, and reconfirms to him the
Abrahamic blessing. To Isaac and Jacob these frequent ap-
pearances of God were necessary; but they were not so to
Abraham: for him, one word was sufficient—*Abraham be-
lieved God.*

Verse 13. *And God went up from him*] This was not a
vision, nor a strong mental impression, but a real mani-
festation of God. Jacob saw and heard him speak; and be-
fore his eyes he went up—ascended to heaven. This was no
doubt the future Saviour, the angel of the covenant.—See
chap. xvi. 7.

Verse 14. *A drink-offering*] נסך nesec, a libation. These
were afterwards very common in all countries. At first they
consisted, probably, of water only; afterwards wine was used.
See on Lev. vii. 1, &c. The pillar which Jacob set up was
to commemorate the appearance of God to him: the drink-
offering and the oil were intended to express his gratitude and
devotion to his Preserver. It was probably the same pillar

A. M. 2066. where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, ^a Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but ^b a little way to come to Ephrath; and Rachel travailed, and she had hard labour:

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; ^c thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died) that she called his name

^d Ben-oni: but his father called him ^e Benjamin.

19 And ^f Rachel died, and was buried in the way to ^g Ephrath, which is Beth-lehem.

20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave ^h unto this day.

21 And Israel journeyed, and spread his tent beyond ⁱ the tower of ^j E^hdar.

22 ¶ And it came to pass, when Israel dwelt in that land, that Reuben went and ^k lay with Bilhah his father's concubine: And Israel heard it.—Now the sons of Jacob were twelve:

23 The sons of Leah; ^l Reuben, Jacob's first-

^a Ch. 23. 19. — ^b Heb. a little piece of ground. ^c 2 Kings v. 19. — ^d ch. 20. 24. ^e 1 Sam. 4. 20. — ^f That is, the son of my sorrow. — ^g That is, the son of the right-hand.

^h Ch. 43. 7. — ⁱ Ruth 1. 2. & 4. 11. — ^j Mic. 5. 2. — ^k Matt. 2. 15. — ^l 1 Sam. 10. 2. ^m 2 Sam. 13. 18. — ⁿ Mic. 4. 8. — ^o 1 Cor. 1. 1. — ^p 2 Sam. 16. 22. & 19. 3. — ^q 1 Cor. 1. 1. — ^r ch. 43. 7. — ^s 1 Cor. 1. 1.

which he had set up before, which had since been thrown down, and which he had consecrated afresh to God.

Verse 16. *There was but a little way to come to Ephrath*] The word כְּנַרְתָּ *kebrath*, translated here a little way, has greatly perplexed commentators. It occurs only here and in chap. xlviii. 7. 2 Kings v. 19. and it seems to have been some sort of measure applied to land, as we say a *nab*, an *acre*, a *rod*, a *perch*; but what the exact quantity of the *kebrath* was, cannot be ascertained. Ephrath, called also Bethlehem, and Bethlehem Ephrata, was the birth-place of our blessed Redeemer. See its meaning, Matt. ii. 6.

Verse 18. *As her soul was in departing*] Is not this a proof that there is an immortal spirit in man, which can exist separate from, and independent of the body? Of Rachel's death it is said, בְּנֶשְׁמָהּ נִפְשָׁהּ *be-neshmah nephshah*—in the going away of her soul—her body did not go away, therefore her soul and body must have been distinct. If her *breath* only had been intended, נֶשֶׁם *neshem*, or רוּחַ *ruach*, would have rather been used, as the first means *breath*, the latter *breath* or *spirit* indifferently.

She called his name Ben-oni] בֶּן אֲוִי *the son of my sorrow, or affliction*—because of the hard labour she had in bringing him into the world: but his father called him Benjamin. בְּנִימִן *the son of my right-hand*; i. e. the son peculiarly dear to me. So much of the right-hand, Psal. lxxx. 18. signifies one much loved and regarded of God. The Samaritan has Benjamin, the son of days; i. e. the son of his old age, as Jacob calls him, chap. xlv. 20. and Houbagant contends, that this is the true reading, and that the Chaldee termination *in for en*, is a corruption. If it be a corruption, it is as old as the days of St. Jerom, who translates the place Benjamin, *id est, filius dextere, Benjamin, that is, the son of the right-hand*.

Verse 20. *Jacob set a pillar upon her grave*] Was not this the origin of funeral monuments? In ancient times, and among rude nations, a heap of stones designated the burial-place of the dead: many of these still remain in different countries. Afterwards, a rude stone, with a simple inscription was used, containing only the name of the deceased, and

that of his father. But where arts and sciences flourished, superb monuments were erected, highly decorated, and pompously inscribed. It is very likely from the circumstances of Jacob, that a single stone constituted the pillar in this case, on which, if writing did then exist, the name, or rather some hieroglyphical device, was probably inscribed. That which is now called *Rachel's pillar*, is allowed, by those who have examined it, to be a comparatively modern structure.

Verse 21. *Tower of E^hdar*] Literally, *the tower of the flock*, and so translated Mic. iv. 8. It is supposed, that this tower was about a mile from Bethlehem, and to have been the place where the angels appeared to the shepherds. The Targum of Jonathan expressly says—"It is the place in which the King Messiah shall be manifested in the end of days." By the tower of the flock, we may understand a place where the shepherds, near to some well, for the convenience of watering their flocks, and keeping watch over them by night.

Verse 22. *Reuben went and lay with Bilhah, his father's concubine*] Jonathan, in his Targum, says, that Reuben only overthrew the bed of Bilhah, which was set up opposite to the bed of his mother Leah, and that this was reputed to him as if he had lain with her. The colouring given to the passage by the Targumist is, that Reuben was incensed, because he found Bilhah preferred, after the death of Rachel, to his own mother Leah; and, therefore, in his anger, he overthrew her couch. The same sentiment is repeated by Jonathan, and glanced at by the Jerusalem Targum, ch. xlix. 4. Could this view of the subject be proved to be correct, both piety and candour would rejoice.

And Israel heard it] Not one word is added farther in the Hebrew text; but a break is left in the verse, opposite to which, there is a Masoretic note, which simply states, *there is a hiatus in the verse*. This hiatus the Septuagint has thus supplied—*καὶ ὁ Ἰσραὴλ ἤκουσε τὴν φωνὴν αὐτῆς, καὶ ἐφάνη αὐτῷ τὸ κακόν*, and it appeared evil in his sight.

Now the sons of Jacob were twelve] Called afterwards the twelve patriarchs, because they became heads or chiefs of numerous families or tribes. Acts vii. 8. and the people that

A.M. cir. 2266.
B.C. cir. 1788.

born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Joseph, and Benjamin.

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali.

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These are the sons of Jacob, which were born to him in Padan-aram.

^a Ch. 13. 18. & 23. 2, 19. — ^b Josh. 14. 15. & 15. 13.

descended from them are called the *twelve tribes*, Acts xxvi. 7. James i. 1. *Twelve princes* came from Ishmael, ch. xxv. 16. who were heads of families and tribes. And in reference to the *twelve patriarchs*, our Lord chose *twelve apostles*. Strictly speaking, there were *thirteen* tribes among the Hebrews, as *Ephraim* and *Manasses* were counted for tribes, chap. xlviii. 5, 6. but the Scripture, in naming them, says Mr. Ainsworth, usually sets down but twelve, omitting the name now of one, then of another, as may in sundry places be observed, Deut. xxxiii. Ezek. xlviii. Rev. vii. &c.

Verse 23. *The sons of Leah*] The children are arranged here under their respective mothers, and not in order of their birth.

Verse 26. *Born to him in Padan-aram*] i. e. all but Benjamin, who was born in Canaan, ver. 16, 17.

It is well known that Padan-aram is the same as *Mesopotamia*, and hence the Septuagint translate Μεσοποταμια της Συριας, *Mesopotamia of Syria*. The word signifies *between the two rivers*, from *μεσος*, the midst, and *ποταμος*, a river. It is situated between the *Euphrates* and *Tigris*, having Assyria on the east, Arabia Deserta, with Babylonia, on the south, Syria on the west, and Armenia on the north. It is now the province of *Diarbek*, in Asiatic Turkey, and is sometimes called *Maccrannahar*, the country beyond the river; and *Aram Naharaim*, Aram or Syria of the two rivers. It is a place sufficiently celebrated both in the Old and New Testaments.

Verse 27. *The city of Arbah, (which is Hebron)*] See chap. xxiii. 2. It has been conjectured that Jacob must have paid a visit to his father before this time, as, previously to this, he had been some years in Canaan; but now, as he was approaching to his end, Jacob is supposed to have gone to live with and comfort him in his declining days.

Verse 29. *Isaac gave up the ghost,—and was gathered unto his people*] See on chap. xxv. 8.

Esau and Jacob buried him] See chap. xxv. 9. Esau, as we have seen, chap. xxxiii. was thoroughly reconciled to his brother Jacob, and now they both join in fraternal and filial affection to do the last kind office to their amiable father. It is generally allowed, that the death of Isaac is mentioned here out of his chronological order, as several of the transactions mentioned in the succeeding chapters, especially the xxxvii. and xxxviii. must have happened during his life. But that the *history of Joseph* might not be disturbed, his death is

27 ¶ And Jacob came unto Isaac his father unto ^a Mamre, unto the ^b city of Arbah, (which is Hebron,) where Abraham and Isaac sojourned.

A.M. cir. 2266.
B.C. cir. 1788.

28 ¶ And the days of Isaac were a hundred and fourscore years.

29 And Isaac gave up the ghost and died, and ^c was gathered unto his people, *being* old and full of days: and ^d his sons Esau and Jacob buried him.

A.M. 2283.
B.C. 1716.

^c Ch. 15. 15. & 25. 8. — ^d So ch. 25. 9. & 49. 31.

anticipated in this place. It is supposed that he lived at least twelve years after Joseph was sold into Egypt.

This chapter contains several subjects which are well worthy of the reader's most serious attention.

1. That such a family as that of Jacob should have had false gods in it, is a matter not less astonishing than real: and suppose that, we allow, as is very probable, that their *images* and *rings* were got from strangers, the Syrians and the Shechemites, yet their being tolerated in the family though it is probable, this was for a very short time, cannot be easily accounted for. It is true, the LAW was not then given, and the unity of God not so particularly taught as it was afterwards. Besides, we have already seen that certain superstitions were compatible in those early times with general sincerity and attachment to the truth: those times and acts of ignorance were winked at, till superior light shone upon the world. Between many of the practices of Laban's family and those of the surrounding heathenish tribes, there might have been but little difference; and this was probably the reason why Dinah could so readily mix with the daughters of the land, chap. xxxiv. 1. which led to the fatal consequences already reviewed. Sin is like the letting out of water—when once a breach is made in the dyke, the stream becomes determined to a wrong course, and its progress is soon irresistible. Had not Jacob put away these strange gods, the whole family might have been infected with idolatry. This saying of one of the ancients is good—*Vitia transmittit ad postereros, qui presentibus culpis ignoscit*. SENECA. "He who is indulgent to present offences, transmits sin to posterity:" the first motions of it should be firmly resisted, after struggles are too often fruitless.

2. The doctrine of a *particular* and *especial Providence* has another proof in this chapter. After the sanguinary conduct of Jacob's sons, is it not surprizing that the neighbouring tribes did not join together, and extirpate the whole family? And so they certainly would, had not the terror of God fallen upon them, ver. 5. Jacob, and the major part of his family were innocent of this great transgression; and on the preservation of their lives, the accomplishment of great events depended: therefore God watches over them, and shields them from the hands of their enemies.

3. The *impatience* and *fate* of the amiable Rachel, who can read of without deploring!—*Give me children*, said she, *or else I die*, chap. xxx. 1. Her desire was granted, and her death was the consequence! God's way is ever best. We

know not what we ask, nor what we ought to ask, and therefore often ask amiss, when we petition for such secular things as belong to the *dispensations* of God's *providence*. For things of this kind we have no revealed directory; and when we ask for them, it should be with the deepest submission to the divine will, as God alone knows what is *best* for us. With respect to the *soul*, every thing is clearly revealed, so we may ask and receive, and have a fulness of joy; but as to our *bodies*, there is much reason to fear, that the *answer* to our petitions would be, in numerous cases, our inevitable destruction. How many prayers does God in mercy shut out!

4. The transgression of Reuben, of whatsoever kind, was marked not only by the displeasure of his father, but by that of God also, see ch. xlix. 1. It brought a curse upon him, and he forfeited thereby the right of primogeniture and the priesthood: the first was given to Judah, the second to Levi. Is it not in reference to this that our Lord addresses these

solemn words to the angels of the church of Philadelphia—*Behold, I come quickly, and thou hast which thou wilt, that NO MAN TAKE THE CROWN?* A man, by sowing a *field* of forbidden sweets, may reap an abundant harvest of eternal wretchedness. Reader, let not *thou* rob *thee* of the kingdom of God.

5. Here we have the death of *Isaac* recorded: most that can be said of his character has been already anticipated, see ch. xxii. &c. He appears to have been generally pious, deeply submissive and obedient. He was rather an *amiable* and *good*, than a *great* and *useful* man. If compared with his son Jacob, in the early part of their lives, he appears to great advantage, as possessing more sincerity and more personal piety. But if compared with his father Abraham, oh! what a falling off is here! Abraham is the most perfect character under the Old Testament—and even under the New, he has no parallel but St. Paul. Isaac, though falling far short of his father's excellencies, will ever remain a pattern of piety and filial obedience.

CHAPTER XXXVI.

The genealogy of Esau, i. e. his sons, by his Samaritanish wives Adah, Aholibamah, and Bashemath, 1—3. The children of Adah and Bashemath, 4. Of Aholibamah, 5. Esau departs from Canaan and goes to Mount Seir, 6—8. The generations of Esau, i. e. his grandchildren, while in Seir, 9—19. The generations of Seir the Horite, 20—30. Anah finds mules (Yemim) in the wilderness, 24. The kings which reigned in Edom, 31—39. The dukes that succeeded them, 40—43.

A. M. cir. 2225.
B. C. cir. 1779.

NOW these are the generations of Esau, ^a who is Edom.

2 ^b Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and ^c Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

A. M. cir. 2228.
B. C. cir. 1777.

3 And ^d Bashemath Ishmael's daughter, sister of Nebajoth.

4 And ^e Adah bare to Esau Eliphaz; and Bashemath bare Reuel.

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan.

A. M. cir. 2225.
B. C. cir. 1779.

A. M. cir. 2230.
B. C. cir. 1774.

A. M. cir. 2222.
B. C. cir. 1772.

^a Ch. 25. 30.—^b ch. 26. 31.—^c Ver. 25.

^d Ch. 23. 9.—^e 1 Chron. 1. 35.

NOTES ON CHAP. XXXVI.

Verse 1. *These are the generations of Esau*] We have here the genealogy of Esau in his sons and grandsons, and also the genealogy of Seir the Horite. The genealogy of the sons of Esau, born in Canaan, is related ver. 1—5. those of his grandchildren born in Seir, 9—19. those of Seir the Horite, 20—30. The generations of Esau are particularly marked, to shew how exactly God fulfilled the promises he made to him, ch. xxv. and xxvii. and those of Seir the Horite are added, because his family became in some measure blended with that of Esau.

Verse 2. *His wives*] It appears that Esau's wives went by very different names. Aholibamah is named Judith, ch. xxvi. 24. Adah is called Bashemath in the same place; and she who is here called Bashemath, is called Mahalath, ch. xxviii. 9. These are variations which cannot be easily accounted

for; and they are not of sufficient importance to engross much time. It is well known that the same persons in Scripture, are often called by different names. See the table of variations ch. xxv. where there are some slight examples.

Anah the daughter of Zibeon] But this same Anah is said to be the son of Zibeon, ver. 24. though in the second and fourteenth verses he is said to be the daughter of Zibeon. But the Samaritan, the Septuagint, (and the Syriac, in verse 2.) read son instead of daughter, which Hierogant and Kennicott contend to be the true reading. Others say, that daughter should be referred to Anahamah, who was the daughter of Anah, and grand daughter of Zibeon. I should rather prefer the reading of the Samaritan, Septuagint, and Syriac, and read, both here and in ver. 14. "Aholibamah, the daughter of Anah the son of Zibeon;" and then the whole will agree with verse 24.

A.M.cir.2466.
B.C.cir.1738.

6 ¶ And Esau took his wives, and his sons, and his daughters, and all the ^a persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 ^b For their riches were more than that they might dwell together; and ^c the land wherein they were strangers, could not bear them, because of their cattle.

8 Thus dwelt Esau in ^d mount Seir: ^e Esau is Edom.

9 ¶ And these *are* the generations of Esau the father of ^f the Edomites in mount Seir.

A.M.cir.2500.
B.C.cir.1774.

10 These *are* the names of Esau's sons; ^g Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

A.M.cir.2270.
B.C.cir.1734.

11 And the sons of Eliphaz were Teman, Omar, ^h Zepho, and Gatan, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz ⁱ Amalek: these *were* the sons of Adah Esau's wife.

13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah; these were the sons of Bashemath Esau's wife.

^a Heb. *sons*, — ^b ch. 13. 6, 11. — ^c ch. 17. 8, & 18. 4. — ^d ch. 32. 3. Deut. 2. 5. Josh. 24. 4. — ^e ver. 1. — ^f Heb. *Edom*. — ^g 1 Chron. 1. 35. &c.

Verse 6. *Esau took his wives, &c.*] So it appears that Esau and Jacob dwelt together in Canaan, whither the former removed from Seir, probably soon after the return of Jacob. That they were on the most friendly footing, this sufficiently proves; and Esau shew's the same dignified conduct as on other occasions, in leaving Canaan to Jacob, and returning again to mount Seir; certainly a much less fruitful region than that which he now, in behalf of his brother, voluntarily abandoned.

Verse 12. *Timna was concubine to Eliphaz*] As Timna was sister to Lotan the Horite, ver. 22, we see how the family of Esau and the Horites got intermixed. This might give the sons of Esau a pretext to seize the land, and expel the ancient inhabitants, as we find they did, Deut. ii. 12.

Amalek] The father of the Amalekites, afterwards bitter enemies to the Jews, and whom God commanded to be entirely exterminated, Deut. xxv. 17, 19.

Verse 13. *Dukes of the sons of Esau*] The word *duke* comes from the Latin *dux*, a captain or leader. The Hebrew אלף *aluph*, has the same signification: and as it is also the term for a *thousand*, which is a grand capital or leading number, probably the אלפיים *aluphey*, or *dukes*, had this name from being leaders of, or captains over, a company of one

14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz.

16 Duke Korah, duke Gatam, and duke Amalek: these *are* the dukes that came of Eliphaz in the land of Edom: these *were* the sons of Adah.

17 And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Missah: these *are* the dukes that came of Reuel in the land of Edom: these *are* the sons of Bashemath Esau's wife.

18 And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes that came of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who is Edom, and these *are* their dukes.

20 ¶ ^k These *are* the sons of Seir the Horite, who inhabited the land;

A.M.cir.2492.
B.C.cir.1712.

First aristocracy of dukes.
From
A.M.cir.2429.
to
A.M.cir.2471.
From
B.C.cir.1577.
to
B.C.cir.1533.

A.M.cir.2198.
B.C.cir.1896.

^b Or, *Zephi*. 1 Chron. 1. 36. — ^c Exod. 17. 8, 14. Numb. 24. 10. 1 Sam. 15. 2, 3, &c. — ^d 1 Chron. 1. 38. — ^e ch. 14. 6. Deut. 2. 12, 22.

thousand men, just as those among the Greeks, called *chiliarchs*, which signifies the same; and as the Romans called those *centurions* who were captains over one hundred men, from the Latin word *centum*, which signifies a hundred. The ducal government was that which prevailed first among the *Idumeans*, or descendants of Esau. Here *fourteen* dukes are reckoned to Esau, *seven* that came of his wife Adah, *four* of Bashemath, and *three* of Aholibamah.

Verse 16. *Duke Korah*] This Dr. Kennicott pronounces to be an interpolation. "It is certain, from verse 4. that Eliphaz was Esau's son by Adah; and from verse 11, 12. that Eliphaz had but *six* sons, *Teman, Omar, Zepho, Gatan, Kenaz, and Amalek*. It is also certain, from verse 5, and 14. that *Korah* was the son of *Esau*, (not of Eliphaz) by *Aholibamah*; and as such, he is properly mentioned in ver. 18. These are the sons of Aholibamah, Esau's wife—duke Jeush, duke Jaalam, **DUKE KORAH**. It is clear, therefore, that some transcriber has improperly inserted *duke Korah* in the 16th verse; from which interpolation both the *Samaritan text* and the *Samaritan version* are free." KENNICOTT'S *Remarks*.—Every thing considered, I incline to the opinion that these words were not originally in the text.

Verse 20. *These are the sons of Seir the Horite*] These

A.M. cir. 2198.
B.C. cir. 1806.
A.M. cir. 2104.
B.C. cir. 1800.

A.M. cir. 2143.
B.C. cir. 1756.

23 And the children of Shobal were these; ^b Alvan, and Manahath, and Ebal, ^c Shepho, and Onam.

^a Or, Homam. 1 Chron. 1. 39.—^b Or, Atian. 1 Chron. 1. 40.—^c Or, Shephi. 1 Chron. 1. 40.

Horites were the original inhabitants of the country of Seir, called the land of the Horites, and afterwards the land of the Idumeans, when the descendants of Esau had driven them out. These people are first mentioned ch. xiii. 6.

Verse 21. *These are the dukes of the Horites*] It appears pretty evident that the Horites and the descendants of Esau were mixed together in the same land, as before observed; and Calmet has very properly remarked, that if we compare this verse with ver. 30. there were princes of Seir, in the country of Seir, and in that of Edom; and in comparing the generations of Seir and Esau, we are obliged to consider these princes as contemporary.

Verse 24. *This was that Anah that found the mules in the wilderness*] The words *את הימים* *eth ha-yemim*, here translated *mules*, has given rise to a great variety of conjectures and discordant opinions. St Jerom, who renders it *aquas calidas*, warm springs, or hot baths, says, there are as many opinions concerning it as there are commentators.

The Septuagint have *τον Ιαμειν*, which seems to be the name of a man; but this is expressed in a great variety of ways in different MSS. of that Version.

The Syriac renders it *ܡܝܝܡ* *mayê*, waters; the author of this version having read in the Hebrew copy from which he translated, *מים* *mayim*, waters, for *ימים* *yemim*, the two first letters being transposed.

Onkelos translates the word *גבריא* *gibaraya*, giants, or strong or powerful men.

The Samaritan text has *אחאִימִי* *ha-aimim*, and the Samaritan version *אחאִימִי* *am aimai*, the Emim, a warlike people, bordering upon the Horites.

The Targum of Jonathan ben Uzziel paraphrases the place thus—"This is the Anah who united the onager with the tame ass, and in process of time he found mules produced by them." R. D. Kimchi says, that "Zibeon was both the father and brother of Anah; and this Anah, intent on heterogeneous mixtures, caused asses and horses to copulate, and so produced mules." R. S. Jarchi is of the same opinion.—See his comment on this place.

Bochart believes the *Emim* are meant; and argues forcibly, 1. That *מצא* *matsa*, he found, never signifies to invent, but

24 And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found ^a the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah.

26 And these are the children of Dishon; ^c Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer are these; Bilhan, and Zaavan, and ^f Akan.

^a See Lev. 19. 19.—^b Or, Anaham. 1 Chron. 1. 41.—^c Or, Jalanan. 1 Chron. 1. 42.

rather the meeting with, or happening on, a thing which already exists. 2. That mules are never called *ימים* *yemim* in the Scriptures, but *פרדים* *pheredim*. 3. That Anah fed asses only, not horses. 4. And that there is no mention of mules in Palestine till the days of David: From the whole, he concludes that the *Emim* are meant, with whom Anah fought; and he brings many places of Scripture, where the same form of expression, *he or they found*, signifies the onset to battle, Judg. i. 5. 1 Sam. xxxi. 3. 1 Kings xiii. 24. 2 Chron. xxii. 8. Num. xxxv. 27. Gen. iv. 14. with many others.—See the Hierozoicon, vol. I. cap. 21. p. 238. edit. 1692.

Gusset, in Comment. Heb. Ling. examines what Bochart has asserted, and supposes that mules, not the *Emim*, were found by Anah.

Wagenseil would credit what Bochart has asserted, did not stronger reasons lead him to believe that the word means a sort of plant!

From the above opinions and versions the reader may chuse which he likes best, or invent one for himself. My own opinion is, that mules were not known before the time of Anah, and that he was probably the first who coupled the horse and ass together, to produce this mongrel; or was the first who met with creatures of this race, in some very secluded part in the wilderness. Is it not probable that from this Anah, *ענה* or *ênah*, the *Enetæ* derived at least their fabulous origin, whom Homer mentions as famous for their race of wild mules.—

Παφλαγονων δ' ηγιστο Πυλαιμετας λασιον κρη,
Εξ Ενετωνθεν ημιονων γεγως ανηστυζαν.

IL. lib. ii. v. 852.

The Paphlagonians Pythmens rules,

Where such HENETIA breeds her SAVAGE MULES. POPE.

The *Enetæ*, or *Henetæ*, who were a people contiguous to Paphlagonia, Cappadocia, and Galatia, might have derived their origin from this Anah, or Henah, out of which the *Everoi* of the ancient Greek writers might have been formed; and according to Theophrastus, Strabo, and Plutarch, the first mules were seen among these people.—See Ludov. De Dieu & Schreuzer.

A.M.cir.2243. 28 The children of Dishan *are*
B.C.cir.1756. these; Uz, and Aran.

29 These *are* the dukes *that came* of the Hor-
ites; duke Lotan, duke Shobal, duke Zibeon,
duke Anah.

30 Duke Dishon, duke Ezer, duke Dishan:
these *are* the dukes *that came* of Hori, among
their dukes in the land of Seir.

From
A.M.cir.2243. 31 ¶ And ^a these *are* the kings
B.C.cir.1756. that reigned in the land of Edom,
to
A.M.cir.2243. before there reigned any king over
B.C.cir.1756. the children of Israel.

A.M.cir.2243. 32 And Bela the son of Beor
B.C.cir.1756. reigned in Edom: and the name of
his city *was* Dinhabah.

A.M.cir.2243. 33 And Bela died, and Jobab the
B.C.cir.1756. son of Zerah of Bozrah reigned in
his stead.

A.M.cir.2243. 34 And Jobab died, and Husham
B.C.cir.1756. of the land of Temani reigned in his
stead.

A.M.cir.2243. 35 And Husham died, and Hadad
B.C.cir.1756. the son of Bedad, who smote Midian

in the field of Moab, reigned in his
stead: and the name of his city *was*
Avith.

36 And Hadad died, and Samlah
of Masrekah reigned in his stead.

37 And Samlah died, and Saul of
Rehoboth, *by* the river, reigned in
his stead.

38 And Saul died, and Baal-hanan
the son of Achbor reigned in his
stead.

39 And Baal-hanan the son of Ach-
bor died, and ^b Hadar reigned in his
stead: and the name of his city *was*
Pau; and his wife's name *was* Mehe-
tabel, the daughter of Matred the
daughter of Mezahab.

40 ¶ And these *are* the names of
^c the dukes *that came* of Esau, accord-
ing to their families, after their places,
by their names; duke Timnah, duke
^d Alvah, duke Jetheth.

A.M.cir.2243.
B.C.cir.1756.

A.M.cir.2261.
B.C.cir.1743.

A.M.cir.2303
B.C.cir.1701.

A.M.cir.2345.
B.C.cir.1659.

A.M.cir.2387.
B.C.cir.1617.

Second ari-
stocracy of
dukes.

From
A.M.cir.2471.
B.C.cir.1533.
to
A.M.cir.2513.
B.C.cir.1491.

^a 1 Chron. 1. 43.—^b 1 Chron. 1. 50. *Hadad Poi.* After his death was

an aristocracy. Exod. 15. 15.—^c 1 Chron. 1. 51.—^d Or, *Aliah.*

Verse 31. *Before there reigned any king over—Israel*] I suppose all the verses, from this to the 39th inclusive, have been transferred to this place from 1 Chron. i. 43—50. as it is not likely they could have been written by Moses; and it is quite possible they might have been, at a very early period, written in the margin of an authentic copy, to make out the regal succession in Edom, prior to the consecration of Saul; which words being afterwards found in the margin of a valuable copy, from which others were transcribed, were supposed by the copyist to be a part of the text, which having been omitted by the mistake of the original writer, had been since added to make up the deficiency; on this conviction, he would not hesitate to transcribe them consecutively in his copy. In most MSS. sentences and paragraphs have been left out by the copyists, which, when perceived, have been added in the margin, either by the original writer, or by some later hand. Now, as the margin was the ordinary place where glosses or explanatory notes were written, it is easy to conceive how the notes, as well as the parts of the original text found in the margin, might be all incorporated with the text by a future transcriber; and his MSS. being often copied, would of course multiply the copies with such additions, as we have much reason to believe has been the case. This appears very frequently in the Vulgate and Septuagint; and an English Bible now before me, written some time in the fourteenth century, exhibits several proofs of this principle.—See the Preface to this work, p. 1.

I know there is another way of accounting for those words on the ground of their being written originally by Moses,

but to me it is not satisfactory. It is simply this; the word *king* should be considered as implying any kind of regular government, whether by chiefs, dukes, judges, &c. and, therefore, when Moses says, these are the kings which reigned in Edom, before there was any king in Israel, he may be only understood as saying, that these kings reigned among the Edomites before the family of Jacob had acquired any considerable power, or before the time in which his twelve sons had become the fathers of those numerous tribes, at the head of which, as *king* himself in *Jeshurun*, he now stood.

Esau, after his dukes, had eight kings, who reigned successively over their people, while Israel were in affliction in Egypt.

Verse 33. *Jobab the son of Zerah*] Many have supposed that *Jobab* is the same as *Job*, so remarkable for his afflictions and patience; and that *Eliphaz*, mentioned ver. 10. &c. was the same who in the book of *Job* is called one of his friends: but there is no proper proof of this, and there are many reasons against it.

Verse 35. *Smote Midian in the field of Moab*] Bishop Cumberland supposes that this was Midian, the son of Abraham, by Keturah, and that he was killed by Hadad, some time before he was one hundred and nine years of age; and that Moses recorded this, probably, because it was a calamity to the ancestor of Jethro, his father-in-law.—*Orig. of Nat.* p. 14.

Verse 40. *These are the names of the dukes that came of Esau*] These dukes did not govern the whole nation of the Idumians, but they were chiefs in their respective families—

- 41 Duke Aholibamah, duke Lah,
duke Pinon,
42 Duke Kenaz, duke Teman, duke Milzar,
43 Duke Magdiel, duke Iram: "these be the

dukes of Edom, according to their habitation, in the land of their possession: he is Esau the father of the Edomites.

A. M. 2171.
B. C. 1653.

* Ver. 31. Gen. 15. 18. Num. 20. 11.—* ver. 7, 8. Deut. 2. 5. Gen. 25. 16.

* Ch. 15. 30. 1. 4. 8. & 22. 13. 1. 13. 1. 14. Heb. 1. 13.

in their places, the districts they governed, and to which they gave their names. Calmet thinks, that these mentioned above were dukes in Edom, or Idumea, at the time of the Exodus of Israel from Egypt.

Verse 44. *He is Esau the father of the Edomites.*] That is, the preceding list contains an account of the posterity of Esau, who was the father of Edom.—*Thus ends Esau's history*; for after this there is no farther account of his life, actions, or death, in the Pentateuch.

1. As Esau is so considerable a person in polemic divinity, it may be necessary, in this place especially, to say something farther of his conduct and character. I have already, in several places, endeavoured, and I hope successfully, to wipe off the odium that has been thrown upon this man—(see the notes on ch. xxvii. and ch. xxxiii.)—without attempting to lessen his faults; and the unprejudiced reader must see that, previously to this last account we have of him, his character stands without a blot, except in the case of selling his birth-right, and his purpose to destroy his brother. To the first he was led by his famishing situation and the unkindness of his brother, who refused to save his life *but on this condition*; and the latter, made in the heat of vexation and passion, he never attempted to execute, even when he had the most ample means and the fairest opportunity to do it.

Dr. Shuckford has drawn an impartial character of Esau, from which I extract the following particulars:—"Esau was a plain, generous, and honest man; for we have no reason, from any thing that appears in his life or actions, to think him *wicked* beyond other men of his age or times; and his generous and good temper appears from all his behaviour towards his brother. When they first met, he was all humanity and affection; and he had no uneasiness when he found that Jacob followed him not to Seir, but went to live near his father. And at Isaac's death, we do not find that he made any difficulty of quitting Canaan, which was the very point which, if he had harboured any latent (evil) intentions, would have revived all his resentments. He is indeed called in Scripture the profane Esau; and it is written, *Jacob have I loved, and Esau have I hated*: but there is, I think, no reason to infer, from any of those expressions, that Esau was a *very wicked man*, or that God hated or punished him for an immoral life. For, 1. the sentence here against him, is said expressly to be founded not upon his actions, for it was determined *before the children had done good or evil*. 2. God's hatred of Esau was not a hatred which induced him to punish him with any evil; for he was as happy in all the blessings of this life, as either Abraham, Isaac, or Jacob: and his posterity had a land designed by God to be their possession, as well as the children of Jacob, and they were put in possession of it *much sooner* than the Israelites;

and God was pleased to *protect* them in the enjoyment of it, and to caution the Israelites against invading them, with a remarkable strictness, Deut. ii. 4, 5. And as God was pleased thus to bless Esau and his children in the blessings of this life, even as much as he blessed Abraham, Isaac, or Jacob, if not more, why may we not hope to find him with them at the last day, as well as *Lot*, or any other good and virtuous man, who was not designed to be a partaker of the blessing given to Abraham? 3. All the punishment inflicted on Esau was an exclusion from being heir to the blessing promised to Abraham and to his seed, which was a favour not granted to Lot, to Job, to several other very virtuous and good men. 4. St. Paul, in the passage before cited, only intends to shew the Jews, that God had all along given the favours that led to the Messiah where he pleased: to Abraham, not to Lot—to Jacob, not to Esau, as at the time St. Paul wrote, the *Gentiles* were made the people of God, not the *Jews*. 5. Esau is indeed called *profane* (βέηλος); but I think that word does not mean *wicked* or *immoral*, ασεβης or αμαρτωλος; he was called profane, for not having that due value for the priest's office which he should have had; and, therefore, though I think it does not appear that he was cut off from being the heir of the promises by any particular action in his life, yet his turn of mind and thoughts do appear to have been such, as to evidence, that God's purpose towards Jacob was founded on the truest wisdom."—SHUCKFORD's *Connections*, vol. II. p. 174, &c.

The truth is, the Messiah must spring from *some ONE family*; and God chose Abraham's, through Isaac, Jacob, &c. rather than the same through Ishmael, Esau, and the others in that line: but from this choice it does not follow, that the first were all *necessarily saved*, and the others *necessarily lost*.

2. To some the *genealogical lists* in this chapter will doubtless appear uninteresting, especially those which concern Esau and his descendants: but it was as necessary to register the generations of Esau, as to register those of Jacob, in order to shew that the Messiah *did not* spring from the former, but that he *did* spring from the latter. The genealogical tables, so frequently met with in the sacred writings, and so little regarded by Christians in general, are extremely useful. 1. As they are standing proofs of the truth of the prophecies, which stated that the Messiah should come from a particular family; which prophecies were clearly fulfilled in the birth of Christ. 2. As they testify, to the conviction of the Jews, that the Messiah, thus promised, is found in the person of Jesus of Nazareth, who incontestibly sprang from the last, the only remaining branch of the family of David. These registers were religiously preserved among the Jews till the destruction of Jerusalem, after which they were all destroyed; insomuch, that there is not a Jew in the

universe who can trace himself to the family of David: consequently all expectation of a Messiah to come, is, even on their own principles, nugatory and absurd; as nothing remains to legitimate his birth. When Christ came, all these registers were in existence. When St. Matthew and St. Luke wrote, all these registers were still in existence; and had

they pretended, what could not have been supported, an appeal to the registers would have convicted them of a falsehood. But no Jew attempted to do this, notwithstanding the excess of their malice against Christ and his followers; and because they did not do it, we may safely assert, no Jew could do it. Thus the foundation standeth sure.

CHAPTER XXXVII.

Jacob continues to sojourn in Canaan, 1. Joseph being seventeen years of age, is employed in feeding the flocks of his father, 2. Is loved by his father, more than the rest of his brethren, 3. His brethren envy him, 4. His dream of the sheaves, 5—7. His brethren interpret it, and hate him on the account, 8. His dream of the sun, moon, and eleven stars, 9, 10, 11. Jacob sends him to visit his brethren, who were with the flock in Shechem, 13, 14. He wanders in the field, and is directed to go to Dothan, whither his brethren had removed the flocks, 15—17. Seeing him coming, they conspire to destroy him, 18—20. Reuben, secretly intending to deliver him, counsels his brethren not to kill, but to put him into a pit, 21, 22. They strip Joseph of his coat of many colours, and put him into a pit, 23, 24. They afterwards draw him out, and sell him to a company of Ishmaelite merchants, for twenty pieces of silver, who carry him into Egypt, 25—28. Reuben returns to the pit, and not finding Joseph, is greatly affected, 29, 30. Joseph's brethren dip his coat in goat's blood to persuade his father that he had been devoured by a wild beast, 31—33. Jacob is greatly distressed, 34, 35. Joseph is sold in Egypt to Potiphar captain of Pharaoh's guard, 36.

AND Jacob dwelt in the land ^a wherein ^b his father was a stranger, in the land of Canaan.
A. M. 2276.
B. C. 1728.
 2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and

with the sons of Zilpah, his father's wives: and Joseph brought unto his father ^c their evil report.
A. M. 2276.
B. C. 1728.

3 Now Israel loved Joseph more than all his children, because he was ^d the son of his old age: and he made him a coat of many ^e colours.

^a Heb. of his father's sojournings. — ^b ch. 17. 8. & 23. 4. & 28. 4. & 36. 7. Heb. 11. 9.

^c 1 Sam. 2. 22, 23, 24. — ^d ch. 44. 20. — ^e Or, pieces. Judg. 5. 30. 2 Sam. 13. 18.

NOTES ON CHAP. XXXVII.

Verse 1. *Wherein his father was a stranger*] כְּנִרִי אָבִיו *me-gurey abaiv*, Jacob dwelt in the land of his father's sojournings, as the margin very properly reads it. The place was probably the vale of Hebron, see ver. 14.

Verse 2. *These are the generations*] תְּלוּדוֹת *toledoth*, the history of the lives and actions of Jacob and his sons: for in this general sense the original must be taken; as in the whole of the ensuing history there is no particular account of any genealogical succession. Yet the words may be understood as referring to the tables or genealogical lists in the preceding chapter; and if so, the original must be understood in its common acceptance.

The lad was with the sons of Bilhah] It is supposed that our word *lad* comes from the Hebrew יָלֵד *yeted*, a child, a son, and that *lass* is a contraction of *ladess*, the female of *lad*, a girl, a young woman. Some have supposed that King James desired the translators to insert this word: but this must be a mistake, as the word occurs in this place in Edm. Beck's Bible, printed in 1549.

Brought unto his father their evil report.] Conjecture has been busily employed to find out what this evil report might be: but it is needless to enquire what it was, as on this head, the sacred text is perfectly silent. All the use we can make of this information is, that it was one cause of increasing his brother's hatred to him, which was first excited by his father's partiality, and secondly by his own dreams.

Verse 3. *A coat of many colours.*] כֶּתֹנֶת פַּסִּים *ketonet passim*, a coat made up of stripes of differently coloured cloth. Similar to this was the *toga prætecta* of the Roman youth, which was white, striped or fringed with purple; this they wore till they were seventeen years of age, when they changed it for the *toga virilis*, or *toga pura*, which was all white. Such vestures, as clothing of distinction, are worn all over Persia, India and China to the present day. It is no wonder that his brethren should envy him, when his father had thus made him such a distinguished object of his partial love. We have already seen some of the evils produced by this unwarrantable conduct of parents in preferring one child to all the rest. The old fable of the ape and her favorite

A.M. 2276. 4 And when his brethren saw that
B.C. 1738. their father loved him more than all
his brethren, they ^a hated him, and could not
speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he
told *it* his brethren: and they hated him yet
the more.

6 And he said unto them, Hear, I pray you,
this dream which I have dreamed:

7 For, ^b behold, we *were* binding sheaves in
the field, and, lo, my sheaf arose, and also
stood upright; and, behold, your sheaves stood
round about, and made obeisance to my
sheaf.

8 And his brethren said to him, Shalt thou
indeed reign over us? or shalt thou indeed have
dominion over us? and they hated him yet the
more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream,
and told *it* his brethren, and said, Behold, I
have dreamed a dream more; and, behold, ^c the

sun and the moon and the eleven ^{A.M. 2276.}
stars made obeisance to me. ^{B.C. 1738.}

10 And he told *it* to his father, and to his
brethren: and his father rebuked him, and said
unto him, What *is* this dream that thou hast
dreamed? Shall I, and thy mother, and ^d thy
brethren, indeed come to bow down ourselves
to thee to the earth?

11 And ^e his brethren envied him; but his
father ^f observed the saying.

12 ¶ And his brethren went to feed their fa-
ther's flock in Shechem.

13 And Israel said unto Joseph, Do not thy
brethren feed *the flock* in Shechem? come, and
I will send thee unto them. And he said to
him, Here *am* I.

14 And he said to him, Go, I pray thee, ^g see
whether it be well with thy brethren, and well
with the flocks; and bring me word again. So
he sent him out of the vale of ^h Hebron, and
he came to Shechem.

^a Ch. 27. 41. & 49. 23.—^b ch. 42. 6, 9. & 43. 26. & 44. 14.—^c ch. 46. 29.
^d ch. 27. 29.

^e Acts 7. 9.—^f Dan. 7. 28. Luke 9. 12, 51.—^g Heb. see the peace of thy
brethren, &c. ch. 49. 6.—^h ch. 35. 27.

cup, which she *hugged* to death through kindness, was directed
against such foolish parental fondnesses as these.

[Verse 4. *And could not speak peaceably unto him.*] Does not
this imply, in our use of the term, that they were continually
quarrelling with him? but this is no meaning of the original;
לֹא יָכְלוּ דַּבְּרוּ לְשָׁלוֹם *yakelu dabero leshalom*, they could not
speak peace to him, i. e. they would not accost him in a friendly
manner. They would not even *wish him well*. The eastern
method of salutation is, Peace be to thee! שָׁלוֹם לְךָ *shalom*
leca, among the Hebrews; and سَلام حَبِيبِي *salām*
hebibi, peace, or peace to thee my friend, among the Arabs.
Now as *peace* among those nations comprehends all kinds of
blessings spiritual and temporal; so they are careful not to
say it to those whom they do not cordially wish well. It
is not an unusual thing for an Arab or a Turk to hesitate to
return the *salām*, if given by a Christian, or by one, of whom
he has not a favourable opinion: and this, in their own
country, may be ever considered as a mark of *hostility*, not
only as a proof that they do not wish you well, but that if
they have an opportunity, they will do you an injury. This
was precisely the case with respect to Joseph's brethren; they
would not give him the *salām*, and therefore felt themselves at
liberty to take the first opportunity to injure him.

[Verse 7. *We were binding sheaves in the field.*] Though in
these early times we read little of *tillage*, yet it is evident
from this circumstance, that it was practised by Jacob and
his sons. The whole of this dream is so very plain as to
require no comment, unless we could suppose that the *sheaves*
of grain might have some reference to the *plenty* in Egypt
under Joseph's superintendence; and the scarcity in Canaan,

which obliged the brethren to go down to Egypt for corn,
where the dream was most literally fulfilled; his brethren
there, *bowing* in the most abject manner before him.

[Verse 9. *He dreamed yet another dream.*] This is as clear
as the preceding. But how could Jacob say, *Shall I and thy*
mother, &c. when Rachel his mother was *dead*, some time be-
fore this? Perhaps Jacob might hint, by this explanation,
the *impossibility* of such a dream being fulfilled; because one
of the persons who should be a *chief actor* in it, was already
dead. But any one wife or concubine of Jacob was quite
sufficient to fulfil this part of the dream. It is possible, some
think, that Joseph may have had these dreams before his mo-
ther Rachel died; but were even this the case, she certainly
did not live to fulfil the part which appears to refer to her-
self.

[The sun, and the moon, and the eleven stars.] Why *eleven* stars?
Was it merely to signify that his brothers might be repre-
sented by stars? Or does he not rather there allude to the
Zodiac, his eleven brethren answering to eleven of the celestial
signs, and himself to the *twelfth*? This is certainly not an
unnatural thought, as it is very likely that the heavens were
thus measured in the days of Joseph; for the zodiacal con-
stellations have been distinguished among the eastern nations
from time immemorial.—See the notes at the end of chap.
xlix.

[Verse 14. *Go—see whether it be well with thy brethren.*]
Literally, Go, I beseech thee, and see the peace of thy
brethren, and the peace of the flock. Go and see whether
they are all in *prosperity*.—See on ver. 4. As Jacob's sons
were now gone to feed the flock on the parcel of ground they

A. M. 2276.

B. C. 1728.

15 And a certain man found him, and, behold, *he was wandering in the field*: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: ^a tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in ^b Dothan.

18 ¶ And when they saw him afar off, even before he came near unto them, ^c they conspired against him to slay him.

19 And they said one to another, Behold, this ^d dreamer cometh.

20 ^e Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And ^f Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but cast him into this pit that is in the wilderness, and lay no hand upon him*; that

he might rid him out of their hands, to deliver him to his father again.

A. M. 2276.

B. C. 1728.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his coat of many ^g colours that was on him*;

24 And they took him, and cast him into a pit: and the pit *was empty, there was no water in it*.

25 ^h And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of ⁱ Ishmeelites came from Gilead, with their camels bearing spicery, and ^k balm and myrrh, going to carry *it down to Egypt*.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and ^l conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and ^m let not our hand be upon him; for he *is* ⁿ our brother and ^o our flesh. And his brethren ^p were content.

28 Then there passed by ^q Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, ^r and sold Joseph to the Ish-

^a Cant. 1. 7.—^b 2 Kings 6. 13.—^c 1 Sam. 19. 1. Ps. 31. 13. & 57. 17. 32. & 44. 11. Matt. 27. 1. Mark 14. 1. John 11. 53. Acts 23. 12.—^d Heb. master of dreams.—^e Prov. 1. 11, 16. & 6. 17. & 27. 2.—^f ch. 42. 22.—^g 300, pieces.

^h Prov. 30. 10. Amos 6. 6.—ⁱ See ver. 28. 36.—^k Jer. 8. 22.—^l ch. 4. 10. ver. 10. Job 16. 13.—^m 1 Sam. 18. 17.—ⁿ ch. 42. 21.—^o ch. 29. 11.—^p Heb. *heathen*.—^q Judg. 6. 3. ch. 45. 4, 5.—^r Ps. 105. 17. Wisd. 10. 13. Acts 7. 9.

had bought from the Shechemites, see chap. xxxii. 19. and where they had committed such a horrible slaughter, their father might feel more solicitous about their welfare, lest the neighbouring tribes should rise against them, and revenge the murder of the Shechemites.

As Jacob appears to have been at this time in the *vale of Hebron*, it is supposed that Shechem was about sixty English miles distant from it, and that *Dothan* was about eight miles farther. But I must again advertize my readers, that all these calculations are very dubious; for we do not even know that the *same place* is intended, as there are many proofs, that different places went by the same names.

Verse 19. *Behold, this dreamer cometh.*] *בַּלְדֵּם הַחֲלֹמִים* *baál ha-chalámim*, this master of dreams, this master dreamer. A form of speech which conveys great contempt.

Verse 20. *Come now—and let us slay him*] What unprincipled savages these must have been, to talk thus coolly about embroiling their hands in an innocent brother's blood! How necessary is a divine revelation, to show man what God hates and what he loves. Ferocious cruelty, is the principal characteristic of the nations and tribes who receive not the law at his mouth.

Verse 21. *Reuben heard it*] Though Reuben appears to have been a transgressor of no ordinary magnitude, if we take

chap. xxxv. 22. according to the letter, yet his bosom was not the habitation of *cruelty*. He determined, if possible, to save his brother from death, and deliver him safely to his father, with whose fondness for him he was sufficiently acquainted. *Josephus*, in his usual way, puts a long flourishing speech in the mouth of Reuben on the occasion, spoken in order to dissuade his brethren from their barbarous purpose; but as it is *totally unfounded*, it is worthy of no regard.

Verse 23. *They stript Joseph out of his coat*] This probably was done, that if ever found, he might not be discerned to be a *person of distinction*, and consequently no enquiry made concerning him.

Verse 25. *They sat down to eat bread*] Every act is perfectly in character, and describes forcibly the *brutish* and *diabolic* nature of their ruthless souls.

A company of Ishmeelites] We may naturally suppose that this was a *caravan*, composed of different tribes, that, for their greater safety were travelling together, and of which *Ishmeelites* and *Midianites* made the chief. In the Challee they are called *Arabians*, which from עֲרָב *árab*, to *mingle*, was in all probability used by the *Targumist*, as the word *Arabians* is used among us, which comprehends a vast number of *clans*, or *tribes* of people. The *Jerusalem Targum* calls them סְרַקִּין *Serakin*, what we term *Sarazens*? In the *Persian*, the clause

A. M. 2273.
B. C. 1798.

meelites for ^a twenty pieces of silver: and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit: and behold, Joseph was not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child ^c is not; and I, whither shall I go?

31 ¶ And they took ^d Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

^a See Matt. 17, 9.—^b Job. 1, 20.—^c ch. 42, 13, 36. Jer. 31, 15.—^d ver. 13.—^e ver. 20, ch. 44, 13.—^f ver. 29. 2 Sam. 3, 31.—^g 2 Sam. 12, 17.—^h ch. 42, 38. & 44, 29, 31.

stands thus **كأرواني أشعالييم عربان ايا** *karavanee ishmaeleem áraban áya*. "A caravan of Ishmaelite Arabs came." This seems to give the true sense.

Verse 28. *For twenty pieces of silver*] In the Anglo Saxon it is *þritigum penegum thirty pence*. This, I think, is the first instance on record of selling a man for a slave: but the practice certainly did not commence now; it had doubtless been in use long before. Instead of *pieces*, which our translators supply, the Persian has **مئقال** *muskal* which was probably intended to signify a *shekel*, and if *shekels* be intended, taking them at three shillings each, Joseph was sold for about three pounds sterling. I have known a whole cargo of slaves, amounting to eight hundred and thirteen, bought by a slave captain in Bonny river, in Africa, on an average, for six pounds each; and this payment was made in *guns, gunpowder and trinkets*! As there were only ten of the brethren present, and they sold Joseph for twenty shekels, each had two shekels as his share in this most infamous transaction.

Verse 29. *Reuben returned unto the pit*] It appears he was absent when the caravan passed by, to whom the other brethren had sold Joseph; probably some of them fed their flocks separately; though this does not appear to have been a general case.

Verse 30. *The child is not; and I, whither shall I go?*] These words in the original are very plaintive, **הילך איננו ואני היקר איננו** *ha-yeled einnemo, weanee anah, anee bā!*

Verse 32. *Sent the coat of many colours—to their father*] What deliberate cruelty to torture the feelings of their aged father, and thus harrow up his soul!

Verse 33. *Joseph is without doubt rent in pieces*] It is likely he inferred this from the lacerated state of the coat; which, in order, the better to cover their wickedness, they had not only besmeared with the blood of the goat, but it is probable reduced to tatters. And what must a father's heart have felt in such a case! As this coat is rent, so is the body of my beloved son rent in pieces! and Jacob rent his clothes.

A. M. 2276.
B. C. 1726.

33 And he knew it, and said, It is my son's coat; an ^e evil beast hath devoured him; Joseph is without doubt rent in pieces!

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted: and he said, For ^h I will go down into the grave with my son mourning. Thus his father wept for him.

36 ¶ And ⁱ the Midianites sold him into Egypt, unto Potiphar, an ^k officer of Pharaoh, and ^l captain of the guard ^m.

¹ Ch. 39, 1.—² Heb. *עובד*. But the word doth signify not only *eunuchs*, but also *executioners*, *captains*, and *officers*. 1. Sam. 1, 10.—³ Heb. *עוף* of the slaughtermen, or executioners.—⁴ Or, *chief marshal*.

Verse 35. *All his sons and all his daughters*] He had only one daughter, *Dinah*, but his son's wives may be here included; but what hypocrisy in his sons to attempt to comfort him concerning the death of a son whom they knew was alive; and what cruelty to put their aged father to such torture. when, properly speaking, there was no ground for it!

Verse 36. *Potiphar, an officer of Pharaoh*] The word **סaris** *saris*, which we translate *officer*, signifies properly a *eunuch*, and lest any person should imagine, that because this Potiphar had a wife, therefore it is absurd to suppose him to have been a *eunuch*, let such persons know, that it is not uncommon in the east, for eunuchs to have wives, nay some of them have even a *harem* or *seraglio*, where they keep many women, though it does not appear that they have any progeny: and probably discontent on this ground, might have contributed as much to the unfaithfulness of Potiphar's wife, as that less principled motive, through which, it is commonly believed, she acted.

Captain of the guard.] **שר הטבחים** *sar ha-tabachim*, "chief of the butchers," a most appropriate name for the guards of an eastern despot. If a person offend one of the despotic eastern princes, the order to one of the life guards is, *Go and bring me his head*, and this command is instantly obeyed, without judge, jury, or any form of law. Potiphar, we may therefore suppose, was captain of those guards whose business it was to take care of the royal person and execute his sovereign will on all the objects of his displeasure. Reader, if thou hast the happiness to live under the British constitution, be thankful to God. Here, the will, the power, and utmost influence of the king, were he even so disposed, cannot deprive the meanest subject of his property, his liberty, or his life. All the solemn, legal forms of justice must be consulted; the culprit, however accused, be heard by himself and his counsel; and in the end, twelve honest, impartial men, chosen from among his fellows, shall decide on the validity of the evidence produced by the accuser. For the

trial by jury, as well as for innumerable political blessings, may God make the inhabitants of Great Britain thankful!

1. With this chapter the history of Joseph commences, and sets before our eyes such a scene of wonders, wrought by divine Providence, in such a variety of surprising instances, as cannot fail to confirm our faith in God, shew the propriety of resignation to his will, and confidence in his dispensations, and prove that all things work together for good to them that love him. Joseph has often been considered as a type of Christ; and this subject, in the hands of different persons, has assumed a great variety of colouring. The following parallels appear the most probable, but I shall not pledge myself for the propriety of any of them. "Jesus Christ, prefigured by Joseph, the beloved of his father, and by him sent to visit his brethren, is the innocent person whom his brethren sold for a few pieces of silver, the bargain proposed by his brother Judah (Greek Judas) the very namesake of that disciple and brother, for so Christ vouchsafes to call him, who sold his Lord and master; and who, by this means, became their Lord and Saviour; nay, the Saviour of strangers, and of the whole world; which had not happened but for this plot of destroying him, the act of rejecting, and exposing him to sale.—In both examples we find the same fortune and the same innocence: Joseph in the prison between two criminals; Jesus on the cross between two thieves: Joseph foretells deliverance to one of his companions, and death to the other, from the same omens: of the two thieves, one reviles Christ, and perishes in his crimes; the other believes, and is assured of a speedy entrance into Paradise. Joseph requests the person that should be delivered to be mindful of him in his

glory: the person saved by Jesus Christ, entreats his deliverer to remember him when he came into his kingdom." See *Pascal's Thoughts*—Parallels and coincidences of this kind should always be received cautiously; for where the spirit of God has not marked a direct resemblance, and obviously referred to it as such, in some other part of his word, it is bold, if not dangerous, to say "such and such things and persons are types of Christ." We have instances sufficiently numerous, legitimately attested, without having recourse to those which are of dubious import, and precarious application.—See the observation on chap. xl.

2. ENVY has been defined, "Pain felt, and malignity conceived, at the sight of excellence or happiness in another." Under this detestable passion, did the brethren of Joseph labour; and had not God particularly interposed, it would have destroyed both its subjects and its object. Perhaps there is no vice which so directly filiates itself on Satan, as this does. In opposition to the assertion that *we cannot envy that by which we profit*; it may be safely replied, that we may envy our neighbour's wisdom, though he gives us good counsel; his riches, though he supplies our wants, and his greatness, though he employs it for our protection.

3. How ruinous are family distractions! A house divided against itself cannot stand. Parents should take good heed that their own conduct be not the first and most powerful cause of such dissensions, by exciting envy in some of their children, through undue partiality to others: but it is in vain to speak to most parents on the subject; they will give way to foolish predilections, till, in the prevailing distractions of their families, they meet with the punishment of their imprudence, when regrets are vain, and the evil past remedy.

CHAPTER XXXVIII.

Judah marries the daughter of a Canaanite, 1, 2, and begets of her Er, 3, Onan, 4, and Shelah, 5, Er marries Tamar, 6, is slain for his wickedness, 7. Onan required to raise up seed to his brother, refuses, 8, 9. He also is slain, 10. Judah promises his son Shelah to Tamar, when he should be of age; but performs not his promise, 11. Judah's wife dies, 12. Tamar in disguise, receives her father-in-law, he leaves his signet, bracelets and staff in her hand, and she conceives by him, 13—23. Judah is informed that his daughter-in-law is with child, and not knowing that himself was the father, condemns her to be burnt, 24. She produces the signet, bracelets and staff, and convicts Judah, 25, 26. She is delivered of twins who are called Pharez and Zarah, 27—30.

A.M. cir. 2251.

B.C. cir. 1753.

AND it came to pass at that time, that Judah went down from his

brethren, and ^a turned in to a certain ^b Adullamite, whose name was Hirah.

A.M. cir. 2251.

B.C. cir. 1753.

^a Ch. 19. 2, 3. Jud. 4. 18. 2 Kings 4. 8. Prov. 13. 20.

^b Jos. 15. 35. 1 Sam. 22. 1. 2 Sam. 23. 13. Mic. 1. 15.

NOTES ON CHAP. XXXVIII.

Verse 1. *And it came to pass at that time*] The facts mentioned here, could not have happened at the times mentioned in the preceding chapter, as those times are all unquestionably too recent, for the very earliest of the transactions here recorded, must have occurred long before the selling of Joseph. Mr. Ainsworth remarks, "that Judah and his sons must have married when very young, else the chronology will not agree. For Joseph was born six years before Jacob left

Laban, and came into Canaan, xxx. 25. xxxi. 41. Joseph was seventeen years old when he was sold into Egypt, xxxvii. 2, 25. he was thirty years old when he interpreted Pharaoh's dream, chap. xli. 46. And nine years after, when there had been seven years of plenty and two years of famine, did Jacob with his family go down into Egypt, chap. xli. 53, 54. and xlv. 6, 11. And at their going down thither, Pharez, the son of Judah, whose birth is set down in the end of this chapter, had two sons, Hezron and Hamul, chap. xlv. 8, 12.

A.M. cir. 2251.
B.C. cir. 1753.

2 And Judah ^a saw there a daughter of a certain Canaanite, whose name ^b was Shuah; and he took her, and went in unto her.

A.M. cir. 2252.
B.C. cir. 1752.

3 And she conceived, and bare a son; and he called his name ^c Er.

A.M. cir. 2253.
B.C. cir. 1751.

4 And she conceived again, and bare a son, and she called his name ^d Onan.

A.M. cir. 2256.
B.C. cir. 1748.

5 And she yet again conceived, and bare a son, and called his name ^e Shelah: and he was at Chezib, when she bare him.

A.M. cir. 2273.
B.C. cir. 1731.

6 ¶ And Judah ^f took a wife for Er his firstborn, whose name ^g was Tamar.

7 And ^h Er, Judah's firstborn, was wicked in the sight of the LORD; ⁱ and the LORD slew him.

^a Ch. 34. 2. — ^b 1 Chron. 2. 3. — ^c ch. 46. 12. Numb. 26. 19. — ^d ch. 46. 12. Numb. 26. 19. — ^e ch. 46. 12. Numb. 26. 20. — ^f ch. 21. 21. — ^g ch. 46. 12. Numb. 26. 19.

Seeing then from the selling of Joseph unto Israel's going down into Egypt, there cannot be above *twenty-three* years; how is it possible that Judah should take a wife, and have by her three sons successively, and Shelah the youngest of the three, be marriageable when Judah begat Pharez of Tamar, chap. xxxviii. 14. and Pharez be grown up, married, and have *two* sons all within so short a space? The time therefore here spoken of, seems to have been soon after Jacob's coming to Shechem, chap. xxxiii. 18. before the history of Dinah, chap. xxxiv. though Moses, for special cause, relates it in this place. — I should rather suppose that this chapter originally stood after chap. xxxiii. and that it got by accident into this place. Dr. Hales observing that some of Jacob's sons must have married remarkably young, says that "Judah was about *forty-seven* years old when Jacob's family settled in Egypt. He could not therefore have been above *fifteen* at the birth of his eldest son Er; nor Er more than *fifteen* at his marriage with Tamar; nor could it have been more than *two* years after Er's death, till the birth of Judah's twin sons by his daughter-in-law Tamar; nor could Pharez, one of them, be more than *fifteen* at the birth of his twin sons Hezron and Hamul, supposing they were twins, just born before the departure from Canaan. For the aggregate of these numbers, $15 \times 15 \times 2 \times 15 = 47$ years, gives the age of Judah, compare chap. xxxviii. with chap. xvi. 2."

Adullamite] An inhabitant of Adullam, a city of Canaan afterwards given for a possession to the sons of Judah, Josh. xv. 1, 35. It appears as if this Adullamite had kept a kind of *lodging-house*, for *Hinah* the Canaanite and his family lodged with him; and *there* Judah lodged also. As the woman was a Canaanitess, Judah had the example of his fathers, to prove at least, the impropriety of such a connection.

Verse 5. *And he (Judah) was at Chezib when she bare him.*]

8 And Judah said unto Onan, Go in unto ^j thy brother's wife, and marry her, and raise up seed to thy brother.

A.M. cir. 2274.
B.C. cir. 1730.

9 And Onan knew that the seed should not be ^k his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did ^l displeased the LORD: wherefore he slew ^m him also.

11 Then said Judah to Tamar his daughter in law, ⁿ Remain a widow at thy father's house, till Shelah my son be grown: (for he said, Lest peradventure he die also, as his brethren *did*.) And Tamar went and dwelt ^o in her father's house.

12 ¶ And ^p in process of time the daughter of Shuah, Judah's wife died;

A.M. cir. 2277.
B.C. cir. 1727.

^j 1 Chron. 2. 3. — ^k Deut. 25. 5. Matt. 22. 24 — ^l Deut. 25. 6 — ^m Heb. was evil in the eyes of the LORD. — ⁿ ch. 46. 12. Numb. 26. 19. — ^o Ruth 1. 13. — ^p Lev. 22. 13 — ^q Heb. the days were multiplied.

This town is supposed to be the same with *Achzib*, which fell to the tribe of Judah, Josh. xv. 44. The name, says Ainsworth, has in Hebrew the signification of *lying*; and to it the prophet alludes, saying *the houses of Achzib shall be (Achzab) a lie to the kings of Israel*. Mic. i. 14.

Verse 7. *Er—was wicked in the sight of the Lord*] What this wickedness consisted in, we are not told; but the phrase, *sight of the Lord*, being added, proves that it was some very great evil. — It is worthy of remark, that the Hebrew word used to express Er's wickedness, is *his own name*, the letters reversed. Er, ער, wicked, רע ra. As if the inspired writer had said, "Er was altogether wicked, a completely abandoned character."

Verse 9. *Onan knew that the seed should not be his*] That is, that the child begotten of his brother's widow, should be reckoned as the child of his deceased brother; and *his name*, though the real father of it, should not appear in the genealogical Tables.

Verse 10. *Wherefore he slew him also*] The sin of Onan has generally been supposed to be *self-pollution*. But this is certainly a mistake; his crime was *his refusal to raise up seed to his brother*; and rather than do it, he by the act mentioned above, rendered himself incapable of it. We find from this history, that long before the Mosaic law, it was an established custom, probably founded on a divine precept, that if a man died childless, his brother was to take his wife; and the children produced by this second marriage, were considered as the children of the first husband, and in consequence inherited his possessions.

Verse 12. *In process of time*] This phrase, which is in general use in the Bible, needs explanation; the original וַיָּרֶבּוּ הַיָּמִים *vayyirbu ha-yamim* and the days were multiplied, though it implies an indefinite time, yet it generally embraces a pretty long period, and in this place, may mean *several years*.

A.M.cir.9277. and Judah ^a was comforted, and
B.C.cir.1727. went up unto his sheep-shearers to
Timnath, he and his friend Hirah the Adul-
lamite.

13 And it was told Tamar, saying, Behold
thy father in law goeth up ^b to Timnath to shear
his sheep.

14 And she ^c put her widow's garments off
from her, and covered her with a vail, and
wrapped herself, and ^d sat in ^e an open place,
which *is* by the way to Timnah; for she saw
^f that Shelah was grown, and she was not given
unto him to wife.

15 When Judah saw her, he thought her *to be*
a harlot; because she had covered her face.

16 And he turned unto her by the way, and
said, Go to, I pray thee, let me come in unto
thee; (for he knew not that she *was* his daugh-
ter in law.) And she said, What wilt thou give
me, that thou mayest come in unto me?

17 And he said, ^g I will send thee ^h a kid from
the flock. And she said, ⁱ Wilt thou give me a
pledge, till thou send *it*?

18 And he said, What pledge shall
I give thee? And she said, ^k Thy
signet, and thy bracelets, and thy staff that
is in thine hand. And he gave *it* her, and
came in unto her, and she conceived by
him.

19 And she arose, and went away, and ^l laid
by her vail from her, and put on the garments
of her widowhood.

20 And Judah sent the kid by the hand of
his friend the Adullamite, to receive *his* pledge
from the woman's hand: but he found her
not.

21 Then he asked the men of that place, say-
ing, Where *is* the harlot, that *was* ^m openly by
the way side? And they said, There was no
harlot in this place.

22 And he returned to Judah, and said, I
cannot find her; and also the men of the place
said, *that* there was no harlot in this place.

23 And Judah said, Let her take *it* to her,
lest we ⁿ be shamed: behold, I sent this kid,
and thou hast not found her.

^a 2 Sam. 15. 30. — ^b Josh. 15. 10, 57. — ^c Judg. 14. 1 — ^d Judith 10. 3. —
^e Prov. 7. 12. — ^f Heb. the door of eyes, or, of Enajim. — ^g ver. 11. 26.

^h Ezek. 16. 33. — ⁱ Heb. a kid of the goats. — ^j ver. 20 — ^k ver. 25. —
^l ver. 14 — ^m Or, in Enajim. — ⁿ Heb. become a contempt.

Verse 15. *Thought her to be a harlot*] See the original of this
term, chap. xxxiv. 31. The Hebrew is זונה *Zonah*, and sig-
nifies generally a person who prostitutes herself to the public
for hire; or one who lives by the public; and hence very likely
applied to a publican, a tavern-keeper, or hostess, Josh. ii. 1.
translated by the Septuagint and in the New Testament,
πρεβη from πρεβω to sell, which certainly may as well apply
to her goods as to her person.

It appears that, in very ancient times, there were public
persons of this description: that they generally veiled them-
selves; sat in public places by the highway side; and re-
ceived a certain hire. Though adultery was reputed a very
flagrant crime, yet this public prostitution was not: for persons
whose characters were, on the whole morally good, had connec-
tions with them. But what could be expected from an age,
in which there was no written divine revelation; and conse-
quently the bounds of right and wrong not sufficiently ascer-
tained. This defect was supplied in a considerable measure
by the law and the prophets; and now, completely, by the
gospel of Christ.

Verse 17. *Wilt thou give me a pledge till thou send it?*
The word ערבון *arabon* signifies an earnest of something pro-
mised—a part of the price agreed for between a buyer and
seller, by giving and receiving of which, the bargain was rati-
fied; or a deposit, which was to be restored, when the thing
promised should be given. St. Paul uses the same word in
Greek letters, ἀρραβων, 2 Cor. i. 22. Ephes. i. 14. From
the use of the term in this history, we may at once see what

the Apo-tle means by the Holy Spirit being the EARNEST,
ἀρραβων, of the promised inheritance; viz. a security given in
hand for the fulfilment of all God's promises relative to grace
and eternal life. We may learn from this, that eternal life will
be given, in the great day, to all who can produce this *arabon*
or pledge: he who has the earnest of the Spirit then in his
heart, shall not only be saved from death, but have that eter-
nal life of which it is the pledge, and the evidence. What
the pledge given by Judah was, see on ver. 25.

Verse 21. *Where is the harlot that was openly by the way
side?*] Our translators often render different Hebrew words
by the same term in English: and thus many important
shades of meaning, which involve traits of character, are lost.
In ver. 15. Tamar is called a harlot זונה *zonah*, which, as we
have already seen, signifies a person who prostitutes her-
self for money. In this verse she is called a harlot in our
version, but the original is not זונה *zonah*, but קדשה
kedeshah, a holy or consecrated person, from קדש *kadash*,
to make holy, or to consecrate to religious purposes. And
the word here must necessarily signify a person consecrated
by prostitution, to the worship of some impure goddess.

The public prostitutes in the temple of Venus are called
ἱεροδουλοὶ γυναικες, holy or consecrated female servants, by
Strabo: and it appears from the words *zonah* and *kedeshah*
above, that impure rites and public prostitution prevailed in
the worship of the Canaanites, in the time of Judah. And
among these people, we have much reason to believe, that *As-
tarté* and *Asteroth* occupied the same place in their theology,

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath ^aplayed the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, ^band let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man, whose these *are*, am I with child: and she said, ^cDiscern, I pray thee, whose *are* these, ^dthe signet, and bracelets, and staff.

26 And Judah ^eacknowledged them, and said, She hath been more righteous than I; because that ^fI gave her not to Shelah my son. And he knew her again ^hno more.

^aLev. 19. 20. ^bLev. 11. 9. ^cDeut. 19. 11. ^dJob. 37. 3. ^eGen. 1. 1. ^fGen. 37. 36. ^h1 Sam. 1. 17. ⁱGen. 11. 1. ^jJob. 31. 31, 32.

as *Virgi* did among the Greeks and Romans; and were worshipped with the same impure rites.

Verse 23. *Let her be stoned*] Not of the act, for this he does not appear to have thought criminal; but lest he should fall under the censure of his companions and neighbours, for having been tricked out of his signet, bracelets, and staff by a prostitute.

Verse 24. *Bring her forth, and let her be burnt*.] As he had ordered Tamar to live as a widow in her own father's house till his son Shelah should be marriageable, he considers her, therefore, as the wife of his son; and as Shelah was not yet given to her, and she is found with child, she is repud by him as an *adulteress*; and *burning*, it seems, was anciently the punishment of this crime. Judah, being a patriarch or head of a family, had according to the custom of those times, the supreme magisterial authority over all the branches of his own family; therefore, he only acts here in his juridical capacity. How strange, that in the very place where *adultery* was punished by the most violent death, *prostitution* for *adultery* and for religious purposes, should be considered as no crime!

Verse 25. *The signet*] *סֶטֶם* *setem*, properly a seal or instrument with which *decrees* were made to ascertain property, &c. These exist in all countries.

Bracelets] *סָרָסָר* *sarasar*, from *סָרָסָר* *sarasar*, to twist, wreath, twine, probably signifies a girdle, or a collar by which precedence, &c. might be indicated; not the chain, silk, or linen worth of his raiment, as Mr. Harmer and others have conjectured.

Staff] *מִטָּה* *mitah*, either what we would call a common walking stick, or the staff which was the ensign of his tribe.

Verse 26. *She hath been more righteous than I*] It is probable that Tamar was influenced by no other motive than that which was common to all the brachish women, the promise of a husband, or a son, if the promise made to her was not fulfilled. And as Judah had obliged her to continue in her widowhood, under the promise of giving her his son Shelah, who he should be obliged to give; consequently, his refusing to do so, was a breach of faith, and a breach of the promise.

27 ^aAnd it came to pass in the time of her travail, that, behold, twins ^bwere in her womb.

28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called ^cPharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

^aLev. 19. 20. ^bLev. 11. 9. ^cDeut. 19. 11. ^dJob. 37. 3. ^eGen. 1. 1. ^fGen. 37. 36. ^h1 Sam. 1. 17. ⁱGen. 11. 1. ^jJob. 31. 31, 32.

Verse 28. *The one put out his hand*] *וַיֵּצֵא יָדוֹ* *vayyitsa yado* [thread] The binding of the scarlet thread about the wrist of the child, whose arm appeared first in the birth, serves to show us how the scarlet thread was preserved. Had not this caution been taken by the midwife, Pharez would have had the right of precedence to the privilege of his elder brother Zarah. And yet Pharez is usually reckoned in the genealogical tables, before Zarah; and from him, not Zarah, does the line of our Lord proceed. See Matt. i. 3. Probably the two brothers as being twins, were conjoined in the privileges belonging to the *birth-right*.

Verse 29. *How hast thou broken forth*] *וַיֵּצֵא יָדוֹ* *vayyitsa yado*—*This* *breach* *be* *upon* *thee*—*וַיֵּצֵא יָדוֹ* *vayyitsa yado*—*Thou* *shalt* *be* *the* *name* *of* *the* *breach* *that* *thou* *hast* *made*, i. e. in coming first into the world. Therefore his name was called *פָּרֶז* *Pharaz*, i. e. the person who made the *breach*, as the word literally signifies. The *breach* here mentioned, refers to a certain circumstance in parturition, which it is unnecessary to explain.

Verse 30. *His name was called Zarah*] *וַיֵּצֵא יָדוֹ* *vayyitsa yado*, risen or sprung up, applied to the sun, rising and diffusing his light. "He had this name," says Anselm, "because he should have risen, i. e. have been born first, but for the breach which his brother made."

There are several subjects in this chapter on which it may not be improper to spend a few words, and to mention.

1. The insertion of this chapter is a further proof of the impartiality of the sacred writer. The facts detailed, considered in themselves, can reflect no credit on the polluted history, but Judah, Tamar, Zarah, and Pharez are progenitors of the Messiah, and therefore their birth must be recorded; and, as the law, so also the name of the child, which, even if they were a heathen nation, would be valuable as being light on some very ancient custom, which it is interesting to understand. These are not forgotten in the present history.

2. On what is generally regarded to be the birth of the

something very pointed should be spoken ; but *who dares* and *will do it* ; and in *such language* that it may neither pollute the ear by describing the evil *as it is*, nor fail of its effect by a language so refined and so laboriously delicate as to *cover the sin*, which it professes to disclose ? *Elaborate treatises* on the subject will never be read by those who need them most : and *anonymous pamphlets* are not likely to be regarded.

The sin of *self-pollution*, which is generally considered to be that of Onan, is one of the most destructive evils ever practised by fallen man. In many respects it is several degrees worse than common whoredom, and has in its train more awful consequences, though practised by numbers who would shudder at the thought of criminal connections with a prostitute. It excites the powers of nature to *undue action*, and produces *violent secretions*, which necessarily and speedily *exhaust the vital principle and energy* : hence the muscles become flaccid and feeble, the tone and natural action of the nerves relaxed and impeded ; the understanding confused, the memory oblivious, the judgment perverted, the will indeterminate and wholly without energy to resist : the eyes appear languishing, and without expression, and the countenance vacant. The *appetite ceases*, for the stomach is incapable of performing its

proper office ; *nutrition fails*, tremors, fears and terrors are generated, and thus the wretched victim drags out a most miserable existence, till *superannuated* even before he had time to arrive at *man's estate*, with a mind often debilitated even to a state of idiotism, his worthless body tumbles into the grave, and his guilty soul (guilty of self murder) is hurried into the awful presence of its Judge !—Reader, this is no caricature : nor are the colourings overcharged in this shocking picture. Worse woes than my pen can relate, I have witnessed in those addicted to this fascinating, unnatural and most destructive of crimes. If *thou* hast entered into this snare, flee from the destruction both of body and soul that awaits thee ! God alone can save thee. Advice, warnings, threatenings, increasing debility of body, mental decay, checks of conscience, expostulations of judgment and medical assistance will all be lost on thee : God, and God alone, can save thee from an evil which has in its issue the destruction of thy body, and the final perdition of thy soul ! Whether this may have been the sin of *Onan*, or not, is a matter at present of small moment, it may be *thy sin* : therefore take heed, lest *God slay thee for it*. The intelligent reader will see that prudence forbids me to enter any further into this business. See the remarks at the end of chap. xxxix.

CHAPTER XXXIX.

Joseph being brought to Potiphar's house prospers in all his undertakings, 1—3. Potiphar makes him his overseer, 4. Is prospered in all his concerns for Joseph's sake, in whom he puts unlimited confidence, 5, 6. The wife of Potiphar solicits him to criminal correspondence, 7. He refuses, and makes a fine apology for his conduct, 8, 9. She continues her solicitations, and he his refusals, 10. She uses violence, and he escapes from her hand, 10—13. She accuses him to the domestics, 14, 15, and afterward to Potiphar, 16—18. Potiphar is enraged, and Joseph is cast into prison, 19, 20. The Lord prospers him, and gives him great favour in the sight of the keeper of the prison, 21, who intrusts him with the care of the house and all the prisoners, 22, 23.

A. M. 2276.

B. C. 1728.

AND Joseph was brought down to Egypt ; and ^a Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, ^b bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And ^c the LORD was with Joseph, and he was a prosperous man ; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD ^d was with him, and that the LORD ^e made all that he did to prosper in his hand.

4 And Joseph ^f found grace in his sight, and he served him : and he made him ^g overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he

^a Ch. 37. 36. Ps. 105. 17. — ^b ch. 57. 28 — ^c ver. 21. ch. 21. 22. & 26. 23, 28 & 29. 15. 1 Sam. 16. 18. & 18. 14, 23. Acts 7. 9.

^d Ps. 1. 3. — ^e ch. 18. 3. & 19. 19. ver. 21. — ^f Gen. 24. 2.

NOTES ON CHAP. XXXIX.

Verse 1. *An officer of Pharaoh, captain of the guard*] Mr. Ainsworth, supposing that his office merely consisted in having charge of the king's prisoners, calls Potiphar *provost marshal* !—See on ch. xxvii. 36. & xl. 3.

Verse 4. *He made him overseer*] הפקיד *hipekid*, from פקד *pakad*, to visit, take care of, superintend ; the same as Επισκοπος, overseer, or bishop, among the Greeks. This is the term by which the Septuagint often express the meaning of the original.

^{A.M. 2766.}
^{B.C. 1758.} had made him overseer in his house, and over all that he had, that ^a the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph ^b was a goodly person, and well favoured.

^{A.M. 2765.}
^{B.C. cir. 1719.} 7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, ^c Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;

^{A.M. 2765.}
^{B.C. cir. 1719.} 9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: ^d how then can I do this great wickedness, and ^e sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

12 And ^f she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that

^a Ch. 30. 27. — ^b 1 Sam. 16. 12. — ^c 2 Sam. 13. 11. — ^d Prov. 6. 29, 32.

^e Ch. 20. 6. — ^f Lev. 6. 2. — ^g Sam. 12. 13. — ^h Ps. 51. 4. — ⁱ Prov. 7. 13. &c.

Verse 6. Joseph was a goodly person, and well favoured.]

יֶפֶת תֹּאֵר, יֶפֶת תֹּאֵר yepch tour, ra-yipch march, beautiful in his person, and beautiful in his countenance. The same expressions are used relative to Rachel: see them explained, ch. xxix. 17. The beauty of Joseph is celebrated over all the East; and the Persian poets vie with each other in descriptions of his comeliness. Mohammed spends the twelfth chapter of the Koran entirely on Joseph, and represents him as a perfect beauty, and the most accomplished of mortals. From his account, the passion of Zuleekha (for so the Asiatics call Potiphar's wife) being known to the ladies of the court, they cast the severest reflections upon her: in order to excuse herself, she invited forty of them to dine with her, put knives in their hands, and gave them oranges to cut, and caused Joseph to attend: when they saw him, they were struck with admiration, and so confounded, that, instead of cutting their oranges, they cut and hacked their own hands, crying out, حَشِي لَهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ hashā lillāhi mā hadha basharān in hadha illa malakun karīm. — "O God! this is not a human being, this is none other than a glorious angel!" — Surat. xii. ver. 32.

Two of the finest poems in the Persian language were written by the poets Jami and Nizami on the subject of Joseph and his mistress: they are both entitled Yusef ve Zuleekha. These poems represent Joseph as the most beautiful and pious of men; and Zuleekha the most chaste, virtuous, and excellent of women, previous to her having seen Joseph: but they state, that when she saw him, she was so deeply affected by his beauty, that she lost all self-government, and became a slave to her passion. Hafiz expresses this, and apologizes for her conduct in the following elegant couplet:

من از آن حسن روز افزون که یوسف داشت دانستم
که عشق از پرده عصمت برون ارد زلیخارا

Men az ān husn-i rooz afzoon keh Yusef dāsh-t dan-est-em
Keh āyshk az pardeh-i ismat beroon ard Zuleekhara.

"I understand, from the daily increasing beauty which Joseph possesseth,
How Love tore away the veil of chastity from Zuleekha."

The Persian poets, and eastern historians, however, contrive to carry on a sort of guiltless passion between them till the death of Potiphar, when Zuleekha, grown old, is restored to youth and beauty by the power of God, and becomes the wife of Joseph. What traditions they had beside the Mosaic text for what they say on this subject, are now unknown: but the whole story, with innumerable embellishments, is so generally current in the East, that I thought it not amiss to take this notice of it. The twelfth chapter of the Korān, which celebrates the beauty, piety, and acts of this patriarch, is allowed to be one of the finest specimens of Arabic composition ever formed: and the history itself, as told by Moses, is one of the most simple, natural, affecting, and well-told narratives, ever published. It is a master-piece of composition, and never fails of producing its intended effect on the mind of a careful reader. The Arab lawgiver saw and felt the beauties and excellencies of his model, and he certainly put forth all the strength of his own language, and all the energy of his mind, in order to rival it.

Verse 8. My master wotteth not] Knoweth not, from the old Anglo-Saxon witan, witan, to know: hence wit, wit, intellect, understanding, wisdom, prudence.

Verse 9. How then?] וְכִי־כֵן ve aik, and how? Joseph gives two most powerful reasons for his non-compliance with the wishes of his mistress. 1. Gratitude to his master, to whom he owed all that he had. 2. His fear of God, in whose sight it would be a heinous offence, and who would not fail to punish him for it. With the kindness of his master, and the displeasure of God before his eyes, how could he be capable of committing an act of transgression, which would at once have distinguished him as the most ungrateful and the most worthless of men?

A. M. cir. 2275.
B. C. cir. 1719.

he had left his garment in her hand,
and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a ^a loud voice;

15 And it came to pass when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she ^b spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass as I lifted up my voice and cried, that he left his garment with me, and fled out.

^a H. b. *great*.—^b Exod. 23. 1. Ps. 140. 3.—^c Prov. 6. 34, 35.—
^d Ps. 105. 13. 1 Pet. 2. 19.—^e ch. 40. 3, 15. & 41. 14.

Verse 14. *He hath brought in a Hebrew unto us*] Potiphar's wife affects to throw great blame on her husband, whom we may reasonably suppose she did not greatly love. *He hath brought in*—he hath raised this person to all his dignity and eminence, to give him the greater opportunity to mock us. *לִשְׂחָק* *le-sachak*, here translated *to mock*, is the same word used in ch. xxvi. 8. relative to Isaac and Rebekah, and is certainly used by Potiphar's wife in ver. 17, to signify some kind of familiar intercourse, not allowable but between man and wife. From this we may at once see, why it was that Abimelech knew (having seen them through a window) that Isaac and Rebekah were married.

Verse 20. *Put him into the prison*] *בֵּית סוּר* *beith sohar*, literally the round-house—in such a form the prison was probably builded.

Verse 21. *The Lord was with Joseph*] It is but of little consequence where the lot of a servant of God may be cast: like Joseph, he is ever employed for his master, and God honours him, and prospers his work.

1. He who acknowledges God in all his ways, has the promise that God shall direct all his steps. Joseph's captivity shall promote God's glory; and to this end, God works in him, for him, and by him. Even the irreligious can see when the Most High distinguishes his followers: Joseph's master saw that *Jehovah was with him*; and from this we may learn, that the knowledge of the true God was in Egypt, even before the time of Joseph, though his worship was neither established, nor even tolerated there. Both Abraham and Isaac had been in Egypt, and they had left a savour of true godliness behind them.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his ^c wrath was kindled.

20 And Joseph's master took him, and ^d put him into the ^e prison, a place where the king's prisoners were bound: and he was there in the prison.

21 ¶ But the LORD was with Joseph, and ^f shewed him mercy, and ^g gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison ^h committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand; because ⁱ the LORD was with him, and that which he did, the LORD made it to prosper.

^f Heb. *extended kindness unto him*—^g Exod. 3. 21. & 11. 3. & 12. 36. Ps. 106. 46. Prov. 16. 7. Dan. 1. 9. Acts 7. 9, 10.—^h ch. 40. 3, 4.—
ⁱ ver. 2, 3.

2. Joseph's virtue in resisting the solicitations of his mistress, was truly exemplary. Had he reasoned after the manner of men, he might have soon found that the proposed intrigue might be carried on with the utmost secrecy, and greatly to his secular advantage. But he chose to risk all, rather than injure a kind benefactor, defile his conscience, and sin against God. Such conduct is so exceedingly rare, that his example has stood on the records of time, as almost without a parallel, admired by all, applauded by most, and in similar circumstances, I am afraid, imitated by few. The fable of the brave and virtuous Bellerophon and Sthenobaea, wife of Prætus, king of the Argives, was probably founded on this history.

3. *Joseph fled and got him out*. To know when to fight, and when to fly, are of great importance in the Christian life. Some temptations must be manfully met, resisted, and thus overcome: from others we must fly. He who stands to contend or reason, especially in such a case as that mentioned here, is infallibly ruined. *Principiis obsta*—"resist the first overtures of sin," is a good maxim. After remedies come too late.

4. A woman of the spirit of Potiphar's wife is capable of any species of evil. When she could not get her wicked ends answered, she began to accuse. This is precisely Satan's custom: he first tempts men to sin, and then accuses them as having committed it, even where the temptation has been faithfully and perseveringly resisted! By this means he can trouble a tender conscience, and weaken faith, by bringing confusion into the mind. Thus the inexperienced especially, are often distracted and cast down—hence Satan is properly called *the accuser of the brethren*, Rev. xii. 10.

Very useful lessons may be drawn from every part of the relation in this chapter: but detailing the facts and reason-

ing upon them would be more likely to produce than prevent the evil. An account of this kind cannot be touched with too gentle a hand. Others have been *prophesied* here, I chose to

be *paraphrased*, for reasons which the intelligent reader will feel as well as myself. Let this remark be applied to what has been said on the sin of Othniel, ch. xxxv. 1.

CHAPTER XL.

Pharaoh's chief butler and his chief baker having offended their lord, are put in prison, 1—3. The captain of the guard gives them into the care of Joseph, 4. Each of them has a dream, 5. Joseph seeing them said, give ear to them on the subject, 6, 7. Their answer, 8. The chief butler tells his dream, 9—11. Joseph interprets it, 12, 13. Gives a slight sketch of his history to the chief baker, and begs him to thank him when restored to his office, 14, 15. The chief baker tells his dream, 16, 17. Joseph interprets this also, 18, 19. Both dreams are fulfilled according to the interpretation, the chief butler being restored to his office, and the chief baker hanged, 20—22. The chief butler makes no interest for Joseph, 23.

A.M. cir. 2336.
B.C. cir. 1718.

AND it came to pass after these things, that the ^a butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was ^b wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 ^c And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 ^d And they dreamed a dream both of them, each man his dream

in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore ^e look ye so sadly to day?

8 And they said unto him, ^f We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, ^g Do not interpretations belong to God? tell me them, I pray you.

9 And the chief butler told his dream to Jo-

A.M. cir. 2337.
B.C. cir. 1719.

^a Neh. 1. 11. — ^b Prov. 16. 11. — ^c ch. 39. 20, 23. — ^d Heb. are your faces

red? Neh. 2. 2. — ^e ch. 11. 15. — ^f See ch. 11. 16. Dan. 2. 11. 16, 17.

NOTES ON CHAP. XL.

Verse 1. The butler] שֶׁכֶּחַ *shekeh*, the same as ^g *shekeh* among the Arabians and Persians, and signifies a *cup-bearer*.

Baker] בֶּצֶק *ophel*, rather, *cook*, *confectioner*, or the like. Had offended] They had probably been a *culprit* of attempting to take away the king's life, one by poisoning his drink, the other by poisoning his bread or *cooking* his enemies.

Verse 3. Where Joseph was bound] The place in which Joseph was now *confined*—this is what is implied in being bound; for, without doubt, he had his *personal* liberty. As the butler and the baker were state criminals, they were put in the same prison with Joseph, which we learn from the preceding chapter, ver. 20. was the *king's prison*. All the officers in the employment of the ancient kings of Egypt were, according to *Diodorus Siculus*, taken from the most illustrious families of the priesthood in the country—no slave or common person being ever permitted to serve in the presence of the king. As these persons, therefore, were of the most noble

families, it is natural to expect they would be put, when accused, into the *state prison*.

Verse 4. They continued a season] יָמֵי שָׁנָה *yamim shannah*, literally *days; how long*, we cannot tell; but many suppose the word signifies a *complete year*; and as Pharaoh called them to an account on his *birth-day*, ver. 20. Cannot suppose they had suffered on the preceding *wholly*, and thus had been one whole year in prison.

Verse 5. Each man according to the interpretation. Not like dreams in general, the disordered workings of the mind; the consequence of disease or repletion: these were dreams that had an interpretation; that is, that were *prophetic*.

Verse 6. They were sad.] They concluded that their dreams portended something of great importance, but they could not tell *what*.

Verse 8. There is no interpreter.] They either had access to none, or those to whom they applied could give them no consistent satisfactory meaning.

Do not interpretations belong to God? God alone, the

A. M. cir. 237. seph, and said to him, In my dream,
B. C. cir. 1747. behold, a vine was before me;

10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, ^a This is the interpretation of it: The three branches ^b are three days:

13 Yet within three days shall Pharaoh ^c lift up thy head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But ^e think on me when it shall be well with thee, and ^f shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: ^h and here also, have I

done nothing that they should put me into the dungeon. A. M. cir. 237.
B. C. cir. 1747.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three ⁱ white baskets on my head:

17 And in the uppermost basket there was of all manner of ^k bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, ^l This is the interpretation thereof: The three baskets are three days:

19 ^m Yet within three days shall Pharaoh ⁿ lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, which was Pharaoh's ^o birth-day, that he ^p made a feast unto all his servants: and he ^q lifted up the head of the chief butler and of the chief baker among his servants.

21 And he ^r restored the chief butler unto

^a Ver. 13. ch. 41. 12, 25. Judg. 7. 14. Dan. 2. 36. & 4. 19.—
^b ch. 41. 26.—^c 2 Kings 25. 27. Ps. 5. 3. Jer. 52. 31.—^d Or, reckon.—
^e Heb. remember me with thee.—^f Luke 23. 42.—^g Josh. 2. 12. 1 Sam. 20.
11. 15. 2 Sam. 9. 1. 1 Kings 2. 7.—^h ch. 39. 20.

ⁱ Or, full of holes.—^k Heb. meat of Pharaoh, the work of a baker, or, cook.—^l ver. 12.—^m ver. 13.—ⁿ Or, reckon thee, and take thy office from thee.—^o Matt. 11. 6.—^p Mark 6. 21.—^q ver. 13. 19. Matt. 25. 19.—^r Or, reckoned.—^s ver. 13.

supreme Being, knows what is in futurity; and if he have sent a significant dream, he alone can give the solution.

Verse 11. And I took the grapes, and pressed them into Pharaoh's cup] From this we find that wine anciently was the mere expressed juice of the grape, without fermentation. The saky, or cup-bearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the *pyggin* of the Hebrews, the *oinos* of the Greeks, and the *mustum* of the ancient Latins.

Verse 12. The three branches are three days] That is, the three branches signify three days—so, this is my body; that is, this bread signifies or represents my body—this cup is my blood, REPRESENTS my blood—a form of speech frequently used in the sacred writings; for the Hebrew has no proper word by which our terms signifies, represents, &c. are expressed; therefore it says, such a thing is, for represents, points out, &c. And because several of our ancestors would understand such words in their true, genuine, critical, and sole meaning, queen Mary, bishops Gardiner, Bonner, and the rest of that demoniacal crew, reduced them to ashes in Smithfield, and elsewhere!

Verse 14. Make mention of me unto Pharaoh] One would have supposed, that the very circumstance of his restoration, according to the prediction of Joseph, would have almost necessarily prevented him from forgetting so extraordinary

a person. But what have mere courtiers to do either with gratitude or kindness?

Verse 15. For indeed I was stolen]—נִגְבַּחְתִּי *genob genabti*, stolen, I have been stolen—most assuredly I was stolen—and here also have I done nothing. These were simple assertions, into the proof of which he was ready to enter, if called on.

Verse 19. Lift up thy head from off thee] Thus we find that beheading, hanging, and gibbeting, were modes of punishment among the ancient Egyptians: but the criminal was beheaded before he was hanged, and then, either hanged on hooks, or by the hands.—See Lam. v. 12.

Verse 20. Pharaoh's birth-day] The distinguishing a birth-day by a feast, appears from this place to have been a very ancient custom. It probably had its origin from a correct notion of the immortality of the soul, as the commencement of life must appear of great consequence to that person who believed he was to live for ever. St. Matth. xiv. 6. mentions Herod's keeping his birth-day; and examples of this kind are frequent to the present time, in most nations.

Lifted up the head of the chief butler, &c.] By lifting up the head, probably no more is meant than bringing them to trial, tantamount to what was done by Jezebel and the nobles of Israel to Naboth; Set Naboth on high among the people, and set two men, sons of Belial, to bear witness against him, &c. 1 Kings xxi. 9, &c. The issue of the trial was, the baker

A. M. 2387.
B. C. 1717.

his butlership again; and ^ahe gave the cup into Pharaoh's hand:

22

But he ^bhanged the chief baker, as Joseph had interpreted to them.

^a Neh. 2. 1.—^b ver. 19.

^c Job 19. 14. Ps. 31. 12. Eccles. 9. 15, 16. Amos 6. 6.

alone was found *guilty* and hanged; and the butler being *acquitted* was restored to his office.

Verse 23. *Yet did not the chief butler remember Joseph* Had he mentioned the circumstance to Pharaoh, there is no doubt that Joseph's case would have been examined; and he would, in consequence, have been restored to his liberty: but owing to the ingratitude of the chief butler, he was left *two years* longer in prison.

Many commentators have seen in *every circumstance*, in the history of Joseph, a parallel between him and our blessed Lord. So, "Joseph in prison represents Christ in the custody of the Jews; the chief butler and the chief baker represent the two thieves which were crucified with our Lord: and as one thief was pardoned and the other left to perish, so the chief butler was restored to his office, and the chief baker hanged." I believe GOD never designed such parallels; and

I am astonished to find comparatively grave and judicious men trifling in this way, and forcing the features of *truth* into the most distorted anamorphosis; so that even her friends blush to acknowledge her. This is not a light matter: we should beware how we attribute designs to God that he never had; and employ the Holy Spirit in forming trifling and unimportant similitudes. Of plain direct truth we shall find as much in the sacred writings as we can receive and comprehend: let us not therefore hew out unto ourselves broken cisterns that can hold no water. Interpretations of this kind only tend to render the sacred writings uncertain, to expose to ridicule all the solemn types and figures which it *really* contains, and to furnish pretexts to infidels and irreligious people to scoff at all spirituality, and lead them to reject the word of GOD entirely, as incapable of being interpreted on any fixed or rational plan. The mischief done by this system is really incalculable. See the observations on chap. xxxvii.

CHAPTER XLI.

Pharaoh's dream of the seven well favoured and seven ill favoured kine, 1—4. His dream of the seven full and seven thin ears of corn, 5—7. The magicians and wise-men applied to for the interpretation of them, but could give no solution, 8. The chief butler recollects, and recommends Joseph, 9—13. Pharaoh commands him to be brought out of prison, 14. Joseph appears before Pharaoh, 15, 16. Pharaoh repeats his dreams, 17—24. Joseph interprets them, 25—32, and gives Pharaoh directions how to provide against the approaching scarcity, 33—36. Pharaoh, pleased with the counsel, appoints Joseph to be superintendant of all his affairs, 37—41. Joseph receives the badges of his new office, 42, 43, and has his powers defined, 44; receives a new name, and marries Asenath daughter of Poti-Pherah priest of ON, 45. Joseph's age when brought before Pharaoh, 46. Great fertility of Egypt in the seven plenteous years, 47. Joseph hoards up the grain, 48, 49. Ephraim and Manasse born, 50—52. The seven years of famine commence with great rigour, 53—55. Joseph opens the store-houses to the Egyptians, 56. People from the neighbouring countries come to Egypt to buy corn, the famine being in all those lands, 57.

A. M. 2389.
B. C. 1715.

AND it came to pass at the end of two full years, that Pharaoh ^adreamed: and, behold, he stood by ^bthe river.

2

And, behold, there came up out of the river, seven well favoured ^ckine and fat-fleshed; and they fed in a meadow.

^a Ch. 37. 5.—10. & 40. 5. Esth. 6. 1. Dan. 2. 1—3. & 4. 5. Matt. 27. 19.

^b Ezek. 29. 3, 9.—^c See ver. 17—17.

NOTES ON CHAP. XLI.

Verse 1. *Two full years*] שְׁנַתַּיִם יָמִים *shenatayim yamim*, two years of days, two complete solar revolutions, after the events mentioned in the preceding chapter.

The river] The NILE, the great source of the fertility of Egypt.

Verse 2. *There came up out of the river seven well favoured kine.*] This must certainly refer to the Hippopotamus on River

3 And, behold, seven other kine
came up after them out of the river,
ill favoured and lean-fleshed; and stood by the
other kine upon the brink of the river.

4 And the ill favoured and lean-fleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, ^a rank and good.

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven

rank and full ears. And Pharaoh
awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning, ^b that his spirit was troubled; and he sent and called for all ^c the magicians of Egypt, and all the ^d wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was ^ewroth with his servants,
^fand put me in ward in the captain of the
guard's house, *both* me and the chief baker :

^a *Heb.* 9. 9. — ^c *Deut.* 2. 1. & 4. 3, 10 — ^e *Exod.* 7. 11, 22. *I. ai.* 99. 11.

Dan. 1. 29. & 2. 2. & 4. 7. —^e M. II. 2. 1. —^c ch. 40. 2. 5. —^f, h. 59. 20.

Here, as the circumstances of coming up out of the river, and down to the dam, characterize that animal alone. The hippopotamus is the well-known inhabitant of the Nile, and frequently by night, comes out of the river to feed in the fields, or on the sedge by the river side.

Verse 6. Blasted with the east wind.] It has been very properly observed, that all the mischiefs done to corn or fruit, by beating, smothering, mildews, locusts, &c. are attributed to the east wind.—See Exod. x. 13. xv. 21. Psal. lxxviii. 26. Ezek. xvii. 10. Jon. iv. 8. In Egypt it is peculiarly destructive, because it comes through the parched deserts of Arabia, often destroying vast numbers of men and women. The destructive nature of the *simum*, or *snoom*, is mentioned by almost all travellers. Mr. Bruce thus speaks of it in his Travels in Egypt. On their way to Syene, Idris their guide seeing one of these destroying blasts coming, cried out with a loud voice to the company, “Fall upon your faces, for here is the *simum*!” “I saw,” says Mr. B. “from the S. East a haze come, in colour like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of black vapour in the air, and it moved very rapidly, nor I suppose could one fall upon the ground, with my head northward, when I felt the heat of its current plainly upon my face. We all lay flat upon the ground as if dead, till I was told it was blown over. This meteor, or purple haze which I saw, was quick passed, but the light air that still blew, was of a heat to threaten suffocation. For my part, I found distinctly in my breast that I had imbibed a part of it; nor was I free from an asthma, or cough, until I had been some months in Italy, at the baths of Pæstus, near two years at Capri.” Travels, vol. vi. p. 272. On another occasion, a whole company were rendered by the effects of one of these pestilential blasts, so that they had scarcely strength remaining left to load their camels. Id. p. 484. The action of this destructive wind is particularly noticed by the prophet Isaiah, chap. xxx. 17. *The strong shall become weak, and the swift shall become slow, and the bold shall become fearful, and the mighty shall become weak, and they shall fall, and no man shall be able to stand before him.*

Verse 8. *Called for all the magicians*] חֲכָמִים *chachamim*, the word here used, may probably in an no more than *interpreters of abstruse and difficult subjects*; and especially of the Egyptian *hieroglyphics*, an art which is now entirely lost. It is most likely, that the term is Egyptian, and consequently its etymology must remain unknown to us. If Hebrew, Mr. Parkhurst's definition may be as good as any, "חֲכָמִים *chavet*, a pen or instrument to write or draw with, and חָם *ham*, to perfect or accomplish, those who were perfect in drawing their sacred, astrological, and hieroglyphical figures or characters, and who, by means of them, pretended to extraordinary feats, among which was the interpretation of dreams. They seem to have been such persons as Josephus, (Ant. lib. ii. c. 9. s. 2.) calls *ἱερογλυφισταίς* *sacred scribes*, or professors of sacred learning."

[*Wise men*] חכמים *chacameyah*, the persons, who, according to Porphyry, "addicted themselves to the worship of God and the study of wisdom, passing their whole life in the contemplation of divine things. Contemplation of the stars, self-purification, arithmetic and geometry; and singing hymns in honour of their gods, was their continual employment."—See *Dodd*. It was probably among these that Pythagoras conversed, and from whom he borrowed that modest name by which he wished his countrymen to distinguish him: viz. φιλοσοφος, a *Philosopher*, simply, a lover of wisdom.

Verse 9. *I do remember my faults*] It is not possible he could have *forgotten* the circumstance to which he here alludes; it was too intimately connected with all that was dear to him, to permit him ever to forget it.—But it was not *convenient* for him to remember this before; and probably he would not have remembered it now, had he not seen, that giving this information in such a case, was likely to serve his own interest. We are justified in thinking evil of this man, because of his scandalous neglect of a person who forsook the rescue of his life from imminent destruction, and who being unjustly confined, prayed to have his case fairly represented to the king, that justice might be done him; but this *courtier*, though then in the same circumstances himself, found it convenient to forget the *poor, friendless, Hebrew slave!*

A. M. 2389. 11 And ^awe dreamed a dream in
B. C. 1715. one night, I and he; we dreamed
each man according to the interpretation of his
dream.

12 And *there was* there with us a young man,
a Hebrew, ^bservant to the captain of the guard;
and we told him, and he ^cinterpreted to us our
dreams; to each man, according to his dream,
he did interpret.

13 And it came to pass, ^das he interpreted to
us, so it was; me he restored unto mine office,
and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph,
and they ^ebrought^g him hastily ^hout of the
dungeon: and he shaved *himself*; and changed
his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have
dreamed a dream, and *there is* none that can
interpret it: ⁱand I have heard say of thee,
that ^kthou canst understand a dream to inter-
pret it.

16 And Joseph answered Pharaoh, saying,
^j*It is* not in me: ^mGod shall give Pharaoh an
answer of peace.

17 And Pharaoh said unto Joseph, ⁿIn my

dream, behold, I stood upon the bank
of the river.

A. M. 2389.
B. C. 1715.

18 And, behold, there came up out of the
river seven kine, fat-fleshed and well favoured;
and they fed in a meadow:

19 And, behold, seven other kine came up
after them, poor, and very ill favoured and
lean-fleshed, such as I never saw in all the
land of Egypt for badness:

20 And the lean and the ill favoured kine, did
eat up the first seven fat kine:

21 And when they had ^oeaten them up, it
could not be known that they had eaten them;
but they *were* still ill favoured, as at the begin-
ning. So I awoke.

22 And I saw in my dream, and, behold, se-
ven ears came up in one stalk, full and good:

23 And, behold, seven ears, ^pwithered, thin,
and blasted with the east wind, sprung up after
them:

24 And the thin ears devoured the seven
good ears: and ^qI told *this* unto the magi-
cians; but *there was* none that could declare it
to me.

25 ¶ And Joseph said unto Pharaoh, The

^a Ch. 40. 5. — ^b ch. 37. 36. — ^c ch. 40. 12, &c. — ^d ch. 40. 20. — ^e Ps.
105. 20. — ^f Dan. 2. 25. — ^g Heb. *made him run*. — ^h 1 Sam. 2. 8. — ⁱ Ps.
115. 7, 8. — ^j ver. 12. — ^k Ps. 25. 14. — ^l Dan. 5. 16. — ^m Or, when thou hearest

a dream thou canst interpret it. — ⁿ Dan. 2. 30. — ^o Acts 3. 12. — ^p 1 Cor. 3. 5. —
^q ch. 41. 8. — ^r Dan. 2. 22, 28, 47, & 4 2. — ^s ver. 1 — ^t Heb. *came to the*
inward parts of them. — ^u Or, *small*. — ^v 1 Cor. 3. — ^w Dan. 4. 7.

Verse 14. *They brought him hastily out of the dungeon*] Pharaoh was in perplexity on account of his dreams; and when he heard of Joseph, he sent *immediately* to get him brought before him. *He shaved himself*;—having let his beard grow all the time he was in prison, he now *trimmed* it, for it is not likely that either the Egyptians or Hebrews *shaved themselves*, in our sense of the word: the change of raiment, was, no doubt, furnished out of the king's wardrobe; as Joseph in his present circumstances, could not be supposed to have any changes of raiment.

Verse 16. *It is not in me, &c.*] בלדי biladi, without, or independently of me; I am not essential to thy comfort, God himself has thee under his care, and he will send thee, or, answer thee peace; thou shalt have prosperity (שלוש shelom,) howsoever ominous thy dreams may appear. By this answer he not only conciliated the mind of the king, but led him to expect his help from that GOD, from whom alone, all comfort, protection and prosperity must proceed.

Verse 18. *Seven kine, fat-fleshed*] See on verse 2. And observe farther, that the seven fat and the seven lean kine coming out of the same river, plainly shew, at once, the cause both of the *plenty* and the *dearth*. It is well known that there is scarcely any rain in Egypt; and that the country depends for its fertility, on the overflowing of the Nile; and that the fertility is in proportion to the *duration* and *quantity* of the overflow. We may therefore safely conclude, that the seven

years of plenty, were owing to an extraordinary overflowing of the Nile; and that the seven years of dearth were occasioned by a very partial, or total want of this essentially necessary inundation. Thus then, the *two sorts of cattle* signifying years of *plenty* and *want*, might be said to *come out of the same river*, as the inundation was either complete, partial, or wholly restrained; see on ver. 31.

Verse 21. *And when they had eaten them up, &c.*] Nothing can more powerfully mark the excess and severity of the famine than creatures of the beee or of the hippopotamus kind, eating each other, and yet without any effect; remaining as lean and as wretched as they were before. A sense of want increases the appetite, and stimulates the digestive powers to unusual action; hence the concoction of the food becomes very rapid, and it is hurried through the intestines, before its nutritive particles can be sufficiently absorbed; and thus, though much is eaten, very little nourishment is derived from it. *And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured as at the beginning.* A most nervous and physically correct description.

Verse 25. *God hath shewed Pharaoh what he is about to do.*] Joseph thus shews the Egyptian king, that though the ordinary cause of plenty or want is the river Nile, yet its inundations are under the direction of God—the dreams are sent by him, not only to signify before hand, the *plenty* and *want*, but to shew also, that all these circumstances, however

A. M. 2289.
B. C. 1715.

dream of Pharaoh is one: ^a God hath shewed Pharaoh what he is about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream is one.

27 And the seven thin and ill favoured kine that came up after them, *are* seven years; and the seven empty ears, blasted with the east wind, shall be ^b seven years of famine.

28 ^c This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do, he sheweth unto Pharaoh.

29 Behold, there come ^d seven years of great plenty throughout all the land of Egypt:

30 And there shall ^e arise after them, seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine ^f shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall* be very ^g grievous.

^a Dan. 2. 28, 29, 45. Rev. 4. 1. — ^b 2 Kings 3. 1. — ^c ver. 25. — ^d ver. 47. — ^e ver. 54. — ^f ch. 47. 15. — ^g Heb. heavy. — ^h Numb. 23. 19. Isai. 46. 10, 11.

fortuitous they may appear to man, are under the direction of an overruling Providence.

Verse 31. *The plenty shall not be known in the land, by reason of that famine following*] As Egypt depends for its fertility on the flowing of the Nile, and this flowing is not always equal, there must be a point to which it must rise, to saturate the land sufficiently, in order to produce grain sufficient for the support of its inhabitants. Pliny, Hist. Nat. lib. v. cap. 9. has given us a *scale*, by which the plenty and dearth may be ascertained; and from what I have been able to collect from modern travellers, this scale may be yet considered as perfectly correct. *Justum incrementum est cubitorum xvi. Minores aquæ non omnia rigant, ampliores detinent, tardius recedendo. Hæ serendi tempora absumunt, solo madente, ILLE non dant, sitiente. Utrumque reputat provincia. In xii. cubitis famem sentit. In xiii. etiamnum esurit. xiv. cubitu hilaritatem afferunt, xv. securitatem, xvi. delicias.* "The ordinary height of the inundations is sixteen cubits. When the waters are lower than this standard, they do not overflow the whole ground: when above this standard, they are too long in running off. In the first case the ground is not saturated; by the second, the waters are detained so long on the ground, that seed-time is lost. The province marks both. If it rise only twelve cubits, a famine is the consequence. Even at thirteen cubits, hunger prevails; fourteen cubits produces general rejoicing; fifteen, perfect security, and sixteen, all the luxuries of life."

When the Nile rises to eighteen cubits, it prevents the sow-

A. M. 2289.
B. C. 1715.

32 And, for that the dream was doubled unto Pharaoh, twice; *it is* because the ^h thing *is* ⁱ established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint ^k officers over the land, and ^l take up the fifth part of the land of Egypt in the seven plenteous years:

35 And ^m let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land ⁿ perish ^o not through the famine.

37 And ^p the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 ¶ And Pharaoh said unto his servants,

ⁱ Or, prepared of God. — ^k Or, overseers. — ^l Prov. 6. 6, 7, 8. — ^m ver. 48. — ⁿ Heb. be not cut off. — ^o ch. 47. 15, 19. — ^p Ps. 105. 19. Acts 7. 10.

ing of the land in due season, and as necessarily produces a famine, as when it does not overflow its banks.

Verse 33. *A man discreet and wise*] As it is impossible that Joseph could have foreseen his own elevation, consequently he gave this advice without any reference to himself. The counsel therefore was either immediately inspired by God, or was dictated by policy, prudence, and sound sense.

Verse 34. *Let him appoint officers*] פקדים *pekadim*, visitors, overseers: translated by Ainsworth, *bishops*; see chap. xxxix. 1.

Take up the fifth part of the land] What is still called the *Meery*, or that part of the produce which is claimed by the king, by way of tax. It is probable, that in Joseph's time, it was not so much as a fifth part, most likely a tenth; but as this was an extraordinary occasion, and the earth brought forth by handfuls, ver. 47. the king would be justified in requiring a fifth, and from the great abundance, the people could pay this increased tax without feeling it to be oppressive.

Verse 35. *Under the hand of Pharaoh*] To be completely at the disposal of the king.

Verse 37. *The thing was good*] Pharaoh and his courtiers saw that the counsel was prudent, and should be carefully followed.

Verse 38. *In whom the Spirit of God is?*] רוח אלהים *ruach elohim*, the identical words used chap. i. 2. and certainly must be understood *here*, as in the preceding place. If the

A. M. 2289. Can we find *such a one as this is*, a
B. C. 1716. man ^a in whom the Spirit of God is?
39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is none so discreet and wise as thou art*:
40 ^bThou shalt be over my house, and according unto thy word shall all my people ^cbe ruled: only in the throne will I be greater than thou.
41 And Pharaoh said unto Joseph, See, I

^a Num. 27. 18. Job 32. 8. Prov. 2. 6. Dan. 4. 8, 18. & 5. 11, 14. & 6. 5.—^b Ps. 105. 21, 22. 1 Mac. 2. 53. Acts 7. 10.—^c Heb. *be armed*, or *kiss*.—^d Dan. 6. 5.

Egyptians were idolaters, they acknowledged Joseph's God: and it is not to be supposed that they only became acquainted with him on this occasion. The knowledge of the true God was in Egypt long before; but it is very likely that though they acknowledged his influence with respect to Joseph, as they saw most clearly that he acted under an influence far beyond that of their magicians, for he interpreted dreams, which they could not; yet they might, notwithstanding, have their gods many, and their lords many at this time; for we know that in religious matters, they were exceedingly corrupt afterwards.

Verse 40. *According unto thy word shall all my people be ruled*] Literally, *At thy mouth shall all my people kiss*.—In the eastern countries it is customary to kiss any thing that comes from a superior, and this is done by way of testifying respect and submission. In this sense the words in the text are to be understood. All the people shall pay the profoundest respect and obedience to all thy orders and commands.

Only in the throne will I be greater than thou.] This in one word, is a perfect description of a *prime minister*—Thou shalt have the sole management, under me, of all state-affairs.

Verse 42. *And Pharaoh took off his ring—and put it upon Joseph's hand*] In this ring was probably set the *king's signet*, by which the royal instruments were sealed; and thus Joseph was constituted, what we would call Lord Chancellor, or Lord-Keeper of the Privy Seal.

Vestures of fine linen] שש *shesh*. Whether this means *linen* or *cotton* is not known. It seems to have been a term by which both were denominated: or it may be some other substance or cloth with which we are unacquainted. If the fine linen of Egypt was such as that which invests the bodies of the mummies, and these in general were persons of the first distinction, and consequently were enveloped in cloth of the finest quality, it was only *fine* comparatively speaking; Egypt being the only place at that time, where such cloth was manufactured. I have often examined the cloth about the bodies of the most splendidly ornamented mummies, and found it sack-cloth, when compared with the fine *Irish* linens. As this *shesh* appears to have been a part of the royal clothing, it was probably both *scarce* and *costly*. By comparing, says Parkhurst, *Exod. xxv. 4. xxvi. 1. with 2 Chron. ii. 14. and Exod. xxvi. 31. with 2 Chron. iii. 14.* it appears that כר

have ^a set thee over all the land of Egypt.
42 And Pharaoh ^ctook off his ring from his hand, and put it upon Joseph's hand, and ^darrayed him in vestures of ^efine linen, ^fand put a gold chain about his neck;
43 And he made him to ride in the second chariot which he had; ^gand they cried before him, ^hBow the kneeⁱ: and he made him ruler ^mover all the land of Egypt.

^a Esth. 3. 10. & 8. 2, 3.—^b Esth. 2. 18.—^c Or, *signet*.—^d Dan. 5. 7, 22.—^e Esth. 6. 2.—^f Or, *Trauer-tucher*. ch. 5. 8.—^g Heb. *assess*.—^h ch. 42. 6. & 43. 8, 26. Acts 7. 10.

but, cotton, is called, שש *shesh*; and by comparing *Exod. xxviii. 42. with Exod. xxxix. 28.* that כר *bad*, linen, is also called שש *shesh*: so that *shesh* seems a name expressive of either of these, from their *cheerful vivid whiteness*.

Put a gold chain about his neck] This was not merely a badge of office. The chain might be intended to point out the union, which should subsist between all parts of the government—the king, his ministers, and the people; as also that necessary dependance which they had reciprocally on each other, as well as the connection which must be preserved between the different members of the body politic, and the laws and institutions by which they were to be governed. Its being of gold, might be intended to shew the excellence, utility, and permanence of a government constituted on wise, just, and equal laws. We are justified in drawing such inferences as these; because, in ancient times, in all nations, every thing was made an emblem or representation of some spiritual or moral subject. It is strange, that, probably without adverting to the reasons, the chain of gold worn about the neck, is, in different nations, an emblem of civil authority.

Verse 43. *He made him to ride in the second chariot*] That which usually followed the king's chariot in public ceremonies.

Bow the knee] אבך *abrec*, which we translate, *bow the knee*, and which we might as well translate any thing else, is probably an *Egyptian* word, the signification of which is utterly unknown. If we could suppose it to be a *Hebrew* word, it might be considered as compounded of אב *ab*, father, and כר *rak*, tender; for Joseph might be denominated a father, because of his care over the people, and the provision he was making for their preservation; and tender, because of his youth.—Or, it may be compounded of אב *ab*, father, and כר *barek*, blessing, the latter כ *beth* being easily lost in the preceding one. And Joseph might have this epithet as well as the other, on account of the care he was taking to turn aside the heavy curse of the seven years of famine, by accumulating the blessings of the seven years of plenty. Besides, father seems to have been a name of office, and probably father of the king, or father of Pharaoh, might signify the same as the king's minister among us; see on chap. xlv. 8. But if it be an *Egyptian* word, it is vain to look for its signification in Hebrew.

A.M. 2289.
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44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name ^a Zaphnath-paaneah; and he gave him to wife, Asenath, the daughter of Poti-pherah, ^b priest of On. And Joseph went out over all the land of Egypt.

46 And Joseph was thirty years old when he ^c stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

From
A. M. 2289.
B. C. 1715.
to
A. M. 2266
B. C. 1708.
47 And in the seven plenteous years, the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

^a Which in the Coptic signifies, *A revealer of secrets*, or, *The man to whom secrets are revealed*.—^b Or, *prince*. Exod. 2. 16. 2 Sam. 8. 18. & 20. 26. —^c 1 Sam. 16. 21. 1 Kings 12. 6, 3. Dan. 1. 19.

Verse 44. *I am Pharaoh*] The same as if he had said, *I am the king*; for *Pharaoh* was the common title of the sovereigns of Egypt.

Verse 45. *Zaphnath-paaneah*] The meaning of this title is as little known, as that of *Abrech* in the preceding verse. Some translate it, *The revealer of secrets*; others, *The treasury of glorious comfort*. St. Jerom translates the whole verse in a most arbitrary manner. *Vertique nomen ejus, et vocavit eum lingua Ægyptiaca, Salvatorem mundi*. "And he changed his name, and called him in the Egyptian language, *The Saviour of the world*." None of the Asiatic Versions, acknowledges this extraordinary gloss, and it is certainly worthy of no regard. The Anglo-Saxon nearly copies the Vulgate: *ƿ nembde hine on Egiptisc, Widdaneapder ƿælend*. And named him in Egyptian, *The healer of the world*. All the etymologies hitherto given of this word, are, to say the least of them, *doubtful*. I believe it also to be an Egyptian epithet, designating the office to which he was now raised: and similar to our compound terms, *Prime-Minister*, *Lord-Chancellor*, *High-Treasurer*, *Chief-Justice*, &c.

Asenath, the daughter of Poti-pherah] There is no likelihood, that the *Poti-pherah* mentioned here, is the same as the *Poti-phar* who had purchased Joseph, and, on the false accusation of his wife, cast him into prison. 1. The Scripture gives no intimation that they were one and the same person. 2. *Poti-pherah* had children, and *Potiphar* was a *eunuch*; see on chap. xxxvii. 36. for though eunuchs often kept women, there is no proof that they had any issue by them.

Priest of On] For the signification of the word כהן *cohen* or *priest*, see on chap. xiv. 18. ON is rendered *Heliopolis*,

49 And Joseph gathered corn ^d as the sand of the sea, very much, until he left numbering; for it was without number.

50 ¶ ^e And unto Joseph were born two sons before the years of famine came, which Asenath, the daughter of Poti-pherah, ^f priest of On, bare unto him.

51 And Joseph called the name of the first-born ^g Manasseh: for God, said he, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he ^h Ephraim: For God hath caused me to be ⁱ fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 ^k And the seven years of dearth began to come, ^l according as Joseph had said: and the

A.M.cir.2289.
B.C.cir.1715.

A.M.cir.2292.
B.C.cir.1712.

A.M.cir.2293.
B.C.cir.1711.

A.M. 2296.
B. C. 1708.

^d Ch. 22. 17. Judg. 7. 12. 1 Sam. 13. 5. Ps. 78. 27. —^e ch. 46. 20. & 48. 5. —^f Or, *prince*. ver. 45. 2 Sam. 3. 18. —^g That is, *forgetting*. —^h That is, *fruitful*. —ⁱ ch. 49. 22. —^k Ps. 105. 16. Acts. 7. 11. —^l ver. 30.

(the city of the sun, Sunnan buxt) by the Septuagint and Anglo-Saxon: and it is very likely that this *Poti-pherah* was intendant of that nome or province, under Pharaoh.

Joseph went out over all the land] No doubt for the building of granaries, and appointing proper officers to receive the corn in every place, as Dr. Dodd has very properly conjectured.

Verse 46. *Joseph was thirty years old*] As he was seventeen years old when he was sold into Egypt, chap. xxxvii. 2. and was now thirty, he must have been thirteen years in slavery.

Stood before Pharaoh] This phrase always means admission to the immediate presence of the sovereign, and having the honour of his most unlimited confidence. Among the Asiatic princes, the privilege of *coming even to their seat, of standing before them, &c.* was granted only to the highest favourites.

Verse 47. *The earth brought forth by handfuls.*] This probably refers principally to *rice*, as it grows in tufts; a great number of stalks proceeding from the same seed. In those years we may reasonably suppose, the Nile rose sixteen cubits; see on ver. 31.

Verse 50. *Two sons*] Whom he called by names expressive of God's particular and bountiful Providence towards him. MANASSEH, מנשה *menasheh* signifies *forgetfulness*, from נשח *nashah* to *forget*. And EPHRAIM אפרים *ephrayim*, *fruitfulness*, from פרה *parah*, to be *fruitful*; and he called his sons by these names, because God had enabled him to *forget* all his toil, disgrace and affliction, and had made him *fruitful* in the very land in which he had suffered the greatest misfortune and indignities.

Verse 54. *The seven years of dearth began to come*] Owing in Egypt, to the Nile not rising more than twelve or thirteen cubits; see on ver. 31. but there must have been other causes

A. M. 2296. dearth was in all lands; but in all the
B. C. 1708. land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of

the earth: And Joseph opened ^aall the store-houses, and ^bsold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 ^cAnd all countries came into Egypt, to Joseph, for to buy corn; because that the famine was so sore in all lands.

^a Heb. all wherein was.

^b Ch. 42. 6. & 47. 14, 24. — ^c Deut. 9. 28.

which affected other countries, not immediately dependant on the Nile, though remotely with Egypt and Canaan.

The dearth was in all lands] All the countries dependant on the Nile. And it appears that a general drought had taken place, at least through all Egypt and Canaan; for it is said, ver. 57. *that the famine was sore in all lands*; Egypt, and Canaan, and their respective dependances.

Verse 55. *When all the land of Egypt was famished*] As Pharaoh, by the advice of Joseph, had exacted a *fifth part* of all the grain during the seven years of plenty, it is very likely that no more was left than what was merely necessary to supply the ordinary demand, both in the way of home consumption, and for the purpose of barter or sale to neighbouring countries.

Verse 56. *Over all the face of the earth*] The original *כל פני הארץ* *col peney ha-arets*, should be translated, *all the face of THAT LAND*: viz. *Egypt*, as it is explained at the end of the verse.

Verse 57. *All countries came into Egypt—to buy*] As there had not been a sufficiency of rains, vapours, &c. to swell the Nile to effect a proper inundation in Egypt, the same cause would produce drought, and consequently, scarcity in all the *neighbouring* countries; and this may be all that is intended in the Text.

1. As the providence of God evidently led the *butler* and *baker* of Pharaoh, as well as the *king* himself, to dream the prophetic dreams mentioned in this and the preceding chapter; so his spirit in Joseph, led to the true interpretation of them. What a proof do all these things give us of a Providence that is so *general* as to extend its influence to every part; and so *particular*, as to notice, influence, and direct the

most minute circumstances. Surely, God “has way every where; and all things serve *his will*.”

2. *Dreams* have been, on one hand, superstitiously regarded; and on the other, sceptically disregarded. That some are *prophetic*, there can be no doubt; that others are *idle* none can hesitate to believe. Dreams may be divided into the *six* following kinds: 1. Those which are the mere nightly result of the mind's reflexions and perplexities during the business of the day. 2. Those which spring from a diseased state of the body, occasioning startings, terrors, &c. 3. Those which spring from an impure state of the heart, mental repetitions of those acts or images of illicit pleasure, riot, and excess which form the business of a profligate life. 4. Those which proceed from a diseased *mind*, occupied with schemes of pride, ambition, grandeur, &c. These, as forming the characteristic conduct of the life, are repeatedly reacted in the deep watches of the night, and strongly agitate the soul with illusive enjoyments and disappointments. 5. Those which come immediately from Satan, which instil thoughts and principles opposed to *truth* and *righteousness*, leaving strong impressions on the mind suited to its natural bent and turn, which in the course of the day, by favouring circumstances, may be called into action. 6. Those which come from God, and which necessarily lead to him, whether prophetic of future good or evil; or impressing holy purposes, and heavenly resolutions. Whatever leads away from God, truth, and righteousness, must be from the source of evil: whatever leads to obedience, to God, and to acts of benevolence to man, must be from the source of goodness, and truth. Reader, there is often as much *superstition* in *disregarding*, as in *attending* to dreams: and he who fears God will escape it in both.

CHAPTER XLII.

Jacob sends his ten sons to Egypt to buy corn, 1—3, but refuses to permit Benjamin to go, 4. They arrive in Egypt, and bow themselves before Joseph, 5, 6. He treats them roughly, and calls them spies, 7—10. They defend themselves, and give an account of their family, 11—13. He appears unmoved, and puts them all in prison for three days, 14—17. On the third day he releases them on condition of their bringing Benjamin, 18—20. Being convicted by their consciences, they reproach themselves with their cruelty to their brother Joseph, and consider themselves under the displeasure of God, 21—23. Joseph is greatly affected—detains Simeon as a pledge for Benjamin, orders their sacks to be filled with corn, and the purchase money to be put in each man's sack, 24, 25. When one of them was going to give his ass provender, he discovered his money in the mouth of his sack, at which they were greatly alarmed, 26—28. They come to their father in Canaan, and relate

what happened to them in their journey, 29—34. On emptying their sacks, each man's money is found in his sack's mouth, which causes alarm both to them and their father, 35. Jacob deplores the loss of Joseph, and Simeon, and refuses to let Benjamin go, though Reuben offers his two sons as pledges for his safety, 36—38.

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NOW when ^aJacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may ^blive, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, ^cLest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was ^din the land of Canaan.

6 ¶ And Joseph was the governor ^eover the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and ^fbowed down themselves before him with their faces to the earth.

^aActs 7. 12.—^bch. 43. 8. Ps. 118. 17. Isai. 38. 1.—^cver. 38.—
^dActs 7. 11.

NOTES ON CHAP. XLII.

Verse 1. *Jacob saw that there was corn*] That is, Jacob heard from the report of others, that there was plenty in Egypt. The operations of one sense, in Hebrew are often put for those of another. Before agriculture was properly known and practised, famines were frequent: Canaan seems to have been peculiarly vexed by them: there was one in this land in the time of Abraham, chap. xii. 10. another in the days of Isaac, chap. xxvi. 1. and now ^aa third in the time of Jacob: to this St. Stephen alludes, Acts vii. 11. there was great affliction: and our FATHERS found no sustenance.

Verse 6. *Joseph was the governor*] שָׁלִיט shallit, an intend-ant, a protector, from שָׁלַט shalut, to be over as a protector; hence שִׁלְטִים shiltim, shields, or arms for protection and defence, 2 Sam. viii. 7. and שִׁלְטָן shilton, power, and authority, Eccles. viii. 4. 8. and hence the Arabic سلطان sultān, a lord, prince, or king, from سَلَطَ salyta, he obtained, and exercised dominion, he ruled. Was it not from this very circumstance, Joseph being shallit, that all the Mohammedan governors of Egypt, &c. took the title of Sultan?

Bowed down themselves before him] Thus fulfilling the prophetic dream, chap. xxxvii. 7, 8. which they had taken every precaution to render null and void. But there is neither might nor counsel against the Lord.

Verse 9. *Joseph remembered the dreams*] When he saw they were his own brethren, and saw them bowing down themselves before him with their faces to the earth, ver. 6.

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7 And Joseph saw his brethren, and he knew them, but made himself ^gstrange unto them, and spake ^hroughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

(8 And Joseph knew his brethren, but they knew not him.)

9 And Joseph ⁱremembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We are all one man's sons; we are true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold the youngest is

^eCh. 41. 41.—^fch. 37. 7.—^gHeb. hard things with them.—
^hch. 37. 5, 9.

Ye are spies] מְרַגְלִים meraglim ateni, ye are footmen, trampers about, footpads, vagabonds, lying in wait for the property of others.—Persons, who, under the pretence of wishing to buy corn, desire only to find out whether the land be so defenceless that the tribes to which ye belong, (see ver. 11) may attack it successfully, drive out the inhabitants, and settle in it yourselves; or having plundered it, retire to your deserts. This is a frequent custom among the Arabs, to the present day. Thus Joseph spake *roughly* to them, merely to cover, for the time being, that warmth of affection which he felt towards them; and that being thus brought, apparently, into straits and dangerous circumstances, their consciences might be awakened, that they might reflect on, and abhor their own wickedness.

Verse 11. *We are all one man's sons*] We do not belong to different tribes, and it is not likely that one family would make a hostile attempt upon a whole kingdom. This seems to be the very ground that Joseph took: viz. that they were persons belonging to different tribes.—Against this particularly, they set up their defence, asserting in the most positive manner, that they all belonged to one family; and it is on the proof of this, that Joseph puts them, ver. 15. in obliging them to leave one as a hostage, and insisting on their bringing their remaining brother; so that he took exactly the same precautions to detect them, as if he had had no acquaintance with them, and had every reason to be suspicious.

A. M. 2297. this day with our father, and one ^a is
B. C. 1797. not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies :

15 Hereby ye shall be proved : ^b By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be ^c kept in prison, that your words may be proved, whether *there be any truth in you* : ^d Or else *by the life of Pharaoh surely ye are spies*.

17 And he ^d put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live ; ^e for I fear God :

19 If ye *be true men*, let one of your brethren be bound in the house of your prison : go ye, carry corn for the famine of your houses :

20 But ^f bring your youngest brother unto me : so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, ^g We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear ; ^h therefore is this distress come upon us.

22 And Reuben answered them, saying, ⁱ Spake I not unto you, saying, Do not sin against the child ; and ye would not hear ? therefore, behold, also his blood is ^k required.

23 And they knew not that Joseph understood them ; for ^l he spake unto them by an interpreter.

24 And he turned himself about from them, and wept ; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way : and ^m thus did he unto them.

^a Ch. 37. 0. Gen. 5. 7. Seech. 14. 10. — ^b See 1 Sam. 1. 26. & 17. 55. Judith 11. 7. — ^c Heb. *bound* — ^d Heb. *gathered*. — ^e Lev. 25. 45. Neh. 5. 15. — ^f Ver. 34. ch. 13. 5. & 44. 23. — ^g Job 36. 8. 9. Hos. 5. 15.

^h Prov. 24. 13. Matt. 7. 2. — ⁱ ch. 37. 24. — ^k ch. 9. 5. 1 Kings 2. 32. 2 Chron. 24. 22. Ps. 9. 12. Luke 11. 10. 51. — ^l Heb. *an interpreter was between them* — ^m Matt. 5. 44. Rom. 12. 17, 20, 21.

Verse 13. *One is not* ! An elliptical sentence — *one is not alive*.

Vers 14. By the life of Pharaoh] *על פי פה* *aley Pharôh*, Pharaoh *te* ^a — as I have said, as surely as the king of Egypt lives, so surely shall ye not go hence, unless your brother come hither — here *there* is no oath ; it is just what they themselves make it in their report to their father, chap. xliii. 3. *the man did solemnly protest unto us* ; and our translators should not have put it in the form of an oath, especially as the Original not only will bear another Version, but is absolutely repugnant to this in our sense of the word.

Verse 18. *I fear God*] *אני ירא את ה' ely ha-clohim ani yoré*, literally translated, *the passage runs thus, I also fear the gods* ; but the emphatic (*ה')* *ha* is probably added by Joseph, both here and in his conversation with Pharaoh, the more particularly to point out the eminence and perfection of the Supreme Being, as contradistinguished from the gods of Egypt. He seems to say to his brethren, *I am a worshipper of the true God, and ye have nothing to fear*.

Verse 21. *We are verily guilty*] How finely are the office and influence of conscience exemplified in these words ! It was about twenty two years since they had sold their brother, and probably their conscience had been lulled asleep to the present hour. God combines and brings about those favourable circumstances, which produce *attention* and *attention*, and give weight to the expostulations of conscience. How necessary to hear its voice in time, for *here*, it may be the instrument of salvation ; but if not heard in this world, it must be heard in the next ; and *there*, in association with the un-

quenchable fire, it will be the *never dying worm*. Reader, has not *thy* sin as yet found *thee* out ? Pray to God to take away the veil from thy heart, and to give thee that deep sense of guilt which shall oblige thee to flee for refuge to the hope which is set before thee in the Gospel of Christ.

Verse 23. *For he spake unto them by an interpreter*.] Either there was a very great difference between the two languages as *then* spoken, or Joseph, to prevent all suspicion, might affect to be ignorant of both. We have many evidences in this book, that the Egyptians, Hebrews, Canaanites and Syrians, could understand each other in a general way ; though there are also proofs, that there was a considerable difference between their dialects.

Verse 24. *Took—Simeon, and bound him before their eyes*.] This was *retaliation*, if, as the Rabbins suppose, it was Simeon who bound Joseph, and put him into the pit. A recollection of this circumstance, must exceedingly deepen the sense he had of his guilt.

Verse 25. *Commanded to fill their sacks*] *כליהם* *keley-hem*, their vessels, probably large woollen bags, or baskets lined with leather, as Sir John Chardin says, are still in use through all Asia, and which are called *tambellit* ; they are covered with leather, the better to resist the wet, and to prevent dirt and sand from mixing with the grain ; these *vessels*, of whatever sort, must have been different from those called *שק* *sak* in the 27th and following verses, which was probably only a small sack or bag, in which each had reserved a sufficiency of corn for his ass during the journey ; the larger vessels or bags, serving to hold

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26 And they laded their asses with the corn, and departed thence.

27 And as ^a one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and lo, *it is* even in my sack: and their heart ^b failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, ^c spake ^d roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true men: we are no spies;

32 We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said

^a See ch. 43. 21.—^b Heb. went forth.—^c Ver. 7.—^d Heb. with us hard things.

the *wheat* or *rice* they had brought, and their own packages. The reader will at once see, that the English word *sack* is plainly derived from the Hebrew.

Verse 26. *They laded their asses*] Amounting, no doubt, to several *scores*, if not *hundreds*; else they could not have brought a sufficiency of corn for the support of so large a family as that of Jacob.

Verse 27. *One of them opened his sack*] From ver. 35, we learn, that each of the ten brethren, on emptying his sack when he returned, found his money in it: can we suppose that this was not discovered by them all before? It seems not; and the reason was probably this; the money was put in the *mouth* of the sack of *one* only; in the sacks of the others it was placed *at or near to the bottom*: hence only one discovered it on the road; the rest found it when they came to empty their sacks at their father's house.

In the inn] במלון *ba-malon*, from לן *lan*, to lodge, stay, remain, &c. The place at which they stopped to bait or rest themselves and their asses. Our word *inn* gives us a false idea here—there were no such places of entertainment at that time in the desert over which they had to pass; nor are there any to the present day. Travellers generally endeavour to reach a *well*, where they fill their *girbahi*s, or leathern bottles, with fresh water, and having clogged their camels, asses, &c. permit them to crop any little verdure there may be in the place, keeping watch over them by turns. This is all we are to understand by the *malon*, or *inn*, in the text; for even *caravan-serais* were not then in use, which are generally no

unto us, ^e Hereby shall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true men: so will I deliver you your brother, and ye shall ^f traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that, behold, ^g every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye ^h bereaved of my children: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

^e ver. 13, 19, 20.—^f ch. 34. 10.—^g See ch. 43. 21.—^h ch. 43. 14.

more than *four walls* perfectly exposed, the place being open at the top.

Verse 28. *Their heart failed them*] ויצא לבם *va-yetse libbaim*, *their heart went out*—this refers to that spasmodic affection which is felt in the breast at any sudden alarm or fright. Among the common people in our own country, we find an expression exactly similar—"My heart was ready to leap out at my mouth;" used on similar occasions.

What is this that God hath done unto us?] Their guilty consciences now thoroughly awakened, were in continual alarms; they felt that they deserved God's curse; and every occurrence served to confirm and increase their suspicions.

Verse 35. *As they emptied their sacks*] See on ver. 27.

Verse 36. *All these things are against me.*] עלי הוי כלנה *ali haiu cullanah*; literally, *all these things are upon me*. 'Not badly translated by the Vulgate, *In me hæc omnia mala reciderunt*. "All these evils fall back upon me." They lie upon me as heavy loads, hastening my death; they are more than I can bear.

Verse 37. *Slay my two sons, if I bring him not to thee*] What a strange proposal made by a son to his father, concerning his *grandchildren*! But they shew the honesty and affection of Reuben's heart—he felt deeply for his father's distress, and was determined to risk and hazard every thing in order to relieve and comfort him. There is scarcely a transaction in which Reuben is concerned, that does not serve to set his character in an amiable point of view, except the single in-

38. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: ^b if mischief befall

him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

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B.C. 1707.

^a Ver. 13. & ch. 37. 33. & 44. 13. — ^b Ver. 4. & ch. 44. 20.

Ch. 37. 33. 44. 20.

stance mentioned chap. xxxv. 22. and which, for the sake of decency and piety, we should wish to understand as the Theophrastus have explained it; see the notes.

Verse 38. *He is left alone*] i. e. Benjamin is the only remaining son of Rachel: for he supposed Joseph, who was the other son, to be dead.

Ye shall bring down my gray hairs with sorrow, &c.] Here he keeps up the idea of the oppressive *hardship* mentioned on ver. 36, to which every occurrence was adding an additional weight; so that he felt it impossible to support it any longer.

The following observations of Dr. Dodd on this verse are very appropriate and judicious. "Nothing can be more tender and picturesque than the words of the venerable patriarch. Full of affliction for his beloved Rachel, he cannot think of parting with Benjamin the only remaining pledge of that love, now Joseph, as he supposes, is no more: we seem to behold the grey-headed venerable father, pleading with his sons; the beloved Benjamin standing by his side: impatient sorrow in their countenances, and in his, all the bleeding anxiety of paternal love. It will be difficult, I believe, to find in any author, ancient or modern, a more exquisite picture."

1. There is one doctrine relative to the œconomy of divine Providence, little heeded among men: I mean the doctrine of *Restitution*. When a man has done wrong to his neighbour, though on his repentance, and faith in our Lord Jesus, God forgives him his sin, yet he requires him to make *restitution* to the person injured, *if it lie in the compass of his power*. If he do not, God will take care to exact it in the course of his Providence. Such respect has he for the dictates of infinite justice, that nothing of this kind shall pass unnoticed. Several instances of this have already occurred in this history; and we shall see several

more. No man could expect mercy at the hand of God, who having wronged his neighbour, refuses, when he has it in his power, to make *restitution*. Were he to weep tears of blood, both the justice and mercy of God would shut out his prayer, if he made not his neighbour amends for the injury he may have done him. The mercy of God, through the blood of the cross, can *clear* pardon his guilt; but no dishonest man can expect this; and he is a dishonest man who illegally holds the property of another in his hand. The unnatural brethren who sold their brother into captivity are now about to be captivated themselves; and the *binder* himself is *bound* in his turn; and though a kind Providence does not permit the evil to fall upon them, yet, while apprehending it, they feel all its reality; conscience supplying the lack of *prison, jailor, and bonds*.

2. The ways of Providence are often to us dark and perplexed, so that we are ready to imagine, that, good can never result from what appears to us to be directly contrary to our interest; and we often are tempted to think, that those very providential dealings of God, which have for their object our present and eternal welfare, are rather proofs of his displeasure, or evidences of his vindictive judgments. *All these things are against me*, said poor desponding Jacob. Whereas, instead of being *against* him, all these things were *for* him; and by all these means, was the merciful God working for the preservation of himself and his family, and the fulfilment of his ancient promise, that the posterity of Abraham *should be as the stars of heaven for multitude*. How strange is it that our faith, after so many evidences of his goodness, should still be so weak; and that our opinion of him should be so imperfect, that we can never trust him but while he is under our own eye! If we see him producing good, we can believe that he is doing so, and this is all. If we believe not, he abides faithful; but our unbelief must make our own way extremely perplexing and difficult.

CHAPTER XLIII.

The famine continuing, Jacob desires his sons to go again to Egypt and buy some food, 1, 2. Judah shews the necessity of Benjamin's accompanying them, without whom it would be useless to return to Egypt, 3—5. Jacob expostulates with him, 6. Judah replies, and offers to become surety for Benjamin, 7—10. Jacob, at last, consents, and desires them to take a present with them for the governor of Egypt; and double money, that which they had brought back in their sack's mouth, and the price of the load they were now to bring; and having prayed for them, sends them away, 11—15. They arrive in Egypt, and are brought to Joseph's house to dine with him, at which they are greatly alarmed, 16—18. They speak to the steward of Joseph's house, concerning the money returned in their sacks, 19—22. He gives them encouragement, 23, 24. Having made ready the present, they bring it to Joseph when he came home to dine, 25, 26. He speaks kindly to them, and enquires concerning their health, and that of their father, 27, 28. Joseph is greatly affected at seeing his brother Benjamin, 29—31. They dine with him, and are distinguished according to their seniority, but Benjamin receives marks of peculiar favour, 32—34.

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AND the famine was ^a sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man ^b did solemnly protest unto us, saying, Ye shall not see my face, except your ^c brother be with you.

4 If thou wilt send our brother with us, we will go down and buy thee food :

5 But if thou wilt not send *him*, we will not go down : for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother ?

7 And they said, The man ^d asked us straitly of our state, and of our kindred, saying, Is your father yet alive ? have ye *another* brother ? and we told him according to the ^e tenor of these

words : ^f could we certainly know that he would say, Bring your brother down ?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go ; that we may live, and not die, both we, and thou, and also our little ones.

9 I will be surety for him ; of my hand shalt thou require him : ^g if I bring him not unto thee, and set him before thee, then let me bear the blame for ever :

10 For except we had lingered, surely now we had returned ^h this second time.

11 And their father Israel said unto them, If *it must be* so now, do this ; take of the best fruits in the land in your vessels, and ⁱ carry down the man a present, a little ^k balm, and a little honey ; spices, and myrrh, nuts, and almonds :

12 And take double money in your hand ; and the money ^l that was brought again in the mouth of your sacks, carry *it* again in your hand ; peradventure it was an oversight :

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^a Ch. 41. 54, 57. — ^b Heb. protesting protested. — ^c ch. 42. 20. & 44. 23. —
^d Heb. asking asked us. — ^e Heb. mouth. — ^f Heb. knowing could we know ?

— ^g Ch. 41. 32. Philen. 18. 19. — ^h Or, twice by this. — ⁱ ch. 32. 20.
Prov. 16. 16. — ^j ch. 37. 25. Jer. 7. 22 — ^k ch. 42. 25, 35.

NOTES ON CHAP. XLIII.

Verse 8. *Send the lad with me*] As the original is not ילד *yeled*, from which we have derived our word *lad*, but נער *na'ar*, it would have been better, had our translators rendered it by some other term, such as *the youth*, or *the young man*, and thus the distinction in the Hebrew, would have been better kept up. Benjamin was at this time, at least twenty-four years of age, some think *thirty*, and had a family of his own. See ch. xlv. 21.

That we may live and not die] An argument drawn from self-preservation, what some have termed *the first law of nature*. By your keeping Benjamin, we are prevented from going to Egypt—if we go not to Egypt, we shall get no corn—if we get no corn, we shall all perish by famine, and Benjamin himself, who otherwise might live, must, with thee and the whole family, infallibly die.

Verse 9. *Let me bear the blame for ever*] וחסתי לך כל *ochsaty lach kol* : then shall I sin against thee all my days ; and consequently be liable to punishment for violating my faith.

Verse 11. *Carry down the man a present*] From the very earliest times, presents were used as means of introduction to great men. This is particularly noticed by Solomon : *A man's gift maketh room for him ; and bringeth him before great men*, Prov. xiii. 16. But what was the present brought to Joseph on this occasion ? After all the labour of commentators, we are obliged to be contented with probabilities and

conjecture. According to our translation the gifts were *balm, honey, spices, myrrh, nuts, and almonds*.

BALM צרי *tsori*, is supposed to signify *resin* in general, or some kind of gum issuing from trees.

HONEY רבש *debash*, has been supposed to be the same as the *rob* of grapes, called in Egypt *dibs* ; others think that honey, in the common sense of the term, is to be understood here.

SPICES נכחת *nechath*, is supposed to mean Gum *Storax*, which might be very valuable, on account of its qualities as a perfume.

MYRRH לט *lot*, supposed by some to mean *Stacte*, by others to signify an ointment made of myrrh.

NUTS בטנים *batanim*, by some rendered *pistachio nuts*, those produced in Syria being the finest in the world ; by others *dates*, others *walnuts*, others *pine-apples*, others the nuts of the *terebinth-tree*.

ALMONDS שקדים *shekedim*, correctly enough translated, and perhaps the only article in the collection of which we know any thing with certainty. It is generally allowed that the land of Canaan produces the best almonds in the East ; and on this account, they might be deemed a very acceptable present to the governor of Egypt. Those who wish to see this subject exhausted, must have recourse to the *Physica Sacra* of Scheuchzer.

Verse 12. *Double money*] What was returned in their sacks, and what was farther necessary to buy another load.

A.M. 2297. 13 Take also your brother, and arise,
B.C. 1707. go again unto the man :

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. ^a If ^b I be bereaved of my children, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ^c ruler of his house, Bring these men home, and ^d slay, and make ready; for these men shall ^e dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid; because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks, at the first time, are we brought in; that he may ^f seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 ¶ And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, ^g we ^h came indeed down at the first time to buy food:

21 And ⁱ it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: ^k I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and ^l gave them water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which was in their hand into the house, and ^m bowed themselves to him to the earth.

^a Esther 4. 16.—^b Or, and I, as I have been, &c.—^c ch. x. 1. 2. & 39. 4. & 44. 1.—^d Heb. let a fattening. 1 Sam. 25. 11.—^e Heb. eat.—^f Heb. to himself upon us, Job 30. 14.

^g ch. 42. 3, 10.—^h Heb. coming down we came down.—ⁱ ch. 42. 27, 35.—^k Heb. your money came to me.—^l ch. 18. 4. & 24. 32.—^m ch. 37. 7, 10.

Verse 14. This verse may be literally translated thus: "And God, the All-sufficient, shall give you tender mercies before the man, and send to you your other brother, and Benjamin: and I, as I shall be childless, so I shall be childless." That is, I will submit to this privation, till God shall restore my children to me. It appears to me, that this verse is spoken prophetically, and that God at this time, gave Jacob a supernatural evidence, that his children should be restored.

Verse 16. Slay and make ready] טבח טבח teboch tchach slay a slaying, or make a great slaughter: let preparations be made for a great feast or entertainment. See a similar form of speech, Prov. ix. 2. 1 Sam. xxv. 11. and Gen. xxxi. 54.

Verse 18. And the men were afraid] A guilty conscience needs no accuser. Every thing alarms them; they now feel that God is exacting retribution, and they know not what the degrees shall be; nor where it shall stop.

Fall upon us] היתגולל עלינו hitgolel alainu, roll himself upon us. A metaphor taken from wrestlers; when a man has overthrown his antagonist, he rolls himself upon him, in order to keep him down.

And our asses] Which they probably had in great number with them; and which, if captured, would have been a great loss to the family of Jacob, as such cattle must have constituted a principal part of its riches.

Verse 20. O sir, we came indeed—to buy food] There is a frankness now in the conduct of Joseph's brethren, that did not exist before: they simply and honestly relate the whole circumstance of the money being found in their sacks on their return from their last journey. Afflictions from the hand of God, and under his direction, have a wonderful tendency to humble the soul. Did men know how gracious his designs are in sending such, no murmur would ever be heard against the dispensations of Divine Providence.

Verse 23. And he said] The address of the steward in this verse, plainly proves that the knowledge of the true God was in Egypt. It is probable that the steward himself was a Hebrew, and that Joseph had given him intimation of the whole affair; and though he was not at liberty to reveal it, yet he gives them assurances that the whole business would issue happily.

I had your money.] כספכם בא אלי caspecem ba clai: your money comes to me. As I am the steward, the cash for the corn belongs to me. Ye have no reason to be apprehensive of any evil; the whole transaction is between myself and you; receive therefore the money as a present from the God of your father, no matter whose hands he makes use of to convey it. The conduct of the steward, as well as his words, had a great tendency to relieve and comfort their burthened minds.

A. M. 2297. 27 And he asked them of *their* ^a welfare, and said, ^b *Is* your father well, the old man ^c of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. ^d And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, ^e his mother's son, and said, *Is* this your younger brother, ^f of whom ye spake unto me? And he said, God be gracious unto thee, my son!

30 And Joseph made haste; for ^g his bowels did yern upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and ^h wept there.

A. M. 2297. 31 And he washed his face, and went out, and refrained himself, and said, Set on ⁱ bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him; by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* ^j an abomination unto the Egyptians.

33 And they set before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was ^k five times so much as any of their's. And they drank, and ^l were merry with him.

^a Heb. *peace*. ch. 37. 14. — ^b Is there *peace* to your father? — ^c ch. 42. 11, 15. — ^d ch. 37. 7, 10. — ^e ch. 35. 17, 18. — ^f ch. 42. 13.

^g 1 Kings 3. 21. — ^h ch. 42. 31. — ⁱ ver. 25. — ^j ch. 46. 54. Exod. 8. 26. — ^k ch. 43. 22. — ^l Heb. *drank together*: See Hag. 1. 6. John 2. 10.

Verse 27. *And he asked them of their welfare*] This verse may be thus translated:—"And he asked them concerning their prosperity: And he said, Is your father prosperous, the old man who ye told me was alive? And they said, Thy servant our father prospers; he is yet alive."

Verse 29. *He lifted up his eyes, and saw his brother Benjamin*] They were probably introduced to him successively, and as Benjamin was the youngest, he would of course be introduced last.

God be gracious unto thee, my son] A usual salutation in the East from the aged and superiors, to the younger and to inferiors; which, though very emphatic and expressive in ancient times, in the present day means no more than "I am your laudable servant;" or, "I am exceedingly glad to see you;" words, which among us mean—just nothing. Even in David's time, they seem to have been, not only devoid of meaning, but to be used as a cloak for the basest and most treacherous designs. *They buss with their mouths, but they curse inwardly.* Hence Jacob salutes Amasa, kisses him with apparent affection, and stabs him in the same moment! The case of Jesus, bearing the Son of Man with a kiss, will not be forgotten.

Verse 32. *They set on for him by himself, &c.*] From the text it appears evident, that there were *three tables*, one for Joseph, one for the Egyptians, and one for the eleven brethren.

The Egyptians might not eat bread with the Hebrews] There might have been some political reason for this, with which we are unacquainted; but independantly of this, two may be assigned. 1. The Hebrews were *shepherds*, and Egypt had been almost ruined by hordes of lawless wandering banditti, under the name of *Hycsos*, or *King-shepherds*, who had but a short time before this been expelled from the land by *Ausha*, after they had held it in subjection for 259 years, according to *Manetho*, committing the most wanton cruelties. 2. The Hebrews sacrificed those animals which the Egyptians

held sacred, and fed on their flesh. The Egyptians were, in general, very superstitious, and would have no social intercourse with people of any other nation: hence we are informed, that they would not even use the *knife* of a Greek, because they might have reason to suspect it had *cut the flesh of some of those animals which they held sacred*. Some are of opinion that the Egyptian idolatry, especially their worship of *Apis* under the figure of an ox, was posterior to the time of Joseph: ancient monuments are rather against this opinion; but it is impossible to decide either way. The clause in the Alexandrian Septuagint stands thus, *ἐξαισχος γὰρ ἐστὶν τοῖς Αἰγυπτίοις [πᾶς ποιῶν πρόβατον]* "For [every shepherd] is an abomination to the Egyptians;" but this clause is probably borrowed from chap. xlv. 34, where it stands in the Hebrew, as well as in the Greek.—See the note on ch. xlv. 34.

Verse 33. *The first-born according to his birthright*] This must greatly astonish these brethren to find themselves treated with so much ceremony, and at the same time with so much discernment of their respective ages.

Verse 34. *Benjamin's mess was five times so much as any of their's.*] Sir John Chardin observes, that "in Persia, Arabia, and the Indies, there are several houses where they place several plates in large salvers, and set one of these before each person, or before two or three, according to the magnificence of each house. The great men of the state are always served by themselves, in the feasts that are made for them; and with greater profusion, their part of each kind of provision being always DOUBLE, TREBLE, or a LARGER proportion of each kind of meat." The circumstance of Benjamin's having a mess FIVE times as large as any of his brethren, shews the peculiar honour which Joseph designed to confer upon him. See several useful observations on this subject in *Harmer's Observ.* Vol. ii. p. 101, &c. Edit. 1808.

1. The scarcity in Canaan was not absolute; though they

2. If we examine our circumstances closely, and call to remembrance the dealings of God's Providence towards us, we shall find that we are very much, both of *energy* and of *obedience*. For one day in our life, unavoidable want, we shall find we need three hundred and sixty four, if not of *obedience*, yet of a *complete* *obedience*. Though rarely happening, we never are free from *temptations*; *temptations* of *obedience* are surely ever registered; such as the perverseness and ingratitude of man!

Joseph commands his steward to put his cup secretly in Benjamin's sack, 1, 2. The sons of Jacob depart with the corn they had purchased, 3. Joseph commands his steward to pursue them, and charge them with having stolen his cup, 4—6. The brethren cease to resist, protest their innocence, and offer to submit to be searched to find the cup to be found with any of them, 7—9. Search is made, and the cup is found in Benjamin's sack, 10—12. They are brought back and submit themselves to Joseph, 13—16. He determines that Benjamin alone, with whom the cup was found, shall remain in captivity, 17. Judah, in a most affecting speech, pleads for Benjamin's enlargement, and offers himself to be a slave-man in his stead, 18—34.

were sent away, they and their asses. A. M. 2097.
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4 *And* when they were gone out of the city, *and* not *y. t* far off, Joseph said unto his steward, Up, follow after the men : and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good ?

5 *Is not this it* in which my lord drinketh, and whereby indeed he ^b divineth? ye have done evil in so doing.

¹ ()r, mo' eth (ind).

Jam Jemsheed, the cup of Jemsheed, a very an-
 cient king of Persia, whom late historians and poets have con-
 founded with *Bacchus, Solomon, Alexander the Great, &c.* This
 CUP, filled with the *elixir of immortality*, they say was dis-
 covered when digging to lay the foundations of *Persepolis*. The
 Persian poets are full of allusions to this cup, which, from its pro-
 perty of representing the whole world and its transactions, is stiled
 by them جام جهان نما *Jam جهان نما*: "the cup
 shewing the universe," and to the intelligence received
 by means of it, they attribute the great prosperity of their
 ancient monarchs, as by it they understood all events, past,
 present, and to come. Many of the Mohammedan princes
 and governors affect still to have information of futurity by
 means of a cup. When Mr. Norden was at *Derri* in the
 north-east part of Egypt, in a very dangerous situation, an ill-
 natured and powerful Arab, in a threatening way, told one
 of their people whom they sent to him, that "He knew what
 sort of people they were, for he had consulted his cup, and
 found by it, that they were those of whom one of their pro-
 phets had said, that *Franks* (Europeans) would come in dis-

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6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, ^a the money, which we found in our sack's mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whom-soever of thy servants it be found, ^b both let him die, and we also will be my lord's bondmen.

10 And he said, Now also *let it be* according unto your words: he, with whom it is found, shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they ^crent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they ^dfell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly ^edivine?

* Ch. 43. 21.—^b ch. 31. 32.—^c ch. 37. 29, 31. Numb. 14. 6. 2 Sam. 1. 11.
^d ch. 37. 7.—^e Or, *make trial*, ver. 5.

guise, and passing every where, examine the state of the country, and afterwards, bring over a great number of other Franks; conquer the country, and exterminate all." By this we see that the tradition of the *divining cup* still exists, and in the *very same country* too, in which Joseph formerly ruled. Now though it is not at all likely that Joseph practised any kind of *divination*, yet probably, according to the superstition of those times, (for I suppose the tradition to be even older than the time of Joseph) supernatural influence might be attributed to *his cup*; and as the whole transaction related here, was merely intended to deceive his brethren for a *short time*, he might as well affect *divination by his cup*, as he affected to believe they had *stolen it*. The steward therefore uses the word נָחֹשֶׁת *nachash*, in its proper meaning. *Is not this it out of which my lord drinketh, and in which he inspecteth accurately?* ver. 5. And hence Joseph says, ver. 15. *Wot ye not*, did ye not know, that such a person as I [having such a cup] *would accurately and attentively look into it?* As I consider this to be the true meaning, I shall not trouble the reader with other modes of interpretation.

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16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, ^f we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, ^g God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and ^h let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and ⁱ a child of his old age, ^a a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, ^k Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, ^l Except your youngest brother come down with you, ye shall see my face no more.

^f Ver. 9.—^g Prov. 17. 15.—^h ch. 18. 30, 32. Exod. 32. 22.—ⁱ ch. 37. 3.
^k ch. 42. 15, 20.—^l ch. 43. 3, 5.

Verse 16. *What shall we say, &c.*] No words can more strongly mark *confusion* and *perturbation* of mind.—They, no doubt, all thought that Benjamin had actually stolen the cup; and the probability of this guilt might be heightened by the circumstance of his having that very cup to drink out of at dinner: for as he had the most honourable mess, so it is likely, he had the most honourable cup to drink out of at the entertainment.

Verse 18. *Thou art even as Pharaoh*] As wise, as powerful, and as much to be dreaded as he. In the Asiatic countries, the reigning monarch is always considered to be the *pattern of all perfection*, and the highest honour that can be conferred on any person, is to resemble him to the monarch; as the monarch himself is likened, in the same complimentary way, to an *angel of God*.—See 2 Sam. xiv. 17, 18. Judah is the chief speaker here, because it was in consequence of his becoming surety for Benjamin, that Jacob permitted him to accompany them to Egypt.—See chap. xliii. 9.

"Every man who reads," says Dr. Dodd, "to the close

A. M. 2097. 24 And it came to pass when we
B. C. 1767 came up unto thy servant my father,
we told him the words of my lord.

25 And our father said, Go again, and buy
us a little food.

26 And we said, We cannot go down: if our
youngest brother be with us, then will we go
down: for we may not see the man's face, ex-
cept our youngest brother *be* with us.

27 And thy servant my father said unto us,
Ye know that ^b my wife bare me two sons:

28 And the one went out from me, and I
said, ^c Surely he is torn in pieces: and I saw
him not since:

29 And if ye ^d take this also from me, and
mischief befall him, ye shall bring down my
gray hairs with sorrow to the grave.

30 Now therefore, when I come to thy ser-

vant my father, and the lad *be* not
with us; (seeing that ^e his life is bound
up in the lad's life;)

31 It shall come to pass, when he seeth that
the lad *is* not *with us*, that he will die: and
thy servants shall bring down the gray hairs
of thy servant our father with sorrow to the
grave.

32 For thy servant became surety for the lad
unto my father, saying, ^f If I bring him not
unto thee, then I shall bear the blame to my
father for ever.

33 Now therefore, I pray thee, ^g let thy ser-
vant abide, instead of the lad, a bondman to my
lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and
the lad *be* not with me? lest peradventure I see
the evil that shall ^h come on my father.

^a Ch. 13. 2. — ^b ch. 16. 19. — ^c ch. 37. 33. — ^d ch. 42. 36, 37. —
^e 1 Sam. 18. 1.

^f Ch. 43. 9. — ^g Ex. 1. 32, 33. — ^h Heb. *no I my father*. Exod. 13. 8.
Job 31. 29. Ps. 116. 3 & 119. 141.

of this chapter, must confess, that Judah acts here the part both of the affectionate brother, and of the dutiful son, who, rather than behold his father's misery in case of Benjamin's being left behind, submits to become a bondman in his stead: and indeed there is such an air of candour and generosity runs through the whole strain of this speech; the sentiments are so tender and affecting, the expressions so passionate, and flow so much from artless nature, that it is no wonder if they came home to Joseph's heart, and forced him to throw off the mask." "When one sees," says Dr. Jackson, "such passages related by men who affect no art, and who lived long *after* the parties who first uttered them, we cannot conceive how all particulars could be so naturally and fully recorded, unless they had been suggested by *his* Spirit, who gives mouths and speech unto men; who, being alike present to all successions, is able to communicate the secret thoughts of forefathers to their children, and put the very words of the deceased, never registered before, into the mouths or pens of their successors for many ages after; and that as exactly, and distinctly, as if they had been caught in characters of steel or brass as they issued out of their mouths. For it is plain, that every circumstance is here related with

such natural *specifications*, as if Moses had heard them talk; and therefore could not have been thus represented to us, unless they had been written by *his* direction, who knows all things, as well fore-past, present, or to come."

To two such able and accurate testimonies I may be permitted to add my own. No paraphrase can heighten the effect of Judah's address to Joseph. To *add*, would be to diminish its excellence—to attempt to *explain*, would be to obscure its beauties—to clothe the ideas in other language than that of Judah, and his translators in our Bible, would ruin its energy, and destroy its influence. It is perhaps one of the most tender, affecting pieces of natural oratory ever spoken or penned: and we need not wonder to find that when Joseph heard it, he could not refrain himself, but wept aloud. His soul must have been insensible beyond what is common to human nature, had he not immediately yielded to a speech so delicately tender, and so powerfully impressive; and we cannot but deplore the unnatural and unscientific *division* of the narrative in our common Bibles, which obliges us to have recourse to *another chapter*, in order to witness the effects which this speech produced on the heart of Joseph.

CHAPTER XLV.

Joseph, deeply affected with the speech of Judah, could no longer conceal himself, but discovers himself to his brethren, 1—4. Excuses their conduct towards him, and attributes the whole to the providence of God, 5—8. Orders them to hasten to Canaan, and bring up their father and their own families, cattle, &c. because there were five years of the famine yet to come, 9—13. He embraces and converses with all his brethren, 14, 15. Pharaoh hearing that Joseph's brethren were come to Egypt, and that Joseph had desired them to return to Canaan and

bring back their families, not only confirms the order, but promises them the best part of the land of Egypt to dwell in; and provides them carriages to transport themselves and their households, 16—20. Joseph provides them with waggon according to the commandment of Pharaoh, and having given them various presents, sends them away with suitable advice, 21—24. They depart, arrive in Canaan, and announce the glad tidings to their father, who for a time believes not, but being assured of the truth of their relation, is greatly comforted, and resolves to visit Egypt, 25—28.

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THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he ^a wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, ^b I am Joseph; doth my father yet live? And his

brethren could not answer him; for they were ^c troubled at his presence.

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4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, ^d whom ye sold into Egypt.

5 Now therefore ^e be not grieved, ^f nor angry with yourselves, that ye sold me hither: ^g for God did send me before you to preserve life.

6 For these two years hath the famine been in

^a Heb. gave forth his voice in weeping. Numb. 11. 1. — ^b Acts 7. 13. — ^c Or, terrified. Job 1. 5. & 23. 15. Matt. 14. 26. Mark 6. 5. — ^d ch. 37. 28. —

^e Isai. 40. 2. 2 Cor. 2. 7. — ^f Heb. neither let there be anger in your eyes. — ^g ch. 50. 20. Ps. 105. 16, 17. See 2 Sam. 16. 10, 11. Acts 4. 24.

NOTES ON CHAP. XLV.

Verse 1. Joseph could not refrain himself] The word הִתְאַפֵּק *hithaphek*, is very emphatic; it signifies to force one's self—to do something against nature—to do violence to one's self. Joseph could no longer constrain himself to act a feigned part—all the brother and the son rose up in him at once, and overpowered all his resolution: he felt for his father—he realised his disappointment and agony, and he felt for his brethren, “now at his feet submissive in distress,”—and, that he might give free and full scope to his feelings, and the most ample play to the workings of his affectionate heart, he ordered all his attendants to go out, while he made himself known to his brethren. “The beauties of this chapter,” says Dr. Dodd, “are so striking, that it would be an indignity to the reader's judgment to point them out: all who can read and feel, must be sensible of them, as there is, perhaps nothing in sacred or prophane history more highly wrought up, more interesting or affecting.”

Verse 2. The Egyptians and the house of Pharaoh heard] It seems strange that Joseph should have wept so loud, that his cries should be heard at some considerable distance, as we may suppose his dwelling was not very nigh to the palace! “But this,” says Sir John Chardin, “is exactly the genius of the people of Asia—their sentiments of joy or grief are properly transports, and their transports are ungoverned, excessive, and truly outrageous. When any one returns from a long journey, or dies, his family burst into cries that may be heard twenty doors off; and this is renewed at different times, and continues many days, according to the vigour of the passion. Sometimes they cease all at once, and then begin as suddenly, with a greater shrillness and loudness than one could easily imagine.” This circumstance, Sir John brings to illustrate the verse in question. See Harmer, vol. iii. p. 17. But the house of Pharaoh may certainly signify Pharaoh's servants, or any of the members of his household, such as those whom

Joseph had desired to withdraw, and who might still be within hearing of his voice. After all, the words may only mean, that the report was brought to Pharaoh's house.—See ver. 16.

Verse 3. I am Joseph] Mr. Pope supposed, that the discovery of Ulysses to his son Telemachus, bears some resemblance to Joseph's discovery of himself to his brethren. The passage may be seen in Homer, *Odys.* l. xvi. ver. 186—218.

A few lines from Cowper's translation, will shew much of the spirit of the original, and also a considerable analogy between the two scenes.

“I am thy father, for whose sake thou lead'st
A life of woe by violence oppress'd.
So saying, he kiss'd his son, while from his cheeks
Tears trickled, tears till then perforce restrain'd.
Then threw Telemachus
His arms around his father's neck, and wept.
Pangs of soft sorrow, not to be suppress'd,
Seiz'd both.
So they their cheeks with big round drops of woe
Bedewing stood.— See the note on ver. 1.

I forbear to quote Pope's translation, because it bears little or no resemblance to the original—it seems rather to be formed for the parallel he had in view.

Verse 5. Be not grieved nor angry with yourselves] This discovers a truly noble mind—he not only forgives and forgets, but he wishes, even those who had wronged him to forget the injury they had done, that they might not suffer distress on the account; and with deep piety he attributes the whole to the Providence of God: for, says he, God did send me before you to preserve life. On every word here a strong emphasis may be laid. It is not you, but God—it is not you that sold me, but God who sent me—Egypt and Canaan must both have perished, had not a merciful provision been made—you were to come down hither, and God sent me before you—

A. M. 2377. the land: and yet there are five
B. C. 1707. years, in the which, there shall neither
be earing nor harvest.

7 And God sent me before you ² to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and he hath made me ^b a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And ^c thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

^a Heb. to put for you a remnant.—^b ch. 41. 43. Judg. 17. 10. Job 29. 16.

death must have been the consequence of this famine, had not God sent me here to preserve life.

Verse 6. There shall neither be earing nor harvest] EARING has been supposed to mean collecting the ears of corn; which would confound it with harvest: the word, however, means ploughing or seed-time, from the Anglo-Saxon *ejrian, erian*, probably borrowed from the Latin *aro*, to plough—and plainly means, that there should be no seed-time, and consequently no harvest; and why? Because there should be a total want of rain in other countries, and the Nile should not rise above twelve cubits in Egypt; see on chap. xli. 31. But the expressions here must be qualified a little, as we find from chap. xlvii. 19. that the Egyptians came to Joseph to buy seed; and it is probable, that even during this famine they sowed some of the ground, particularly on the borders of the river, from which a crop, though not an abundant one, might be produced. The passage, however, in the above chapter, may refer to the last year of the famine, when they came to procure seed for the ensuing year.

Verse 8. He hath made me a father to Pharaoh] It has already been conjectured, that father was a name of office in Egypt, and that father of Pharaoh might, among them, signify the same as prime minister, or the king's minister, does among us. Calmet has remarked, that among the Phœnicians, Persians, Arabians, and Romans, the title of father was given to certain officers of state. The Roman emperors gave the name of father to the prefects of the Prætorium, as appears by the letters of Constantine to Ablavius. The Califfs gave the same name to their prime ministers. In Judges xvii. 10. Micah says to the young Levite, Dwell with me, and be unto me a father and a priest. And Diodorus Siculus remarks, that the teachers and counsellors of the kings of Egypt were chosen out of the priesthood.

Verse 10. Thou shalt dwell in the land of Goshen] Pro-

11 And there will I nourish thee; (for yet there are five years of famine;) lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is ^d my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and ^e bring down my father hither.

14 ¶ And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that, his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are

^c Ch. 47. 1.—^d ch. 42. 23.—^e Acts 7. 14.

bably this district had been allotted to Joseph by the king of Egypt, else we can scarcely think he could have promised it so positively, without first obtaining Pharaoh's consent. Goshen was the most easterly province of Lower Egypt, not far from the Arabian Gulph, lying next to Canaan; for Jacob went directly thither when he came into Egypt, from which it is supposed to have been about fourscore miles distant, though Hebron was distant from the Egyptian capital about three hundred miles. At Goshen Jacob staid till Joseph visited him, chap. xlvii. 28. It is also called the Land of Rameses, chap. xlvii. 11. from a city of that name, which was the metropolis of the country: Josephus, Antiq. 1. ii. c. 4. makes Heliopolis, the city of Joseph's father-in-law, the place of the Israelites' residence. As גשם *Geshem*, signifies rain in Hebrew, St. Jerom, and some others, have supposed that גשן *Goshen*, comes from the same root, and that the land in question was called thus, because it had rain, which was not the case with Egypt in general: and as it was on the confines of the Arabian Gulph, it is very probable that it was watered from heaven; and it might be owing to this circumstance, that it was peculiarly fertile, for it is stated to be the best of the land of Egypt.—See chap. xlvii. 6, 11. See also Calmet and Dodd.

Verse 12. That it is my mouth that speaketh unto you] The Targum of Jonathan ben Uzziel renders the place thus—“Your eyes see, and the eyes of my brother Benjamin, that it is my own mouth that speaketh with you, in the language of the house of the sanctuary.” Undoubtedly Joseph laid considerable stress on his speaking with them in the Hebrew tongue, without the assistance of an interpreter, as in the case mentioned chap. xlii. 23.

Verse 14. He fell upon his brother Benjamin's neck] Among the Asiatics, kissing the beard, the neck, and the shoulders, is in use to the present day; and probably falling on the neck, signifies no more than kissing the neck or shoulders.

A.M. 2207. come: and it ^a pleased Pharaoh well,
B.C. 1707. and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat ^b the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also ^c regard not your stuff; for the good of all the land of Egypt is your's.

21 ¶ And the children of Israel did so: and Joseph gave them wagons, according^d to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them, he gave each man, changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and ^e five changes of raiment.

^a Heb. was good in the eyes of Pharaoh. ch. 41. 37. — ^b ch. 27. 28. Numb. 13. 12, 29. — ^c Heb. let not your eye spare, &c.

23 And to his father he sent after ^f this manner; ten asses ^g laden with the good things of Egypt, and ten she asses laden with corn and bread, and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. ^h And ⁱ Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is enough*; Joseph my son is yet alive: I will go and see him before I die.

^d Heb. month. Numb. 3. 16. — ^e ch. 43. 24. — ^f Heb. carrying. — ^g Job 29. 24. Ps. 136. 1. Luke 24. 11, 41. — ^h Heb. his.

Verse 20. *Regard not your stuff*] Literally, *let not your eye spare your instruments or vessels*. כליכם *kelycem*, a general term, in which may be included household furniture, agricultural utensils, or implements of any description. They were not to delay, nor encumber themselves with articles which could be readily found in Egypt; and were not worth so long a carriage.

Verse 21. *Joseph gave them wagons*] עגלות *agaloth*, from עגל *agal*, which, though not used as a verb in the Hebrew Bible, evidently means to *turn round*, *roll round*, be circular, &c. and hence very properly applied to *wheel carriages*. It appears from this, that such vehicles were very early in use, and that the road from Egypt to Canaan must have been very open, and much frequented, else such carriages could not have passed by it.

Verse 22. *Changes of raiment*] It is a common custom with all the Asiatic sovereigns to give both *garments* and *money* to ambassadors, and persons of distinction, whom they particularly wish to honour. Hence they keep in their wardrobes several hundred changes of raiment, ready made up, for presents of this kind. That such were given by way of reward and honour, see Judges xiv. 12, 19. Rev. vi. 11. and vii. 9, 14.

Verse 23. *Meat for his father by the way*] מֶזֶן *mazon*, from זָן *zan*, to *prepare*, *provide*, &c. Hence *prepared meat*; some made-up dish, delicacies, confectionaries, &c. As the word is used, 2 Chron. xvi. 14. for *aromatic preparations*, it may be restrained in its meaning to something of that kind

here. In Asiatic countries they have several curious methods of preserving flesh by *potting*, by which it may be kept for any reasonable length of time, sweet and wholesome. Some delicacy, similar to the savoury food which Isaac loved, may be here intended; and this was sent to Jacob in consideration of his age, and to testify the respect of his son. Of other kinds of meat he could need none, as he had large herds, and could kill a *lamb*, *kid*, *sheep*, or *goat*, whenever he pleased.

Verse 24. *See that ye fall not out by the way*] This prudent caution was given by Joseph, to prevent his brethren from accusing each other for having *sold* him; and to prevent them from envying Benjamin, for the superior favour shewn him by his brother. It is strange, but so it is, that children of the same parents are apt to envy each other, fall out, and contend; and therefore the exhortation in this verse, must be always seasonable in a large family.

Verse 26. *Jacob's heart fainted*] Probably the good news so overpowered him, as to cast him into a swoon. He believed them not—he thought it was *too good news to be true*; and though it occasioned his swooning, yet, on his recovery, he could not fully credit it. See a similar case, Luke xxiv. 41.

Verse 27. *When he saw the wagons—the spirit of Jacob revived*] The wagons were additional evidences of the truth of what he had heard from his sons; and the consequence was, that he was restored to fresh vigour—he seemed as if he had gained *new life*—וַחַי *va-techi*, and he lived—*revived*, says the Vulgate, *he lived afresh*. The Septuagint translate the original word by ἀνεζωπύησε, which signifies the *blowing*, and

rising up, almost extinguished embers, that had been buried under the ashes, which word St. Paul uses 2 Tim. i. 6. for *stirring up the gift of God*. The passage at once shews us the debilitated state of the venerable patriarch, and the wonderful effect, the news of Joseph's preservation and glory, had upon his mind.

Verse 28. It is enough: *Joseph my son is yet alive*. It was not the state of *dignity*, to which Joseph had arisen, that particularly affected Jacob, it was the consideration that he was *yet alive*. It was *this* that caused him to exclaim *נִרְאָה* "much multiplied my son is yet alive! I will go and see him, before I die." None can realize this scene—the words, the circumstances, all refer to indescribable feelings.

1. In Joseph's conduct to his brethren there are several things for which it is difficult to account. It is strange, knowing how much his father loved him, that he never took an opportunity, many of which must have offered, to acquaint him that he was alive; and that self-interest did not dictate the propriety of this to him, is, at first view, surprising; as his father would undoubtedly have paid his ransom, and restored him to liberty: but a little reflection will shew that prudence dictated *secrecy*. His brethren, jealous and envious in the extreme, would soon have found out other methods of destroying his life, had they again got him into their power. Therefore, for his personal safety, he chose rather to be a *bond slave* in Egypt, than to *risk his life* by returning home. On this ground it is evident, that he could not with any safety, have discovered the place of his residence.

2. His carriage to his brethren, previous to his making himself known, appears inexcusably *harsh*, if not *vindictive*: but when the *men* are considered, it will appear sufficiently evident, that no other means would have been adequate to awaken their torpid consciences, and bring them to a due sense of their guilt. A desperate disease requires a desperate remedy. The event justified all that he did, and God appears to have been the director of the whole.

3. His conduct in requiring Benjamin to be, as it were, torn away from the bleeding heart of an aged desolate father, in whose affection he himself had long lived, is the most difficult to be satisfactorily accounted for. Unless the spirit of prophecy had assured him that this experiment would

terminate in the most *desirable* manner, his conduct in making it, cannot well be vindicated. To such prophetic intimation this conduct has been attributed by learned men; and we may say that this consideration, if it does not *untie the knot*, at least *cuts it*. Perhaps it is best to say, that in all these things Joseph acted as he was directed by a Providence, under the influence of which he might have been led to do many things, which he had not previously designed. The issue proves that the hand of God's wisdom and goodness directed, regulated, and governed every circumstance; and the result was, glory to God in the highest, and on earth peace and good-will among men.

4. This chapter, which contains the unravelling of the plot, and wonderfully illustrates the mysteries of these particular providences, is one of the most interesting in the whole account: the speech of Joseph to his brethren, ver. 1.—13. is inferior only to that of *Judah*, in the preceding chapter. He saw that his brethren were confounded at his presence—that they were struck with his present power—and that they keenly remembered, and deeply deplored, their own guilt. It was absolutely necessary to comfort them, lest their hearts should have been overwhelmed with over-much sorrow. How delicate and finely wrought is the apology he makes for them! the whole heart of the pious and affectionate brother is at once seen in it—*art* is confounded, and swallowed up by *nature*—"Be not grieved, nor angry with yourselves—it was not *you* that sent me hither, but *God*." What he says also concerning his *father*, shews the warmest feelings of a benevolent, pious and filial heart. Indeed the whole chapter is a master-piece of composition; and it is the more impressive, because it is evidently a *simple relation of facts just as they occurred*; for no attempt is made to heighten the effect, by rhetorical colouring, or philosophical reflections; it is all simple sheer nature, from beginning to end. It is a history that has no fellow, crowded with incidents as probable as they are true; where every passion is called into action, where every one acts up to its own character, and where nothing is outré in time, or extravagant in degree. Had not the history of Joseph formed a part of the Sacred Scriptures, it would have been published in all the living languages of man, and read throughout the universe; but it contains *the things of God*, and to all such, the *carnal mind* is *enmity*.

CHAPTER XLVI.

Jacob begins his journey to Egypt, comes to Beer-sheba, and offers sacrifices to God, 1. God appears to him in a vision, gives him gracious promises, and assures him of his protection, 2—4. He proceeds with his family and their cattle, on his journey towards Egypt, 5—7. A genealogical enumeration of the seventy persons who went down to Egypt, 8, &c. The posterity of Jacob by LEAH. Reuben and his sons, 9. Simeon and his sons, 10. Levi and his sons, 11. Judah and his sons, 12. Issachar and his sons, 13. And Zebulun and his sons, 14. All the posterity of Jacob by LEAH, thirty and three. The posterity of Jacob by ZILPAH. Gad and his sons, 16. Asher and his sons, 17. All the posterity of Jacob by ZILPAH, sixteen. The posterity of Jacob by RACHEL. Joseph and his sons, 19, 20. Benjamin and his sons, 21. All the posterity of Jacob by RACHEL, fourteen, 22. The posterity of Jacob by BILHAH. Dan and his sons, 23. Naphtali and his sons, 24. All the posterity of Jacob by BILHAH, seven, 25. All the immediate descendants of Jacob by his four wives.

threescore and six, 26. And all the descendants of the house of Jacob, seventy souls, 27. Judah is sent before, to inform Joseph of his father's coming, 28. Joseph goes to Goshen to meet Jacob, 29. Their affecting interview, 30. Joseph proposes to return to Pharaoh, and inform him of the arrival of his family, 31, and of their occupation, as keepers of cattle, 32. Instructs them what to say when called before Pharaoh, and questioned by him; that they might be permitted to dwell unmolested in the land of Goshen, 34.

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AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices ^b unto the God of his father Isaac.

2 And God spake unto Israel ^c in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

3 And he said, I *am* God, ^d the God of thy father: fear not to go down into Egypt; for I will there, ^e make of thee a great nation:

4 ^f I will go down with thee into Egypt, and I will also surely ^g bring thee up again: and ^h Joseph shall put his hand upon thine eyes.

5 ¶ And ⁱ Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons ^k which Pharaoh had sent to carry him.

^a Ch. 21. 31, 33. & 28. 10. — ^b ch. 26. 24, 25. & 28. 13. & 31. 42. — ^c ch. 15. 1. Job 33. 14, 15. — ^d ch. 28. 13. — ^e ch. 12. 2. Deut. 26. 5. — ^f ch. 28. 15 & 48. 21 — ^g ch. 15. 16. & 50. 13, 24, 25. Exod. 3. 8. — ^h ch. 50. 1. — ⁱ Acts 7. 15. — ^k ch. 45. 19, 21. — ^l Deut. 26. 5. Josh. 24. 4.

NOTES ON CHAP. XLVI.

Verse 1. *And came to Beer-sheba*] This place appears to be mentioned not only because it was the way from Hebron, where Jacob resided, to Egypt whither he was going, but because it was a *consecrated* place—a place where God had appeared to Abraham, chap. xxi. 33. and to Isaac, chap. xxvi. 23. and where Jacob is encouraged to expect a manifestation of the same goodness: he chuses therefore to begin his journey with a visit to *God's house*; and as he was going into a strange land, he feels it right to *renew his covenant* with God by sacrifice. There is an old proverb which applies strongly to this case; "Prayers and provender never hinder any man's journey." He, who would travel safely, must take God with him.

Verse 3. *Fear not to go down into Egypt*] It appears that there had been some doubts in the patriarch's mind relative to the propriety of this journey; he found, from the confession of his own sons, how little they were to be trusted. But every doubt is dispelled by this divine manifestation. 1. He may go down confidently, no evil shall befall him. 2. Even in Egypt the covenant shall be fulfilled—God will make of him *there*, a great nation. 3. God himself will accompany him on his journey, be with him in the strange land, and even bring back his bones to rest with those of his fathers. 4. He shall see Joseph, and this same beloved son shall be with him in his last hours, and do the last kind office for him: *Joseph shall put his hands upon thy eyes*. It is not likely that Jacob would have at all attempted to go down to Egypt, had he not

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, ¹ Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And ^m these are the names of the children of Israel, which came into Egypt, Jacob and his sons: ⁿ Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And ^o the sons of Simeon; ^p Jemuel, and Jamin, and Ohad, and ^q Jachin, and ^r Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of ^s Levi; ^t Gershon, Kohath, and Merari.

Ps. 105. 23. Isai. 52. 4. — ^m Exod. 1. 1. & 6. 14. — ⁿ Numb. 26. 5. 1 Chron. 5. 1. — ^o Exod. 6. 15. 1 Chron. 4. 24. — ^p Or, *Nemuel*. — ^q Or, *Jarib*. — ^r Or, *Zerah*. 1 Chron. 4. 24. — ^s 1 Chron. 6. 1, 16. — ^t Or, *Gershom*.

received these assurances from God; and it is very likely, that he offered his sacrifice merely to obtain this information. It was now a time of famine in Egypt, and God had forbidden his father Isaac to go down to Egypt when there was a famine there, chap. xxvi. 1—3. besides, he may have had some general intimation of the prophecy delivered to his grandfather Abraham, that his seed should be *afflicted* in Egypt, chap. xv. ver. 13, 14. and he also knew that Canaan, not Egypt, was to be the inheritance of his family, chap. xii. &c. on all these accounts, it was necessary to have the most explicit directions from God, before he should take such a journey.

Verse 7. *All his seed brought he with him into Egypt*] When Jacob went down into Egypt, he was in the *one hundred and thirtieth* year of his age; *two hundred and fifteen* years after the promise was made to Abraham, chap. xii. 1—4. in the year of the world 2298, and before Christ 1706.

Verse 8. *These are the names of the children of Israel*] It may be necessary to observe here, *First*, that several of these names are expressed differently elsewhere; *Jemuel* for *Nemuel*, *Jachin* for *Jarib*, *Gershon* for *Gershom*, &c. compare Numb. xxvi. 12. 1 Chron. iv. 24. But it is no uncommon case for the same person to have different names, or the same name to be differently pronounced, see chap. xxv. 15. *Secondly*, that it is probable that some names in this list are brought in by *prolepsis* or *anticipation*, as the persons were born (probably) during the *seventeen* years which Jacob sojourned in Egypt, see ver. 12. *Thirdly*, that the families of some are entered

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12 And the sons of ^a Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but ^b Er and Onan died in the land of Canaan. And ^c the sons of Pharez were Hezron and Hamul.

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13 ^d And the sons of Issachar; Tola, and ^e Phuvah, and Job, and Shimron.

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14 And the sons of Zebulun; Sered, and Elon, and Jahleel.

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15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

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16 And the sons of Gad; ^f Ziphion, and Haggi, Shuni, and ^g Ezbon, Eri, and ^h Arodi, and Areli.

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17 ⁱ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

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18 ^k These *are* the sons of Zilpah, ^l whom Laban gave to Leah his daughter; and these she bare unto Jacob, *even* sixteen souls.

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19 The sons of Rachel ^m Jacob's wife; Joseph, and Benjamin.

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20 ⁿ And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Ase-nath the daughter of Poti-pherah ^o priest of On bare unto him.

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21 ^p And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, ^q Ehi, and Rosh, ^r Muppim, and ^s Huppim, and Ard.

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22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

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23 ^t And the sons of Dan; ^u Hushim.

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24 ^x And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

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25 ^y These *are* the sons of Bilhah, ^z which La-

^a 1 Chron. 2. 3. & 4. 21.—^b ch. 38. 3, 7, 10.—^c ch. 38. 29. 1 Chron. 2. 5.
^d 1 Chron. 7. 1.—^e Or, Puah, and Jashub.—^f Numb. 26. 15. &c. Ze-phon.—^g Or, Ozai.—^h Or, Arod.—ⁱ 1 Chron. 7. 30.—^k ch. 33. 10.
^l ch. 29. 24.—^m ch. 44. 17.—ⁿ ch. 41. 50.—^o Or, prince.—
^p 1 Chron. 7. 6. & 8. 1.—^q Numb. 26. 38. Ahiram.—^r Numb. 26. 39. Shashum. 1 Chron. 7. 12. Shashum.—^s Hupham, Numb. 26. 39.—^t 1 Chron. 7. 12.—^u Or, Shucham, Numb. 26. 42.—^x 1 Chron. 7. 13.—^y ch. 30. 5, 7.—^z ch. 29. 29.

more at large than others, because of their peculiar respectability, as in the case of *Judah, Joseph and Benjamin*; but see the tables under ver. 20.

Verse 12. *The sons of Pharez were Hezron and Hamul.*] It is not likely that Pharez was more than ten years of age when he came into Egypt, and if so, he could not have had children; therefore it is necessary to consider *Hezron and Hamul* as being born during the *seventeen* years that Jacob sojourned in Egypt, see on ver. 8.; and it appears necessary, for several reasons, to take these *seventeen* years into the account, as it is very probable that what is called *the going down into Egypt*, includes the *seventeen* years which Jacob spent there.

Verse 20. *Unto Joseph—were born Manasseh and Ephraim*] There is a remarkable addition here in the Septuagint which must be noticed; Εγενετο δε υιοι Μανασση, ους ετεκεν αυτω η παλαιη η Συρα, τον Μαχιρ· Μαχιρ δε εγεννησε τον Γαλααδ. Υιοι δε Εφραιμ αδελφου Μανασση· Σουταλααμ, και Τααμ. Υιοι δε Σουταλααμ· Εδεμ. *These were the sons of Manasseh whom his Syrian concubine bore unto him, Machir; and Machir begot Galaad. The sons of Ephraim, Manasseh's brother, were Sutaalaam and Taam: and the sons of Sutaalaam, Edem.* These add five persons to the list, and make out the number given by Stephen, Acts vii. 14. which it seems he had taken from the text of the *Septuagint*, unless we could suppose that the text of Stephen had been altered to make it correspond to the *Septuagint*, of which there is not the slightest evidence from ancient MSS. or versions. The addition in the *Septuagint* is not found in either the Hebrew or the Samaritan at present; and some suppose that it was taken either from Numb. xxvi. 29.

35. or 1 Chron. vii. 14—20. but in none of these places does the addition appear *as it stands* in the *Septuagint*; though some of the names are found interspersed. Various means have been proposed to find the *seventy* persons in the text, and to reconcile the Hebrew with the *Septuagint* and the New Testament.

A table given by Scheuchzer, extracted from the *Memoires de Trevoux* gives the following general view.

| The twelve sons of JACOB with their children and grandchildren. | | |
|---|-------|----|
| Reuben and his four sons | - - - | 5 |
| Simeon and his six sons | - - - | 7 |
| Levi and his three sons | - - - | 4 |
| Judah and his seven sons and grandsons | | 8 |
| Issachar and his four sons | - - - | 5 |
| Zebulon and his three sons | - - - | 4 |
| Total sons of JACOB and LEAH | ————— | 33 |
| Gad and his seven sons | - - - | 8 |
| Asher and his seven sons and grandsons | | 8 |
| Total sons of JACOB and ZILPAH | ————— | 16 |
| Joseph and his two sons | - - - | 3 |
| Benjamin and his ten sons | - - - | 11 |
| Total sons of JACOB and RACHEL | ————— | 14 |
| Dan and his son | - - - | 2 |
| Naphtali and his four sons | - - - | 5 |
| Total sons of JACOB and BILHAH | ————— | 7 |
| Total sons of Jacob and his four wives | ————— | 70 |

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ban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

26 ^a All the souls that came with Jacob into Egypt, which came out of his ^b loins, besides Jacob's sons' wives, all the souls were threescore and six;

27 And the sons of Joseph, which were born him in Egypt, were two souls: ^c all the souls

^a Exod. 1. 5. — ^b Heb. thigh. ch. 35. 11. — ^c Deut. 10. 32. See Acts 7. 14.

"To harmonize this with the *Septuagint* and *St. Stephen*, Acts vii. 14. to the number *sixty-six*, (all the souls that came out of Jacob's loins, ver. 26,) add *nine* of the patriarch's wives, Judah's wife being already dead in Canaan, chap. xxxviii. 12. Benjamin being supposed to be as yet unmarried, and the wife of Joseph being already in Egypt, is out of the case, the number will amount to *seventy-five*, which is that found in the Acts." *Universal History*.

Dr. Hales' method is more simple and I think, more satisfactory. "Moses states that all the souls that came with Jacob into Egypt, which issued from his loins, (except his sons' wives) were *sixty-six* souls, Gen. xli. 26. and this number is thus collected:

| | |
|--|----|
| JACOB's children, eleven sons and one daughter - - | 12 |
| Reuben's sons - - - - - | 4 |
| Simeon's sons - - - - - | 6 |
| Levi's sons - - - - - | 3 |
| Judah's three sons and two grandsons - - - | 5 |
| Isachar's sons - - - - - | 4 |
| Zebulun's sons - - - - - | 3 |
| Gad's sons - - - - - | 7 |
| Asher's four sons, one daughter, and two grandsons - | 7 |
| Dan's son - - - - - | 1 |
| Naphtali's sons - - - - - | 4 |
| Benjamin's sons - - - - - | 10 |
| Total - - - - - | 66 |

"If to these *sixty-six* children, and grandchildren, and great-grandchildren, we add Jacob himself, Joseph and his two sons, the amount is *seventy*, the whole amount of Jacob's family which settled in Egypt.

In this statement the wives of Jacob's sons, who formed part of the household, are omitted; but they amounted to *nine*; for of the *twelve* wives of the *twelve* sons of Jacob, Judah's wife was dead, chap. xxxviii. 12. and Simeon's also, as we may collect from his youngest son *Shaul* by a Canaanitess, ver. 10. and Joseph's wife was already in Egypt. These *nine* wives, therefore, added to the *sixty-six*, give *seventy-five* souls, the whole amount of Jacob's household that went down with him to Egypt: critically corresponding with the statement in the New Testament, that "Joseph sent for his father Jacob and all his kindred, amounting to *seventy-five* souls." The expression *all his kindred*, including the wives which were Joseph's kindred not only by affinity, but

A. M. 2298.
B. C. 1706.

of the house of Jacob, which came into Egypt, were threescore and ten.

28 ¶ And he sent Judah before him unto Joseph, ^d to direct his face unto Goshen; and they came ^e into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he ^f fell on his neck, and wept on his neck a good while.

^d Ch. 31. 21. — ^e ch. 47. 1. — ^f So ch. 45. 14.

also by consanguinity; being probably of the families of *Esau*, *Ishmael*, or *Keturah*. Thus does the New Testament furnish an admirable comment on the Old." — *Analysis* vol. ii. p. 159.

It is necessary to observe that this statement, which appears, on the whole, the most consistent, supposes that Judah was married when about *fourteen* years of age, his son *Er* at the same age, *Pharez* at the same, *Asher* and his fourth son *Beriah* under *twenty*, *Benjamin* about *fifteen*, and *Joseph's* sons and grandsons about *twenty*. But this is not improbable; as the children of Israel must all have married at a very early age, to have produced in about *two hundred and fifteen* years, no less than *six hundred thousand* persons above *twenty* years old, besides women and children. See Exod. xii. 37. Numb. i. 3. and see the note on ver. 8.

Verse 28. He sent Judah before him unto Joseph] Judah was certainly a man of sense and also an eloquent man; and of him, Joseph must have had a very favourable opinion from the speech he delivered before him, chap. xli. 18, &c. he was therefore chosen as the most proper person to go before, and announce Jacob's arrival to his son Joseph.

To direct his face unto Goshen] The land of Goshen is the same, according to the *Septuagint*, as the land of *Rameses*, and Goshen itself the same as *Heroopolis*, *Ἡρώων πόλις* *Heroön-polis*, the city of *Heroes*, a name by which it went in the days of the *Septuagint*; and which it still retained in the time of Josephus; for he makes use of the same term in speaking of this place. See on ver 34.

Verse 29. And Joseph made ready his chariot] מֵרַכֶּבֶת *mercaboto*. In chap. xli. 43. we have the first mention of a chariot; and if the translation be correct, it is a proof that the arts were not in a rude state in Egypt even at this early time. When we find *wagons* used to transport goods from place to place, we need not wonder that these suggested the idea of forming *chariots* for carrying persons, and especially those of high rank and authority. *Necessity* produces arts; and arts and science produce not only an increase of the conveniences, but also of the refinements and luxuries of life. It has been supposed that a *chariot* is not intended here: for as the word מֵרַכֶּבֶת *meracabot*, which we, and most of the ancient versions translate chariot, comes from רָכַב *racab*, he rode, saddling his horse may be all that is intended. But it is more likely to signify a chariot, as the verb אָסַר *asar*, which signifies to bind, tie or yoke, is used; and not חָבַשׁ *chabash*, which signifies to saddle.

A. M. 291. 30 And Israel said unto Joseph, A. M. 291. B. C. 1766. *Now let me die, since I have seen thy face, because thou art yet alive.*

31 ¶ And Joseph said unto his brethren, and unto his father's house, ^a I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me.

32 And the men are shepherds, for ^c their trade hath been to feed cattle; and they have

brought their flocks, and their herds, and all that they have. A. M. 291. B. C. 1766.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, ^d What is your occupation?

34 That ye shall say, Thy servants' ^e trade hath been about cattle ^f from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd ^g is an abomination unto the Egyptians.

^a So Luke 2. 29. 30. — ^b ch. 47. 1 — ^c Heb. they are men of cattle. — ^d ch. 47. 2, 3.

^e ver. 32. — ^f ch. 39. 25. & 51. 2. & 57. 12 — ^g ch. 43. 32. Exod. 8. 26.

Fell on his neck] See chap. xlv. 14.

Verse 30. *Now let me die since I have seen thy face*] Perhaps old Simeon had this place in view, when seeing the Salvation of Israel, he said, Lord, now lettest thou thy servant depart in peace, &c. Luke iii. 29.

Verse 34. *Thy servants' trade hath been about cattle*] "The land of Goshen," called also the land of *Rameses*, lay East of the Nile, by which it was never overflowed, and was bounded by the mountains of the Thebaid on the South, by the Nile and Mediterranean on the West and North, and by the Red Sea and Desert of Arabia on the East. It was the Heliopolitan nome or district, and its capital was called ON. Its proper name was *Geshen*, the country of grass or pasturage, or of the shepherds, in opposition to the rest of the land which was sown after having been overflowed by the Nile." Bruce. As this land was both fruitful and pleasant, Joseph wished to fix his family in that part of Egypt. Hence he advises them to tell Pharaoh that their trade had been in cattle from their youth; and because every shepherd is an abomination to the Egyptians, hence he concluded, that there would be less difficulty to get them quiet settlement in *Goshen*, as they would then be separated from the Egyptians, and consequently have the free use of all their religious customs. This scheme succeeded, and the consequence was the preservation both of their religion and their lives; though some of their posterity did afterwards corrupt themselves; see Ezek. xx. 8. Amos v. 26. As it is well known that the Egyptians had cattle and flocks themselves, and that Pharaoh even requested that some of Joseph's brethren should be made rulers over his cattle, how could it be said, as in ver. 34. *Every shepherd is an abomination unto the Egyptians?* Three reasons may be assigned for this. 1. Shepherds and feeders of cattle were usually a sort of lawless freebooting banditti, frequently making inroads on villages, &c. carrying off cattle, and whatever spoils they could find. This might probably have been the case formerly; for it is well known it has often been the case since. On this account, such persons must have been universally detested. 2. They must have abhorred shepherds, if *Manetho's* account of the *hyrcos*, or king-shepherds, can be credited. Hordes of marauders under this name, from Arabia, Syria, and Ethiopia, whose chief occupation, like the *Bedouin Arabs* of the present day, was to keep flocks, made a powerful irruption into Egypt, which

they subdued and ruled with great tyranny for 259 years. Now, though they had been expelled from that land some considerable time before this, yet their name, and all persons of a similar occupation, were execrated by the Egyptians, on account of the depredations and long continued ravages they had committed in the country. 3. The last, and probably the best, reason why the Egyptians abhorred such shepherds as the Israelites were, was, they sacrificed *those very animals*, the OX particularly, and the SHEEP, which the Egyptians held sacred. Hence the Roman historian *Tacitus*, speaking of the Jews, says—"Cæso ARIETE velut in contumelia AMMONIS; BOS quoque immolatur, quem Egyptii APIM colunt."—"They sacrifice the ram, in order to insult Jupiter Ammon; and they sacrifice the ox, which the Egyptians worship under the name of *Apis*." Though some contend, that this idolatry was not as yet established in Egypt, and that the king-shepherds were either after the time of Joseph, or that *Manetho* by them intends the Israelites themselves; yet, as the arguments by which these conjectures are supported, are not sufficient to overthrow those which are brought for the support of the contrary opinions, and as there was evidently an established religion and priesthood in Egypt before Joseph's time; for we find the priests had a certain portion of the land of Egypt, which was held so sacred, that Joseph did not attempt to buy it in the time of the famine, when he bought all the land which belonged to the people, ch. xlviii. 20—22. And as that established priesthood was in all likelihood idolatrous, and as the worship of *Apis*, under the form of an ox, was one of the most ancient forms of worship in Egypt, we may rest tolerably certain, that it was chiefly on this account, that the shepherds, or those who fed on and sacrificed these objects of their worship, were an abomination to the Egyptians. *Calmet* has entered into this subject at large, and to his notes I must refer those readers who wish for farther information. See on chap. xlii. 32.

On the principal subject of this chapter, the going down of Jacob and his family into Egypt, Bishop Warburton, in his Divine Legation of Moses, makes the following judicious reflections. "The promise God made to Abraham, to give his posterity the land of Canaan, could not be performed till that family was grown strong enough to take and keep possession of it. In the mean time, therefore, they were

necessitated to reside among idolaters, and to reside unmixed; but whoever examines their history, will see that the Israelites had ever a violent propensity to join themselves to Gentile nations, and practise their manners. God, therefore, in his infinite wisdom, brought them into Egypt, and kept them there during this period, the only place where they could remain for so long a time safe and unconfounded with the natives, the ancient Egyptians being, by numerous institutions, forbidden all fellowship with strangers; and bear-

ing, besides, a particular aversion to the profession of the Israelites, who were shepherds. Thus the natural dispositions of the Israelites, which in Egypt occasioned their superstitions, and in consequence the necessity of a burdensome ritual, would, in any other country, have absorbed them into gentilism, and confounded them with idolaters. From the Israelites going into Egypt, arises a new occasion to adore the footsteps of Eternal Wisdom, in his dispensations to his chosen people."

CHAPTER XLVII.

Joseph informs Pharaoh that his father and brethren are arrived in Goshen, 1. He presents five of his brethren before the king, 2, who questions them concerning their occupation; they inform him that they are shepherds, and request permission to dwell in the land of Goshen, 3, 4. Pharaoh consents, and desires that some of the most active of them should be made rulers over his cattle, 5, 6. Joseph presents his father to Pharaoh, 7, who questions him concerning his age, 8, to which Jacob returns an affecting answer, and blesses Pharaoh, 9, 10. Joseph places his father and family in the land of Rameses (Goshen) and furnishes them with provisions, 11, 12. The famine prevailing in the land, the Egyptians deliver up all their money to Joseph to get food, 13—15. The next year, they bring their cattle, 16, 17. The third, their lands and their persons, 18—21. The land of the priests, Joseph does not buy, as it was a royal grant to them from Pharaoh, 22. The people receive seed to sow the land on condition that they shall give a fifth part of the produce to the king, 23, 24. The people agree, and Joseph makes it a law all over Egypt, 25, 26. The Israelites multiply exceedingly, 27. Jacob having lived seventeen years in Goshen, and being one hundred and forty-seven years old, 28, makes Joseph promise not to bury him in Egypt, but to carry him to Canaan, 29, 30. Joseph promises and confirms it with an oath, 31.

A. M. 2298.
B. C. 1706.

THEN Joseph ^a came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in ^b the land of Goshen.

2 And he took some of his brethren, *even* five men, and ^c presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, ^d What

is your occupation? And they said unto Pharaoh, ^e Thy servants *are* shepherds, both we, and also our fathers.

4 (They said moreover unto Pharaoh,) ^f For to sojourn in the land are we come; for thy servants have no pasture for their flocks; ^g for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants ^h dwell in the land of Goshen.

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B. C. 1706.

^a Ch. 46. 31. — ^b ch. 45. 10. & 46. 28. — ^c Acts 7. 18. — ^d ch. 46. 23.
^e ch. 46. 34.

^f ch. 15. 13. Deut. 26. 5. — ^g ch. 43. 1. Acts 7. 11. —
^h ch. 46. 34.

NOTES ON CHAP. XLVII.

Verse 2. *He took some of his brethren*] There is something very strange in the original: literally translated, it signifies, "from the end or extremity, מִקְצֵת *miketsch*, of his brethren, he took five men." This has been understood six different ways. 1. Joseph took five of his brethren that came *first to hand*—at random, without design or choice. 2. Joseph took five of the *meanest-looking* of his brethren to present before Pharaoh, fearing, if he had taken the *sightliest*, that Pharaoh would detain them for his service, whereby their religion and morals might be corrupted. 3. Joseph took five of the *best made* and *finest-looking* of his brethren, and presented them before Pharaoh, wishing to impress his mind with a favourable opinion of the family which he had just

now brought into Egypt, and to do himself honour. 4. Joseph took five of the *youngest* of his brethren. 5. He took five of the *eldest* of his brethren. 6. He took five from the *extremity* or end of his brethren; i. e. *some of the eldest*, and *some of the youngest*, viz. Reuben, Simeon, Levi, Issachar, and Benjamin. *Rab. Salomon*.—It is certain that, in Judges xviii. 2. the word may be understood as implying *dignity, valour, excellence, and pre-eminence*. And the children of Dan sent of their family *FIVE men*—מִקְצֵתָם *miketsotam*, not from their coasts, but of the most eminent or excellent they had: and it is probable, that they might have had their eye on what Joseph did here, when they made their choice—choosing the same number, *five*, and of their *principal* men, as did Joseph, because the mission was important—to go and search

A. M. 2298. 5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee :

6 ^a The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; ^b in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, ^c How old art thou?

9 And Jacob said unto Pharaoh, ^d The days of the years of my pilgrimage *are* a hundred and thirty years: ^e few and evil have the days of the years of my life been, and ^f have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage.

^a Ch. 20. 15. — ^b ver. 4. — ^c Heb. *How many are the days of the years of thy life?* — ^d Heb. 11. 9, 13. Ps. 59. 12. — ^e Job 14. 1. — ^f ch. 25. 7. & 35. 28. — ^g ver. 7.

out the land. But the word may be understood simply as signifying *some*. Out of the *whole* of his brethren he took only five men, &c.

Verse 6. *In the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell*] So it appears that the land of Goshen was the *best of the land of Egypt*.

Men of activity] אנשי חיל *anshey chayil*, stout or robust men—such as were capable of bearing fatigue, and of rendering their authority respectable.

Rulers over my cattle] מִקְנֵה מִקְנֵה *mikneh*, signifies not only cattle, but *possession or property* of any kind, though most usually, cattle are intended; because, in ancient times, they constituted the principal part of a man's property. The word may be taken here in a more extensive sense, and the circumstances of the case seem obviously to require it. If every shepherd was an abomination to the Egyptians, however we may understand or qualify the expression, is it to be supposed that Pharaoh should desire that the brethren of his prime minister, of his chief favourite, should be employed in some of the very meanest offices in the land? We may therefore safely understand Pharaoh, as expressing his will, that the brethren of Joseph, should be appointed as *overseers* and *superintendants* of his domestic concerns, while Joseph superintended those of the state.

Verse 7. *Jacob blessed Pharaoh*] Saluted him on his entrance with—*Peace be unto thee*, or some such expression of respect and goodwill. For the meaning of the term *to bless*, as applied to God and man, see on ch. ii. 3.

Verse 9. *The days of the years of my pilgrimage*] מגורי *megurai*, of my sojourning or wandering. Jacob had always lived a migratory or wandering life, in different parts of

10 And Jacob ^g blessed Pharaoh, and went out from before Pharaoh. A. M. 2298. B. C. 1706.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of ^h Rameses, ⁱ as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, ^k according to *their* families^l.

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, ^m so that the land of Egypt, and *all* the land of Canaan fainted, by reason of the famine.

14 ⁿ And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. A. M. cir. 2300. B. C. cir. 1704.

^h Exod. 1. 11. & 12. 37. — ⁱ ver. 6. — ^k Or, *as a little child is nourished*. — ^l Heb. *according to the little ones*. ch. 50. 21. — ^m ch. 41. 30. Acts 7. 11. — ⁿ ch. 41. 56.

Canaan, Mesopotamia, and Egypt, scarcely ever at rest; and in the places where he lived longest, always exposed to the fatigues of the field and the desert. Our word *pilgrim* comes from the French *pelerin* and *pelegrin*, which are corrupted from the Latin *peregrinus*, an alien, stranger, or foreigner, from the adverb *peregrè*, abroad, not at home. The pilgrim was a person who took a journey, long or short, on some religious account, submitting during the time to many hardships and privations. A more appropriate term could not be conceived, to express the *life of Jacob*, and the motive which induced him to live such a life. His journey to Padanaram, or Mesopotamia, excepted, the principal part of his journeys were properly *pilgrimages*, undertaken, in the course of God's providence, *on a religious account*.

Have not attained—to the life of my fathers] Jacob lived in the whole *one hundred and forty-seven* years; Isaac, his father, lived *one hundred and eighty*; and Abraham, his grandfather, *one hundred and seventy-five*. These were *days of years*, in comparison of the lives of the preceding patriarchs, some of whom lived nearly *ten centuries*!

Verse 14. *Gathered up all the money*] i. e. by selling corn out of the public stores to the people; and this he did till the money failed, ver. 15. till all the money was exchanged for corn, and brought into Pharaoh's treasury. Besides the *fifth* part of the produce of the seven plentiful years, Joseph had bought additional corn, with *Pharaoh's money*, to lay up against the famine that was to prevail in the seven years of dearth; and it is very likely that this was sold out at the price for which it was bought, and the *fifth part*, which belonged to Pharaoh, sold out at the same price. And as money at that time, could not be plenty, the cash of the

A.M. 2301.

B.C. 1703.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for ^awhy should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he ^bfed them with bread for all their cattle, for that year.

A.M. 2302.

B.C. 1702.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes,

^a Ver. 19. — ^b Heb. *led them*. — ^c Ezra 7. 24.

whole nation was thus exhausted, as far as that had circulated among the common people.

Verse 16. *Give me your cattle*] This was the wisest measure that could be adopted, both for the preservation of the people, and of the cattle also. As the people had not grain for their own sustenance, consequently they could have none for their cattle; hence the cattle were in the most imminent danger of starving, and the people also were in equal danger, as they must have divided a portion of that bought for themselves, with the cattle, which, for the sake of tillage, &c. they wished of course to preserve till the seven years of famine should end. The cattle being bought by Joseph, were supported at the royal expence, and very likely returned to the people at the end of the famine; for how else could they cultivate their ground, transport their merchandize, &c. &c.? For this part of Joseph's conduct, he certainly deserves high praise, and no censure.

Verse 18. *When that year was ended*] The sixth year of the famine, *they came unto him the second year*, which was the *last* or *seventh* year of the famine, in which it was necessary to sow the land, that there might be a crop the succeeding year; for Joseph, on whose prediction they *relied*, had foretold, that the famine should continue only *seven years*; and consequently they expected the *eighth* year to be a fruitful year, provided the land was *sowed*, without which, though the inundation of the land by the Nile, might amount to the sixteen requisite cubits, there could be no crop.

Verse 21. *And as for the people, he removed them to cities*] It is very likely that Joseph was influenced by no *political* motive in removing the people to the cities; but merely by a motive of *humanity* and *prudence*. As the corn was laid up

both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 (And as for the people, he removed them to cities, from *one* end of the borders of Egypt even to the *other* end thereof.)

22 ^cOnly the land of the ^dpriests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 ¶ Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

A. M. 2302.

B. C. 1702.

^d Or, *princes*. ch. 41. 45. 2 Sam. 8. 18.

in the cities, he found it more convenient to bring them to the place where they might be conveniently fed; each being within the reach of an easy distribution. Thus then the *country* which could afford no sustenance, was abandoned for the time being, that the people might be fed in those places where the provision was deposited.

Verse 22. *The land of the priests bought he not*] From this verse it is natural to infer, that whatever the religion of Egypt was, it was *established by law*, and supported by the *state*. Hence when Joseph bought all the lands of the Egyptians for Pharaoh, he bought not the land of the priests, for that was a *portion assigned them by Pharaoh*; and *they did eat*, did live on that *portion*. This is the *earliest* account we have of an *established religion*, supported by the *state*.

Verse 23. *I have bought you this day, and your land for Pharaoh*.] It fully appears that the kingdom of Egypt was, previous to the time of Joseph, a very limited monarchy. The king had his estates; the priests had their lands; and the common people their patrimony, independently of both. The land of Rameses, or Goshen, appears to have been the king's land, verse 11. The priests had their lands, which they did not sell to Joseph, ver. 22, 26. and that the people had lands independent of the crown, is evident from the purchases Joseph made, ver. 19, 20. and we may conclude from those purchases, that Pharaoh had no power to levy taxes upon his subjects to increase his own revenue, until he had bought the original right which each individual had in his possessions. And when Joseph bought this for the king, he raised the crown an ample revenue, (though he restored the lands,) by obliging each to pay *one fifth* of the product to the king, ver. 24. And it is worthy of remark, that the

A. M. 3003. 24 And it shall come to pass in the
B. C. 1701 increase, that ye shall give the fifth
part unto Pharaoh, and four parts shall be your
own, for seed of the field, and for your food,
and for them of your households, and for food
for your little ones.

25 And they said, Thou hast saved our lives:
let us find grace in the sight of my lord, and
we will be Pharaoh's servants.

26 And Joseph made it a law over the land of
Egypt unto this day, that Pharaoh should have
the fifth part; except the land of the priests
only, which became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt,
in the country of Goshen; and they had pos-
sessions therein, and grew, and multiplied ex-
ceedingly.

^a Ch. 33. 15. — ^b ver. 22. — ^c Or, princes, ver. 22. — ^d ver. 11. — ^e ch.
46. 5. — ^f Heb. the days of the years of his life. See ver. 2. — ^g So Deut. 31.
14. 1 Kings 2. 1.

people of Egypt well understood the distinction between *sub-
jects* and *servants*; for when they came to sell their land, they
offered to sell *themselves* also; and said, *buy us and our land*,
and we and our land will be servants to Pharaoh, ver. 19.

Diodorus Siculus, lib. i. gives the same account of the
ancient constitution of Egypt. The land, says he, was di-
vided into three parts: 1. One belonged to the PRIESTS, with
which they provided all sacrifices, and maintained all the
ministers of religion. 2. A second part was the KING's, to
support his court and family; and to supply expenses for wars,
if they should happen. Hence there were no taxes, the king
having so ample an estate. 3. The remainder of the land
belonged to the SUBJECTS; who appear, from the account of
Diodorus, to have been all soldiers, a kind of standing militia,
liable, at the king's expense, to serve in all wars for the pre-
servation of the state. This was a constitution something
like the *British*: the government appears to have been *mixed*,
and the monarchy properly *limited*, till Joseph, by buying
the land of the people, made the king in some sort despotic.
But it does not appear that any improper use was made of this,
as in much later times, we find it still a comparatively limited
monarchy.

Verse 26. *And Joseph made it a law*] That the people
should hold their land from the king, and give him the fifth
part of the produce, as a yearly tax. Beyond this it appears
the king had no farther demands. The whole of this con-
duct of Joseph has been as strongly *censured* by some, as *ap-
plauded* by others. It is natural for men to run into extremes
in attacking or defending any position. Sober and judicious
men will consider what Joseph did by *divine appointment*, as
a prophet of God; and what he did merely as a statesman
from the circumstances of the case, the complexion of the
times, and the character of the people over whom he presided.
When this is dispassionately done, we shall see much reason
to adore God, applaud the man, and perhaps in some cases,

28 ¶ And Jacob lived in the land of Egypt seventeen years: so the
whole age of Jacob was an hundred forty and
seven years.

29 And the time drew nigh that Israel must
die: and he called his son Joseph, and said
unto him, If now I have found grace in thy
sight, put, I pray thee, thy hand under my
thigh, and deal kindly and truly with me;
bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou
shalt carry me out of Egypt, and bury me in
their burying-place. And he said, I will do as
thou hast said.

31 And he said, Swear unto me. And he
swore unto him. And Israel bowed himself
upon the bed's head.

^a ch. 21. 2. — ^b ch. 24. 49. — ^c So ch. 50. 25. — ^d 2 Sam. 19. 37.
— ^e ch. 49. 29. & 50. 5, 18. — ^f ch. 46. 2. 1 Kings 1. 47. Heb.
11. 21.

censure the minister. Joseph is never held up to our view as
an unerring prophet of God. He was an honoured instru-
ment in the hands of God of saving two nations from utter
ruin; and especially of preserving that family from which
the *Messiah* was to spring; and of perpetuating the true reli-
gion among them. In this character he is represented in the
sacred pages. His conduct, as the *prime minister* of Pha-
raoh, was powerfully indicative of a deep and consummate
politician, who had high notions of prerogative, which led him
to use every prudent mean to aggrandize his master; and at
the same time to do what he judged *best on the whole*, for the
people he governed. See the conclusion of the 50th chapter.

Verse 29. *Put thy hand under my thigh*] See on chapter
xxiv. 9.

Verse 30. *I will lie with my fathers*] As God had pro-
mised the land of Canaan to Abraham and his posterity,
Jacob considered it as a consecrated place, under the particu-
lar superintendence and blessing of God: and as Sarah,
Abraham, and Isaac, were interred near to Hebron, he, in
all probability, wished to lie not only in the same place, but
in the same grave: and it is not likely that he would have
been solicitous about this, had he not considered that pro-
mised land as being a type of the rest that remains for the
people of God; and a pledge of the inheritance among the
saints in light.

Verse 31. *And Israel bowed himself upon the bed's head*] Jacob was now both old and feeble, and we may suppose
him reclined on his couch when Joseph came, that he after-
wards sat up erect (see chap. xlviii. 2.) while conversing with
his son, and receiving his oath and promise; and that, when
this was finished, he bowed himself on the bed's head; exhausted
with the conversation, he again reclined himself on his bed
as before. This seems to be the simple meaning, which the
text, unconnected with any religious system or prejudice, natu-
rally proposes. But because שָׁחָה *shatach*, signifies not only

to bow but to worship, because acts of religious worship were performed by *bowing* or *prostration*: and because **מטה** *mittah*, a bed, by the change of the *points* only, becomes *mateh*, a staff, in which sense the Septuagint took it, translating the original words thus, *καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἀκροῦ τῆς βεβδου αὐτοῦ*, and Israel worshipped upon the top of his staff, which the writer of the Epistle to the Hebrews, chap. xi. 21. quotes *literatim*, therefore some have supposed that Jacob certainly had a *curved image* on the head or top of his staff, to which he paid a species of adoration; or that

he bowed himself to the staff or sceptre of Joseph, thus fulfilling the prophetic import of his son's dreams! The sense of the *Hebrew text* is given above: if the reader prefers the sense of the *Septuagint*, and the Epistle to the Hebrews, the meaning is, that Jacob through feebleness supported himself with a staff; and that when he got the requisite assurance from Joseph that his dead body should be carried to Canaan, leaning on his staff, he bowed his head in adoration to God, who had supported him all his life long, and hitherto fulfilled all his promises.

CHAPTER XLVIII.

Joseph hearing that his father was near death, took his two sons Ephraim and Manasseh, and went to Goshen to visit him, 1. Jacob strengthens himself to receive them, 2. Gives Joseph an account of God's appearing to him at Luz, and repeating the promise, 3, 4. Adopts Ephraim and Manasseh as his own sons, 5, 6. Mentions the death of Rachel at Ephrath, 7. He blesses Ephraim and Manasseh, preferring the former who was the younger, to his elder brother, 8—17. Joseph supposing his father had mistaken, in giving the right of primogeniture to the youngest, endeavours to correct him, 18. Jacob shews that he had done it designedly, prophesies much good concerning both; but sets Ephraim the youngest before Manasseh, 19, 20. Jacob speaks of his death, and predicts the return of his posterity from Egypt, 21. And gives Joseph a portion above his brethren, which he had taken from the Amorites, 22.

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AND it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, God Almighty appeared unto me at ^a Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, ^bfor an everlasting possession.

^a Ch. 28. 13, 19. & 35. 6, 9, &c. — ^b ch. 17. 8.

NOTES ON CHAP. XLVIII.

Verse 1. One told Joseph, Behold, thy father is sick] He was ill before, and Joseph knew it: but it appears that a messenger had been now dispatched, to inform Joseph that his father was apparently at the point of death.

Verse 2. Israel strengthened himself, and sat upon the bed.] He had been confined to his bed before, see chap. xlvii. 31. And now hearing that Joseph was come to see him, he made what efforts his little remaining strength would admit, to sit up in bed to receive his son. This verse proves that a bed, not a staff, is intended in the preceding chapter, ver. 31.

5 And now thy ^ctwo sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, ^dRachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.

^c Ch. 41. 50. & 46. 20. Josh. 13. 7. & 14. 4. — ^d ch. 35. 9, 16, 19.

Verse 3. God Almighty] **אל שרי** *El Shaday*. The All-sufficient God, the out-pourer and dispenser of mercies; see chap. xvii. 1. appeared to me at Luz, afterwards called Beth-El; see chap. xxviii. 13. xxxv. 6, 9.

Verse 5. And now thy two sons, Ephraim and Manasseh, are mine] I now adopt them into my own family, and they shall have their place among my twelve sons, and be treated in every respect as those, and have an equal interest in all the spiritual and temporal blessings of the covenant.

Verse 7. Rachel died by me, &c.] Rachel was the wife

A. M. 2315. 8 And Israel beheld Joseph's sons
B. C. 1689. and said, Who *are* these?

9 And Joseph said unto his father, ^a They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and ^b I will bless them.

10 (Now ^c the eyes of Israel were ^d dim for age, so that he could not see.) And he brought them near unto him; and ^e he kissed them, and embraced them.

^a So cir. 33. 5. — ^b ch. 27. 1. — ^c ch. 27. 1. — ^d Heb. *heavy*: Isa. 6. 10.

of Jacob's choice, and the object of his unvarying affection; he loved her in life; he loves her in death: many waters cannot quench love, neither can the floods drown it. A match of a man's own making, when guided by reason and religion, will necessarily be a happy one. When fathers and mothers make matches for their children, which are dictated by motives, not of affection, but merely of convenience, worldly gain, &c. &c. such matches are generally wretched. It is *Leah* in the place of *Rachel* to the end of life's pilgrimage.

Verse 8. *Who are these?*] At ver. 10. it is said that Jacob's eyes were dim for age, that he could not see; could not discern any object unless it were near him; therefore, though he saw Ephraim and Manasseh, yet he could not *distinguish* them till they were brought nigh unto him.

Verse 11. *I had not thought to see thy face*] There is much delicacy and much tenderness in these expressions. He feels himself now amply recompensed, for his long grief and trouble, on account of the supposed death of Joseph, in seeing not only himself, but his two sons, whom God, by an especial act of favour, is about to add to the number of his own. Thus we find, that as Reuben and Simeon were heads of two distinct tribes in Israel, so were Ephraim and Manasseh; because Jacob, in a sort of sacramental way, had adopted them with equal privileges to those of his own sons.

Verse 12. *Joseph bowed himself with his face to the earth.*] This act of Joseph has been extravagantly extolled by Dr. Delaney and others. "When I consider him on his knees to God," says Dr. Delaney, "I regard him as a poor mortal in the discharge of his duty to his CREATOR. When I behold him bowing before *Pharaoh*, I consider him in the dutiful posture of a subject to his prince. But when I see him bending to the earth before a poor, old, blind, decrepid father, I behold him with admiration and delight. How doth that humiliation exalt him!"—This is insufferable! for it in effect says, that it is a wondrous condescension in a young man, who in the course of God's providence, with scarcely any efforts of his own, was raised to affluence and worldly grandeur, to shew respect to his father! And that respect was the more gratuitous and condescending, because that father was poor, old, blind, and decrepid! The maxim of this most exceptionable flight of admiration is, that "children who have risen to affluence are not obliged to reverence their parents when reduced in their circumstances, and brought down by the weight of years and infirmities to the sides of the grave: and should they ac-

11 And Israel said unto Joseph, A. M. 2315.
'I had not thought to see thy face: B. C. 1689.
and lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

& 59. 1. — ^c ch. 27. 17. — ^f ch. 45. 26.

knowledge and reverence them, it would be a mark of singular goodness, and be highly meritorious." Should positions of this kind pass without *reprehension*? I trow not. By the law of God and nature, Joseph was as much bound to pay his dying father this *filial respect*, as he was to reverence his king, or to worship his God. As to myself, I must freely confess that I see nothing peculiarly amiable in this part of Joseph's conduct: he simply acquitted himself of a duty which God, nature, decency, and common sense, imperiously demanded of him, and all such in his circumstances, to discharge. To the present day, children in the East, next to God, pay the deepest reverence to their parents. Besides, before whom was Joseph bowing? not merely his father, but a most eminent PATRIARCH; one highly distinguished by the Lord; and one of the three of whom the Supreme Being speaks in the most favourable and affectionate manner: the three who received and transmitted the true faith, and kept unbroken the divine covenant: I AM the GOD of ABRAHAM, the GOD of ISAAC, and the GOD of JACOB. He has never said, I am the GOD of JOSEPH. And if we compare the father and the son, as men, we shall find that the latter was exceeded by the former in almost endless degrees. Joseph owed his advancement and his eminence to what some would call good fortune, and what we know to have been the especial providence of God, working in his behalf, wholly independant of his own industry, &c. every event of that providence issuing in his favour. Jacob owed his own support and preservation, and the support and preservation of his numerous family, under God, to the continual exercise of the vast powers of a strong and vigorous mind, to which the providence of God seemed *ever in opposition*; because, God chose to try to the uttermost the great gifts which he had bestowed. If therefore, the most humble and abject inferior, should reverence dignity and eminence raised to no common height—so should Joseph, bow down his face to the earth, before JACOB.

Besides, Joseph in thus reverencing his father, only followed the custom of the Egyptians among whom he lived, who, according to Herodotus (*Euterpe*, c. 80.) were particularly remarkable for the reverence they paid to old age. "For if a young person meet his senior, he instantly turns aside to make way for him; if an aged person enter an apartment, the youth always rise from their seats;" and Mr. Savary observes, that the reverence mentioned by Herodotus, is yet paid to old age, on every occasion, in Egypt. In Mo-

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14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, ^a guiding his hands wittingly; for Manasseh *was* the first-born.

15 And ^b he blessed Joseph, and said, God, ^c before whom my fathers Abraham and Isaac

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did walk, the God which fed me all my life long unto this day,

16 The angel ^d which redeemed me from all evil, bless the lads; and let ^e my name be named on them, and the name of my fathers Abraham and Isaac; and let them ^f grow into a multitude, in the midst of the earth.

^a Ver. 19.—^b Heb. 11. 21.—^c ch. 17. 1. & 24. 40.—^d ch. 28. 15. & 31. 11, 13, 24. Ps. 54. 22. & 121. 7.

^e Amos 9. 12. Acts 15. 17.—^f Heb. as fishes do increase: See Numb. 1. 46. & 26. 51, 57.

hammedan countries, the children sit as if dumb, in the presence of their parents, never attempting to speak, unless spoken to. Among the ancient Romans it was considered a crime, worthy of death, not to rise up in the presence of an aged person; and acting a contrary part, was deemed an awful mark of the deep degeneracy of the times. Thus the satirist:

*Credebant hoc grande nefas, & morte pium,
Si Juvenis VETULO non assurrexerat; et si
Barbato cuicumque puer. JUV. Sat. xiii. v. 54.*

And had not men the hoary heads revered,
Or boys paid reverence when a man appeared,
Both must have dy'd.— DRYDEN.

Indeed, though Dr. Delaney is much struck with what he thinks to be great and meritorious condescension and humility on the part of Joseph, yet we find the thing itself, the deepest reverence to parents and old age, practised by all the civilized nations in the world, not as a matter of meritorious courtesy, but as a point of rational and absolute duty.

Verse 14. *Israel stretched out his right hand, &c.*] Laying hands on the head was always used among the Jews in giving blessings, designating men to any office, and in the consecration of solemn sacrifices. This is the first time we find it mentioned: but we often read of it afterwards. See Numb. xxvii. 18, 23. Deut. 34. 9. Matt. xix. 13, 15. Acts vi. 6. 1 Tim. iv. 14. Jacob laid his right hand on the head of the younger, which we are told he did wittingly (well knowing what he was about) for, or although Manasseh was the first-born, knowing by the spirit of prophecy, that Ephraim's posterity would be more powerful than that of Manasseh. It is observable, how God from the beginning has preferred the younger to the elder, as *Abel* before *Cain*: *Shem* before *Japheth*; *Isaac* before *Ishmael*: *Jacob* before *Esau*: *Judah* and *Joseph* before *Reuben*: *Ephraim* before *Manasseh*: *Moses* before *Aaron*: and *David* before his brethren. "This is to be resolved entirely into the wise and secret counsel of God, so far as it regards temporal blessings and national privileges, as the apostle tells us, Rom. ix. 11. see the notes on chap. xxv. 23. But this preference has no concern with God's conferring a greater measure of his love and approbation on one person more than another;—compare Gen. iv. 7. with Heb. xi. 4. and you will see that a difference in moral character was the sole cause why God preferred Abel to Cain."—*Dodd*. The grace that converts the soul, certainly comes from the mere mercy of God, without any merit on man's part, and a sufficiency of this is offered to every man, Tit. ii. 11, 12. But, it is not less certain, that God loves those best, who are most faithful to his grace.

Verse 15. *He blessed Joseph*] The father first, and then the sons afterwards. And this is an additional proof to what has been adduced under ver. 12. of Jacob's superiority; for the less is always blessed of the greater.

The God who fed me all my life long] Jacob is now standing on the verge of eternity, and his faith strong in God. He sees his life to be a series of mercies: and as he had been affectionately attentive, provident and kind to his most helpless child, so has God been unto him; he has fed him all his life long; he plainly perceives that he owes every morsel of food which he has received, to the mere mercy and kindness of God.

Verse 16. *The angel which redeemed me from all evil*] המלאך hamalach hagoel. The messenger, the Redeemer or kinsman; for so גאל goel signifies: for this term in the law of Moses, is applied to that person whose right it is, from his being nearest akin, to redeem or purchase back a forfeited inheritance. But of whom does Jacob speak? We have often seen in the preceding chapters, an angel of God appearing to the Patriarchs, see particularly chap. xvi. 7. and the note there; and we have full proof that this was no created angel, but the Messenger of the Divine Council, the Lord Jesus Christ. Who then was the angel that redeemed Jacob, and whom he invoked to bless Ephraim and Manasseh? Is it not JESUS? He alone can be called Goel, the redeeming kinsman, for he alone took part of our flesh and blood, that the right of redemption might be his. And that the forfeited possession of the favour and image of God might be redeemed, brought back, and restored to all those who believe in his name. To have invoked any other angel or messenger in such a business would have been impiety. Angels bless not: to GOD alone this prerogative belongs. With what confidence may a truly religious father use these words in behalf of his children: "JESUS, the CHRIST, who hath redeemed me, bless the lads, redeem them also, and save them unto eternal life!"

And let my name be named on them. "Let them be ever accounted as a part of my own family. Let them be true Israelites, persons who shall prevail with God as I have done; and the name of Abraham, being partakers of his faith, and the name of Isaac, let them be as remarkable for submissive obedience as he was. Let the virtues of Abraham, Isaac, and Jacob, be accumulated in them, and invariably displayed by them!" These are the very words of adoption; and by the imposition of hands, the invocation of the Redeemer, and the solemn blessing pronounced, the adoption was completed. From this moment, Ephraim and Manasseh had the same rights and privileges as Jacob's sons; which, as the sons of Joseph, they could have never possessed.

A. M. 2315. 17 And when Joseph saw that his
B. C. 1669. father ^a laid his right hand upon the
head of Ephraim, it ^b displeased him: and he
held up his father's hand, to remove it from
Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my
father: for this *is* the first-born; put thy right
hand upon his head.

19 And his father refused, and said, ^c I know
it, my son, I know *it*: he also shall become a
people, and he also shall be great: but truly
^d his younger brother shall be greater than he,

and his seed shall become a ^e multi-
tude of nations.

20 And he blessed them that day, saying, ^f In
thee shall Israel bless, saying, God make thee
as Ephraim and as Manasseh: and he set Eph-
raim before Manasseh.

21 ¶ And Israel said unto Joseph, Behold, I
die: but ^g God shall be with you, and bring
you again unto the land of your fathers.

22 Moreover ^h I have given to thee one portion
above thy brethren, which I took out of the hand
ⁱ of the Amorite, with my sword and with my bow.

^a Ver. 14.—^b Was evil in his eyes. ch. 23. 8.—^c ver. 14.—^d Numb. 1.
33, 35, & 2. 19, 21. Deut. 33. 17. Rev. 7. 6. 8.—^e Heb. fulness.

^f So Ruth 4. 11, 12.—^g ch. 46. 4. & 50. 24.—^h Josh. 17. 32. 1 Chron. 5. 2.
John 4. 5.—ⁱ ch. 15. 16. & 54. 28. Josh. 17. 14, &c.

And let them grow into a multitude] ויגדו רבב *Ve-yiddeggu*
la-rob: Let them increase like fishes into a multitude. FISH
are the most prolific of all animals; see the instances pro-
duced on chap. i. ver. 20. This prophetic blessing was veri-
fied in a most remarkable manner; see Num. xxvi. 34, 37.
Deut. xxxiii. 17. Josh. xvii. 17. At one time the tribe of
Ephraim amounted to 40,500 effective men; and that of
Manasseh to 52,700, amounting in the whole to 93,200.
See the notes on Num. i. 46. and xxvi. 2.

Verse 18. *Joseph said—Not so, my father*] Joseph supposed
that his father had made a mistake in laying his right hand
on the head of the youngest, because the *right hand* was con-
sidered as the most *noble*, and the instrument of conveying the
highest dignities; and thus it has ever been considered among
all nations, though the reason of it is not particularly obvious.
Even in the heavens, the *right hand of God* is the place of
the most exalted dignity. It has been very properly observed,
that Joseph spoke here as he was moved by *natural affec-
tion*; and that Jacob acted as he was influenced by the *Holy
Spirit*.

Verse 20. *In thee shall Israel bless*] That is, in future
generations the Israelites shall take their form of wishing pros-
perity to any nation or family, from the circumstance of the
good which it shall be known that God has done to Ephraim,
and Manasseh. *May God make thee as fruitful as Ephraim,
and multiply thee as Manasseh!* So, to their daughters, when
married, the Jewish women are accustomed to say, *God make
thee as Sarah and Rebecca!* These forms are still in use.

Verse 21. *Behold, I die*] With what composure is this
most awful word expressed! Surely of Jacob it might be now
said, "He turns his sight undaunted on the tomb." For
though it is not said that he *was full of days*, as were Abra-
ham and Isaac, yet he is perfectly willing to bid adieu to
earthly things, and lay his body in the grave. Could any
person act as the Patriarchs did in their last moments, who
had no hopes of *eternal life*, no belief in the *immortality of the
soul*? Impossible! With such a conviction of the being of
God, with such proofs of his tenderness and regard, with
such experience of his providential and miraculous interference
in their behalf, could they suppose, that they were only *crea-
tures of a day*; and that God had wasted so much care, at-

tention, providence, grace and goodness, on creatures, who
were to be ultimately like the *beasts that perish*? The suppo-
sition, that they could have no correct notion of the immor-
tality of the soul, is as dishonourable to God as to themselves.
But what shall we think of Christians who have formed this
hypothesis into a *system*, to prove—what? Why that the
Patriarchs lived and died in the dark! That either the soul
has no immortality, or that God has not thought proper to
reveal it. Away with such an opinion! It cannot be said to
merit serious refutation.

Verse 22. *Moreover I have given to thee (Joseph) one portion*
שכם אחד *Shechem achad*, one shechem, or one shoulder. We
have already seen the transactions between Jacob and his
family on one part, and *Shechem* and the sons of *Hamor* on
the other; see chap. xxxiii. 18, 19. and chap. xxxiv. As he
uses the word *Shechem* here, I think it likely, that he alludes
to the purchase of the field or parcel of ground mentioned
chap. xxxiii. 18, 19. It has been supposed that this parcel
of ground which Jacob bought from *Shechem*, had been taken
from him by the Amorites; and that he afterwards had re-
covered it *by his sword and by his bow*; i. e. by force of arms.
Shechem appears to have fallen to the lot of Joseph's sons;
see Josh. xvii. 1. and chap. xx. 7. and in our Lord's time
there was a parcel of ground near to *Sychar*, or *Shechem*,
which was still considered as that portion which Jacob gave
to his son Joseph, John iv. 5. and on the whole it was prob-
ably the same that Jacob bought for a *hundred pieces of money*,
chap. xxxiii. 18, 19. But how it could be said that he *took this
out of the hand of the Amorite with his sword and his bow*? we
cannot tell. Many attempts have been made to explain this
abstruse verse. but they have all hitherto been fruitless. Ja-
cob's words were no doubt perfectly well understood by
Joseph; and probably alluded to some transaction that is not
now on record, and it is much better and safer for us to con-
fess our ignorance, than to hazard conjecture after conjecture
on a subject in which we are not interested, and of which
we can know nothing certainly.

1. On filial respect to aged and destitute parents we have
already had occasion to speak, see ver 11. The duty of
children to their parents, only ceases when the parents are

laid in their graves; and this duty, is the next in order and importance to the duty we owe to God. No circumstances can alter its nature or lessen its importance; *Honour thy father and thy mother* is the sovereign, everlasting command of God. While the relations of *parent* and *child* exist, this commandment will be in full force.

2. The *Redeeming Angel*, the *Messenger of the covenant* in his preserving and saving influence, is invoked by dying Jacob, to be the protector and saviour of Ephraim and Manasseh, ver. 16. With what advantage and effect can a dying parent recommend the Lord Jesus to his children, who can testify with his last breath, that this Jesus has redeemed him from all evil? Reader, canst thou call Christ thy Redeemer? Hast thou, through him, recovered the forfeited inheritance? Or dost thou expect redemption from all evil, by any other means? Through him, and him alone, God will redeem thee from all thy sins; and as thou knowest not what a moment may bring forth, thou hast not a moment to lose. Thou hast

sinned, and there is no name given under heaven among men, whereby thou canst be saved, but *Jesus Christ*. Acquaint thyself now with him, and be at peace, and thereby good shall come unto thee.

3. We find that the Patriarchs ever held the promised land in the most sacred point of view. It was God's gift to them: it was confirmed by a *covenant* that spoke of, and referred to better things. We believe that this land typified the *rest*, which remains for the people of God; and can we be indifferent to the excellence of this *rest*? A patriarch could not die in peace, however distant from this land, without an assurance that his bones should be laid in it. How can we live, how can we die comfortably without the assurance that our lives are hid with Christ in God, and that we shall dwell in his presence for ever? There remains a rest for the people of God, and only for the people of God: for those alone who love, serve, reverence, and obey him, in his Son Jesus Christ, shall ever enjoy it.

CHAPTER XLIX.

Jacob about to die, calls his sons together that he may bless them, or give prophetic declarations concerning their posterity, 1, 2. Prophetic declaration concerning Reuben, 3, 4. concerning Simeon and Levi, 5—7. concerning Judah, 8, 12. concerning Zebulon, 13. concerning Issachar, 14, 15. concerning Dan, 16—18. concerning Gad, 19. concerning Asher, 20. concerning Naphtali, 21. concerning Joseph, 22—26. concerning Benjamin, 27. Summary concerning the 12 tribes, 28. Jacob gives directions concerning his being buried in the cave of Machpelah, 29—32. Jacob dies, 33.

A.M. 2315.
B. C. 1689.

AND Jacob called unto his sons, and said, Gather yourselves to-

gether, that I may ^atell you *that* which shall befall you ^bin the last days.

A.M. 2315.
B. C. 1689.

^a Deut. 33. 1. Amos 3. 7.—^b Deut. 4. 30. Numb. 24. 14.

Isai. 2. 2. & 39. 6. Jer. 23. 20. Dan. 2. 28, 29. Acts 2. 17. Hebr. 1. 2.

NOTES ON CHAP. XLIX.

Verse 1. That *which shall befall you in the last days.*] It is evident from this, and indeed from the whole complexion of these important prophecies, that the twelve sons of Jacob had very little concern in them, *personally* considered; as they were to be fulfilled in the last days; i. e. in times remote from that period, and consequently to their *posterity*, and not to *themselves*, or to their *immediate families*. The whole of these prophetic declarations, from ver. 2. to ver. 27. inclusive, is delivered in strongly *figurative* language, and in the *poetic* form; which, in every translation, should be preserved as nearly as possible, rendering the version line for line with the original. This order I shall pursue in the succeeding notes, always proposing the verse first, in as literal a translation as possible, line for line with the Hebrew, after the *hemistich* form, from which, the sense will more readily appear; but to the Hebrew text, and the common version, the reader is ultimately referred.

2. *Come together and hear, O sons of Jacob!*
And hearken unto Israel your father.

Bishop Newton has justly observed, that Jacob had re-

ceived a double blessing; *spiritual* and *temporal*: the promise of being *progenitor of the Messiah*, and the promise of the *land of Canaan*. The promised land he might *divide* among his children as he pleased; but the other, must be confined to one of his sons; he therefore assigns to each son a portion in the land of Canaan, but limits the descent of the blessed seed to the tribe of *Judah*. Some have put themselves to a great deal of trouble and learned labour, to shew, that it was a general opinion of the ancients, that the soul a short time previous to its departure from the body, becomes endued with a certain measure of the *prophetic gift*, or *foresight*: and that this was probably the case with Jacob. But it would be derogatory to the dignity of the prophecies delivered in this chapter, to suppose, that they came by any other means than *direct inspiration*, as to their main matter; though certain circumstances, appear to be left to the Patriarch himself, in which he might express his own feelings both as a *father*, and as a *judge*. This is strikingly evident. 1. In the case of *Reuben*, from whom he had received the grossest insult, however the passage relative to him, may be understood, and 2. in the case of *Joseph*, the tenderly beloved son of his most beloved wife *Rachel*, in the prophecy concerning whom, he gives

A. M. 2345. 2 Gather yourselves together, and
B. C. 1132. hear, ye sons of Jacob; and ² hearken
unto Israel your father.'

3 ¶ Reuben, thou art^b my firstborn, my might,
'and the beginning of my strength, the excel-
lency of dignity, and the excellency of power:

4 Unstable as water, ^d thou^e shalt not excel;
because thou ^f wentest up to thy father's bed;

^a Ps. 34. 11. — ^b ch. 29. 32. — ^c Deut. 21. 17. Ps. 73. 51. — ^d Heb. do not
thou excel — ^e 1 Chron. 5. 1. — ^f ch. 35. 22. 1 Chron. 5. 1. Deut. 27. 20.
^g Or, my couch is gone. — ^h ch. 29. 33, 34. — ⁱ Prov. 18. 9.

full vent to all the tender and affectionate emotions, which
as a father and a husband do him endless credit.

3. Reuben, my firstborn art thou!

My might, and the prime of my strength,
Excelling in eminence, and excelling in power:

4. Pouring out like the waters:—thou shalt not excel,
For thou wentest up to the bed of thy father,—
Then thou didst defile:—to my couch he went up!

Verse 3. Reuben as the firstborn had a right to a double
portion of all that the father had, see Deut. xxi. 17.

The eminence or dignity mentioned here, may refer to the
priesthood, the power, to the regal government or kingdom. In
this sense it has been understood by all the ancient Targum-
ists; the Targum of Onkelos paraphrases it thus: "Thou
shouldst have received three portions, the birth-right, the priest-
hood, and the kingdom:" and to this the Targums of Jona-
than ben Uzziel, and Jerusalem add, but because thou hast sinned,
the birth-right is given to Joseph, the kingdom to Judah, and
priesthood to Levi." That the birth-right was given to the
sons of Joseph, we have the fullest proof from 1 Chron. v. 1.

Verse 4. Pouring out like waters] This is an obscure
sentence, because unfinished: It evidently relates to the defile-
ment of his father's couch, and the word פחז pachaz, here
translated pouring out, and in our version unstable, has a bad
meaning in other places of the Scripture, being applied to
dissolute, debauched, and licentious conduct; see Judg. ix. 4.
Zeph. iii. 4. Jerem. xxiii. 14, 32. xxix. 23.

Thou shalt not excel] This tribe never rose to any emi-
nence in Israel; was not so numerous by one third, as either
Judah, Joseph, or Dan, when Moses took the sum of them
in the wilderness, Num. i. 21. and was among the first that
was carried into captivity, 1 Chron. v. 26.

Then thou didst defile] Another unfinished sentence simi-
lar to the former, and upon the same subject, passing over
a transaction covertly, which delicacy forbade Jacob to en-
large on.—For the the crime of Reuben, see the notes on chap.
xxxv. 22.

5. Simeon and Levi, brethren:

They have accomplished their fraudulent purposes.

6. Into their secret council my soul did not come:

In their confederacy my honour was not united.

For in their anger they slew a man (יש איש ish a noble)
And in their self-will they murdered a prince.

then defiledst thou it: ² he went up ^a to my couch.

5 ¶ Simeon and Levi are ⁱ brethren;
^k instruments ⁱ of cruelty are in their habita-
tions.

6 O my soul, ^m come not thou into their se-
cret; ⁿ unto their assembly, ^o mine honour, be
not thou united: for ^p in their anger they slew

^k Or, their swords are weapons of violence — ^l ch. 34. 25. — ^m Prov. 1. 15.
16. — ⁿ Ps. 20. 9. Ephes. 5. 11. — ^o Ps. 16. 9. & 50. 12. & 57. 8. — ^p ch.
31. 26.

7. Cursed was their anger, for it was fierce!

And their excessive wrath, for it was inflexible!

I will divide them out in Jacob,

And I will disperse them in Israel.

Verse 5. Simeon and Levi are brethren] Not only spring-
ing from the same parents; but they have the same kind of
disposition, head-strong, deceitful, vindictive, and cruel.

They have accomplished, &c.] Our margin has it, Their
swords are weapons of violence, i. e. Their swords which they
should have used in defence of their persons, or the honour-
able protection of their families, they have employed in the
base and dastardly murder of an innocent unoffending people.

The Septuagint gives a different turn to this line, from our
translation, and confirms the translation given above; συνε-
τελεσαν αδικιαν εξαγρεσσεως αυτων. They have accomplished the
iniquity of their purpose, with which the Samaritan version
agrees. In the Samaritan text we read 323 calu, they have
accomplished, instead of the Hebrew כלי celi, weapons, or in-
struments, which reading most critics prefer: and as to
מכרתיהם mecaroteyhem translated above, their fraudulent pur-
poses, and which our translation, on almost no authority, ren-
ders their habitations, it must either come from the Ethiopic
מכר macar, he counselled, devised stratagems, &c. see Castel,
or from the Arabic مكر macara, he deceived, practised de-
ceit, plotted, &c. which is nearly of the same import. This
gives not only a consistent, but evidently the true sense.

Verse 6. Into their secret council, &c.] Jacob here excul-
pates himself from all participation in the guilt of Simeon
and Levi, in the murder of the Shechemites.—He most so-
lemnly declares that he knew nothing of the confederacy by
which it was executed; nor of the secret council in which it
was plotted.

If it should be said that the words תבא tabo, and תחר
techad should be translated in the future tense, or in the impe-
rative, as in our translation, I shall not contend, though it is
well known that the preter is often used for the future in He-
brew, and vice versa. Taken thus, the words mark the
strong detestation which this holy man's soul felt for the vil-
lany of his sons. "My soul shall not come into their secret
council—My honour shall not be united to their confederacy."

For in their anger they slew a man. איש Ish, a noble, an
honourable man, viz. Shechem.

And in their self-will.] רצון retson, pleasure, delight. This
marks the highest degree of wickedness and settled malice—they

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a man, and in their selfwill they
 a digged down a wall.

7 Cursed be their anger, for it was fierce; and
 their wrath, for it was cruel: b I will divide them
 in Jacob, and scatter them in Israel.

a Or, houghed oxen.—b Josh. 19. 1. & 21. 5, 6, 7. 1 Chron. 4. 24, 39.
 c ch. 29. 35. Deut. 33. 7.

were delighted with their deed. A similar spirit, Saul of Tarsus possessed, previous to his conversion; speaking of the martyrdom of St. Stephen, St. Luke says, Acts viii. 1. *Σαυλος δε ην συνευδοκων τη αναμεισει αυτου.* And Saul was gladly consenting to his death. He was, with the others, highly delighted with it: and thus the prediction of our Lord was fulfilled, John xvi. 1. *Yea, the time cometh, that whosoever killeth you, will think that he doth God service.* And it is represented as the highest pitch of profligacy and wickedness, not only to sin, but to delight in it; see Rom. i. 32. As the Hebrew word רצון *retson*, signifies, in general, pleasure, benevolence, delight, &c. neither self-will, nor wilfulness, as some have translated it, amounts to the full meaning of the original; delight or pleasure comes nearer, and the reasons appear sufficiently obvious.—*They murdered a prince—Hamor*, the father of Shechem, instead of שׂר *shor*, which we have translated *a wall*, and others an *ox*; I read שר *sar* a prince, which makes a consistent sense; see Kennicott's first Dissertation, p. 56, &c.—As there is no evidence whatever, that Simeon and Levi either dug down a wall, or houghed the oxen, as some have translated the passage, see the margin; on the contrary, the text, chap. xxxv. 28, 29. proves that they had taken for their own use, the sheep, oxen, asses, all the wealth, the wives, and the little ones of the Shechemites.

Verse 7. *Cursed was their anger*] The first motions of their violence were savage—and their excessive or overflowing wrath עברת *abarat*, for it was inflexible; neither the supplications of the males, nor the entreaties, tears, cries and shrieks of the helpless females, could deter them from their murderous purpose; for this, ver. 5. they are said to have accomplished.

I will divide them out אֶחָלֶקֶם *achalekam*, *I will make them into lots*, giving a portion of them to one tribe, and a portion to another—but they shall never attain to any political consequence. This appears to have been literally fulfilled. Levi had no inheritance except forty-eight cities, scattered through different parts of the land of Canaan; and as to the tribe of Simeon, it is generally believed among the Jews, that they became school-masters to the other tribes: and when they entered Canaan, they had only a small portion, a few towns and villages in the worst part of Judah's lot, Josh. xix. 1. which afterwards finding too little, they formed different colonies in districts which they conquered from the Idumeans and Amalekites, 1 Chron. iv. 39, &c. Thus these two tribes were not only separated from each other, but even divided from themselves, according to this prediction of Jacob.

8. Judah! thou! Thy brethren shall praise thee.
 Thy hand, in the neck of thine enemies:
 The sons of thy father shall bow themselves to thee.
 9. A lion's whelp is Judah:
 From the prey my son, thou hast ascended.

8 ¶ c Judah, thou art he whom thy
 brethren shall praise: d thy hand
 shall be in the neck of thine enemies; e thy father's children shall bow down before thee.
 9 Judah is f a lion's whelp: from the prey, my

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d Ps. 18. 49.—e Ch. 47. 29. 1 Chron. 5. 2.—f Hos. 5. 4.
 Rev. 5. 5.

*He couched, lying down like a strong lion,
 And like a lioness; who shall arouse him?*

10. From Judah the sceptre shall not depart,
 Nor a teacher from his offspring,
 Until that SHILOH shall come,
 And to him shall be assembled the peoples.
 11. Binding his colt to the vine,
 And to the choice vine, the foles of his ass.
 He washed his garments in wine,
 His clothes in the blood of the grape.
 12. With wine shall his eyes be red,
 And his teeth shall be white with milk.

Verse 8. *Thy brethren shall praise thee*] As the name Judah signifies praise, Jacob takes occasion from its meaning, to shew that this tribe should be so eminent and glorious, that the rest of the tribes should praise it; that is, that they should acknowledge its pre-eminence and superiour dignity; as in its privileges, it should be distinguished beyond all the others. On the prophecy relative to Judah, Dr. Hales has several judicious remarks, and has left very little to be further desired on the subject. Every reader will be glad to meet with them here.

"The prophecy begins with his name JUDAH, signifying the praise of the Lord, which was given to him at his birth by his mother Leah, chap. xxix. 35. It then describes the warlike character of this tribe, to which, by the divine appointment, was assigned the first lot of the promised land, which was conquered accordingly by the pious and heroic Caleb; the first who laid hands on the necks of his enemies, and routed and subdued them, Josh. xiv. 11. xv. 1. Judg. i. 1, 2. and led the way for their total subjugation under David; who in allusion to this prediction, praises God, and says, Thou hast given me the necks of mine enemies, that I might destroy them that hate me, Psalm viii. 40. In the different stages of its strength, this tribe is compared to a lion's whelp, to a full grown lion, and to a nursing lioness, the fiercest of all. Hence a lion was the standard of Judah; compare Num. ii. 3. Ezek. i. 10. The city of David, where he reposed himself after his conquests, secure in the terror of his name, 1 Chron. xiv. 17. was called Ariel, the lion of God, Isa. xxix. 1. And our Lord himself, his most illustrious descendant, The Lion of the tribe of Judah, Rev. v. 5.

The duration of the power of this famous tribe is next determined—"The sceptre of dominion," as it is understood, Esth. viii. 4. Isa. xiv. 5, &c. or its civil government, was not to cease or depart from Judah, until the birth or coming of SHILOH, signifying the Apostle, as Christ is stiled, Heb. iii. 1. nor was the native lawgiver, or expounder of the law, teacher or scribe, intimating their ecclesiastical polity, to cease, until Shiloh should have a congregation of peoples, or religious fol-

^a Numb. 23. 24.

& 24. 9.

lowers, attached to him. And how accurately was this fulfilled in both these respects!

1. Shortly before the birth of Christ, a decree was issued by Augustus Cæsar, that all the land of Judea and Galilee should be *enrolled*; or a registry of persons taken, in which Christ was included; Luke ii. 1—7. whence Julian the apostate, unwittingly objected to his *title* of CHRIST or KING, that “he was born a subject of Cæsar!” About eleven years after, Judea was made a Roman province, attached to Syria on the deposal and banishment of *Archelaus*, the son of *Herod the Great*, for maladministration, and an assessment of properties, or *taxing* was carried into effect by *Cyrenius*, then governor of Syria, the same, who before, as the Emperor’s procurator, had made the enrollment, Luke ii. 2. Acts v. 37. and thenceforth Judea was governed by a Roman deputy; and the judicial power of life and death taken away from the Jews, John xviii. 31.

2. Their ecclesiastical polity ceased with the destruction of their city and temple by the Romans, A. D. 70. At which time the gospel had been preached through the known world by the Apostles, “his witnesses in *Jerusalem*, and in all *Judea*, and in *Samaria*, and unto the uttermost parts of the earth,” Matt. xxiv. 14. Acts ii. 8. Rom. x. 18. And a vast congregation of Christians then formed, both among *Jews* and *Gentiles*.

Our Lord’s triumphant entry into Jerusalem, before his crucifixion, “riding on an *ass*, even a *colt*, the *fole* of an *ass*,” which by his direction, his disciples brought to him for this purpose:—“Go into the village over against you, and presently ye shall find an *ass tied*, and a *colt* with her, loose them and bring them to me,” Matt. xxi. 2—5. remarkably fulfilling the prophecy of *Zechariah* ix. 9. is no less a fulfillment of this prophecy of *Shiloh*, “binding or tying his *fole* to the *vine*, even his *ass’s colt* to the *choice vine*.” In ancient times, to ride upon *white asses*, or *ass colts* was the privilege of persons of high rank, *princes*, *judges*, and *prophets*, Judg. v. 10. x. 4. Num. xxii. 22. And, as the children of Israel were symbolized by the *vine*, Psal. lxxx. 8. Hos. x. 1. and the men of Judah, by “a (choice) *vine of Sorek*,” in the original, both here and in the beautiful allegory of *Isaiah*, v. 1—7. adopted by *Jeremiah* ii. 21. and by our Lord, Matt. xxi. 31. who stiled himself the *true vine*, John xv. 1. so, the union of both these images, signified our Lord’s assumption, as the promised *Shiloh*, of the dignity of the *king of the Jews*; not in a temporal, but in a spiritual sense, as he declared to *Pilate*, John xviii. 36. as a prelude to his second coming in glory, “to restore again the kingdom to *Israel*,” Matt. xviii. 64. Acts i. 6.

The *vengeance* to be then inflicted on all the enemies of his church, or congregation of faithful *Christians*, is expressed by the symbolical imagery of “washing his garments in *wine*, and his clothes in the *blood of grapes*,” which, to understand literally, would be incongruous, and unusual any where; while it aptly represents his garments *crimsoned* in the blood

of his foes, and their immense slaughter; an imagery frequently adopted in the *prophetic* Scripture, see *Isa. lxxv. 11. lxiii. 1—6. Rev. xix. 11—15. xiv. 20*

The strength and wholesomeness of *Shiloh’s* doctrine are next represented, by having “his eyes red with *wine*, and his teeth white with *milk*.” And thus the evangelical prophet, in similar strains, invites the world to embrace the GOSPEL:

*Ho, every one that thirsteth, come to the water;
And he that hath no money, come buy and eat:
Yea, come buy wine and milk,
Without money and without price. Isa. lv. 1.*

On the last day of the feast of *tabernacles*, it was customary among the Jews, for the people to bring water from the fountain of *Siloah*, or *Siloam*, which they poured on the altar, singing the words of *Isaiah* xii. 3. *With joy shall ye draw water from the fountain of salvation*, which the Targum interprets, *With joy shall ye receive a new doctrine from the ELECT of the JUST ONE*; and the feast itself was also called *Hosanna, save, we beseech thee*. And *Isaiah* has also described the apostasy of the Jews from their tutelar God *IMMANUEL*, under the corresponding imagery of their “rejecting the gently flowing waters of *Siloah*,” *Isa. viii. 6—8*.

Hence our Lord, on the last day of the feast, significantly invited the Jews to come unto *him*, as the true and living fountain of waters, *Jer. ii. 13*. “If any thirst let him come to *ME* and drink,” *John vii. 37*. He also compared his doctrine to *new wine*, which required to be put into *new bottles*, made of skins, strong enough to contain it, *Matt. ix. 17*. while the gospel is repeatedly represented as affording *milk for babes*, or the first principles of the oracles of God for *novices* in the faith; as well as strong meat [and strong wine] for *masters in Christ*, or *adepts*, *Matt. xiii. 11. Heb. v. 12—14*.

And our Lord’s most significant miracle was wrought at this fountain, when he gave sight to a man of forty years old, blind from his birth, by sending him, after he had anointed his eyes with moistened clay, to wash in the pool of *Siloam*, which is the Greek pronunciation of the Hebrew שִׁלּוֹחַ *Siloh*, or *Siloh*, *Isa. viii. 6*. where the *Septuagint* version reads Σιλωαμ; signifying, according to the Evangelist, ἀπεσταλμενος, sent forth, and consequently derived from שְׁלַח *Shalach*, to send, *John ix. 7*. Our Lord thus assuming to himself, his two leading titles of *MESSIAH*, signifying *anointed*, and *SHILOH*, sent forth, or *delegated* from God; as he had done before at the opening of his mission. “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me forth (ἀπεσταλκε) to heal the broken-hearted,” &c. *Luke iv. 18*.

And in the course of it he declared, I was not sent forth, (ἀπεσταλην) but unto the lost sheep of the house of *Israel*, *Matt. xv. 24*. by a twofold reference to his character in *Jacob’s* prophecy of *SHILOH* and *SHEPHERD OF ISRAEL*, *Gen. xlix. 10—24*. “This is life eternal, to know thee the only true

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10 ^a The scepter shall not depart from Judah, nor ^b a lawgiver ^c from between his feet, ^d until Shiloh come; ^e and unto him *shall* the gathering of the people be.

11 ^f Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

^a Numb. 17. Jer. 30. 21. Zecl. 10. 11. — ^b Ps. 60. 7. & 103. 8. or, Numb. 21. 18. — ^c Deut. 33. 5. — ^d Isa. 11. 1. & 62. 11. Ezek. 21. 27. Dan. 9. 25. Matt. 21. 9. Luke 1. 32, 33.

God, and Jesus Christ whom thou *sentest forth*," (απεστειλας) to instruct and save mankind, John xvii. 3. and he thus distinguishes his own superior *mission*, from his *commission* to his Apostles, "As THE FATHER hath sent ME *απεσταλκε με*, so I send you," *πεμνω υμας*, John xx. 21. Whence St. Paul expressly stiles "Jesus Christ the *Apostle* (Ο Αποστολος) and *high-priest* of our profession," Heb. iii. 1. and by an elaborate argument, shews the superiority of his *mission* above that of Moses; and of his priesthood above that of Aaron, in the sequel of the epistle. His priesthood was foretold by David to be a *royal priesthood*, after the order of *Melchisedek*, Psalm cx. 4. but where shall we find his mission or apostleship foretold, except in Jacob's prophecy of Shiloh? which was evidently so understood by Moses when God offered to send him as his ambassador to Pharaoh, and he declined at first the arduous mission, O my Lord, send I pray thee by the hand of *Him whom thou wilt send*, or by the promised *Shiloh*, Exod. iii. 10. iv. 13. by whom in his last blessing to the Israelites, parallel to that of Jacob, he prayed that "God would bring back Judah to his people," from captivity, Deut. xxxiii. 7.

Here then we find the true meaning and derivation of the much disputed term *Shiloh* in this prophecy of Jacob, which is fortunately preserved by the *Vulgate*, rendering *qui mittendus est*. He that is to be sent, and also by a Rabbinical comment on Deut. xxii. 7. "If you keep this precept, you hasten the coming of the *Messiah*, who is called SENT.

This important prophecy concerning Judah, intimates: 1. The warlike character and conquests of this tribe. 2. The cessation of their civil and religious polity at the first coming of *Shiloh*. 3. His meek and lowly inauguration at that time, as spiritual king of the Jews, riding on an ass like the ancient judges and prophets. 4. His second coming as a warrior to triumph on all his foes: And, 5. To save and instruct his faithful people. — *Hart's Analysis*, Vol. ii, p. 167, &c.

Verse 10. *From Judah the sceptre shall not depart*] The Jews have a quibble on the word שֵׁבֶט *siebet*, which we translate *sceptre*; they say it signifies a *staff* or *rod*, and that the meaning of it is, that "afflictions shall not depart from the Jews till the *Messiah* comes;" that they are still under affliction, and therefore the *Messiah* is not come. This is a miserable shift to save a lost cause. Their chief Targumist, Onkelos, understood and translated the word nearly as we do, and the same meaning is adopted by the *Jerusalem Targum*, and

12 His ^a eyes shall be red with wine, and his teeth white with milk.

13 ¶ ^b Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar is a strong ass, couching down between two burdens:

^a Isa. 2. 2. & 11. 10. & 49. 1. 4. & 49. 6. 7. 22, 23. & 55. 4. 5. & 60. 1, 3, 4. 5. Hag. 2. 7. Luke 2. 30, 31, 32. — ^b 2 Kings 13. 32. — ^c Prov. 23. 29. — ^d Deut. 33. 18, 19. Josh. 19. 10, 11.

by all the ancient versions, the Arabic excepted, which has قَضِيب *kazeib*, a rod; but in a very ancient MS. of the Pentateuch in my own possession, the word سِبْط *sibt* is used, which signifies a *tribe*. Judah shall continue a distinct *tribe* till the *Messiah* shall come; and it did so; and after his coming, it was confounded with the others, so that all distinction has been ever since lost.

Nor a teacher from his offspring.] I am sufficiently aware that the literal meaning of the original מִכֵּן רִגְלָיו *mi-beyn ragelav*, is, *from between his feet*; and I am as fully satisfied that it should never be so translated; — *from between the feet*, and *out of the thigh*, simply mean *progeny*, *natural offspring*; for reasons, which surely need not be mentioned. The Targum of Jonathan ben Uzziel, and the Jerusalem Targum, apply the whole of this prophecy in a variety of very minute particulars, to the *Messiah*; and give no kind of countenance to the fictions of the modern Jews.

13. At the haven of the seas shall Zebulun dwell,
And he shall be a haven for ships.
And his border shall extend unto Sidon.

Verse 13. Zebulun's lot or portion in the division of the promised land, extended from the Mediterranean Sea on the West, to the lake of Gennesareth on the East; see his division, Josh. xix. 10, &c. The Targum of J. ben Uzziel, paraphrases the passage thus: "Zebulun shall be on the coasts of the sea, and he shall rule over the *havens*; he shall subdue the provinces of the sea with his ships; and his border shall extend unto Sidon."

14. Issachar is a strong ass
Couching between two burthens.
And he saw the resting place, that it was good,
And the land, that it was pleasant;
And he inclined his shoulder to the load,
And became a servant unto tribute.

Verse 14. Issachar is a strong ass] חֲמֹר חָמֵר *chamor chamor* is properly a strong limbed ass — Couching between two burthens; bearing patiently, as most understand it, the fatigues of agriculture, and submitting to exorbitant taxes, rather than exert themselves to drive out the old inhabitants.

The two burthens literally mean the two sacks or panniers, one on each side of the animal's body; and couching down between these, refers to the well known propensity of the ass,

A. M. 2315.
B. C. 1689. 15 And he saw that rest ~~was~~ good,
and the land that ~~it was~~ pleasant;
and bowed ^a his shoulder to bear, and became
a servant unto tribute.

16 ¶ ^b Dan shall judge his people, as one of
the tribes of Israel.

^a 1 Sam. 10. 9.—^b Deut. 33. 22. Judg. 13. 1, 2.—^c Judg. 18. 27.

whenever wearied or overloaded, to lie down even with its
burthen on its back.

Verse 15. *He saw the rest*] The *inland portion* that was
assigned to him between the other tribes; *he inclined his
shoulder to the load*: The Chaldee paraphrast gives this a
widely different turn to that given it by most commentators.
“He saw his portion that it was good, and the land that it
was fruitful; and he shall subdue the provinces of the people,
and drive out their inhabitants, and those who are left shall
be his servants and his tributaries.” Grotius understands it
nearly in the same way. The *predominancy* which is generally
attributed to this tribe, certainly does not agree with the light
in which they are exhibited in Scripture. In the song of
Deborah, this tribe is praised for the *powerful assistance* which
it then afforded, Judg. v. 15. And in 1 Chron. vii. 1—5. they
are expressly said to have been *valiant men of might in all
their families, and in all their generations*; i. e. through every
period of their history. It appears they were a laborious,
hardy, valiant tribe, patient in labour, and invincible in war;
bearing both these burdens with great constancy, whenever it
was found necessary. When Tola of this tribe, judged Israel,
the land had rest twenty-three years, Judg. x. 1.

16. Dan shall judge his people
As one of the tribes of Israel.

17. Dan shall be a serpent on the way,
A cerastes upon the track,
Biting the heels of the horse,
And his rider shall fall backwards.

Verse 16. *Dan shall judge*] Dan, whose name signifies
judgment, was the eldest of Jacob's sons by Bilhah, Rachel's
maid; and he is here promised an equal rule, with those
tribes that sprung from either *Leah* or *Rachel*, the legal wives
of Jacob.

Some Jewish and some Christian writers understand this
prophecy of *Samson*, who sprang from this tribe, and *judged*,
or as the word might be translated, *avenged* the people of
Israel, twenty years; see Judg. xiii. 2. xv. 20.

Verse 17. *Dan shall be a serpent*] The original word is
נחש *nachash*, and we have seen on chap. iii. that this has a
great variety of significations.—It is probable that a *serpent* is
here intended; but of what kind we know not—yet as the
principal reference in the text is to *guile, cunning, &c.* the
same creature may be intended as in chap. iii.

A cerastes in the track] The word שפשף *shephiphon*, which
is no where else to be found in the Bible, is thus translated
by the *Vulgate*; and *Bochart* approves of the translation. The
cerastes has its name from two little horns upon its head, and

17 “Dan shall be a serpent by the way, “an adder in the path, that
biteth the horse heels, so that his rider shall fall
backward.

18 “I have waited for thy salvation, O
Lord.

^a Heb. an arrow-snake.—^c Ps. 25. 6. & 119. 166, 174. Isa. 25. 9.

is remarkable for the property here ascribed to the *shephiphon*.
The word שפשף *orach*, which we translate *path*, signifies the
track or *rut* made in the ground by the wheel of a *cart*,
wagon, &c. And the description that *Nicander* gives of this
serpent in his *Theriaca*, perfectly agrees with what is here
said of the *shephiphon*:

Εν δ' ἀμαθιστῇ
Ἡ καὶ ἀματροχῆσι παρὰ στίβον ἐνδόμε; ἀνελ. v. 262.

It lies under the sand; or in some cart-rut by the way.

It is intimated that this tribe should gain the principal part
of its conquests, more by *cunning* and *stratagem* than by *valour*;
and this is seen particularly in their conquest of *Laish*, Judges
xviii. and even in some of the transactions of *Samson*, such as
burning the corn of the *Philistines*, and at last pulling down
their temple, and destroying three thousand at one time; see
Judg. xvi. 26—36.

18. *For thy salvation, have I waited, O Lord!*

This is a remarkable ejaculation, and seems to stand per-
fectly unconnected with all that went before, and all that fol-
lows. Though it is probable that certain prophetic views,
which Jacob now had, and which he does not explain, gave
rise to it: and by this he at once expressed both his *faith*
and *hope* in God. Both Jews and Christian commentators
have endeavoured to find out the connection in which these
words existed in the mind of the patriarch. The Targum of
Jonathian expresses the whole thus: “When Jacob saw
Gideon the son of Joash, and Samson the son of Manoah,
which were to be saviours in a future age; he said, I do not
wait for the salvation of Gideon, I do not expect the salvation
of Samson, because their salvation is a temporal salvation;
but I wait for and expect thy salvation, O Lord, because thy
salvation is eternal.” And the Jerusalem Targum much to
the same purpose. “Our father Jacob said: Wait not, my
soul, for the redemption of Gideon the son of Joash which is
temporal, nor the redemption of Samson which is a created
salvation, but for the salvation which thou hast said by THY
WORD should come to thy people, the children of Israel: my
soul waits for this thy salvation.” Indeed these Targums
refer almost the whole of these prophecies to the Mes-
siah, and especially what is said about *Judah*; every word of
which, they apply to him. Thus the *ancient Jews* convict the
moderns of both false interpretations and vain expectations.
As the tribe of Dan was the first that appears to have been
seduced from the true worship of God, see Judg. xviii.
30. some have thought that Jacob refers particularly to this;
and sees the end of the general apostasy only in the redemp-

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19 ¶ ^a Gad, a troop shall overcome him : but he shall overcome at the last.

20 ¶ ^b Out of Asher his bread *shall be fat*, and he shall yield royal dainties.

^a Deut. 33. 20. 1 Chron. 5. 18.—^b Deut. 33. 21. Josh. 19. 24.

tion by Jesus Christ : considering the *nachash* above as the *seducer* ; and the *Messiah*, the promised seed.

19. Gad, an army shall attack him,
And he shall attack in return.

This is one of the most obscure prophecies in the whole chapter ; and no two interpreters agree in the translation of the original words, which exhibit a most singular *alliteration* :

גד גדוד יגדנו Gad gedud yegudenu :
ויהי יגד עקב Yehu yagud akab.

The prophecy seems to refer generally to the frequent disturbances to which this tribe should be exposed, and their hostile, warlike disposition that would always lead them to repel every aggression. It is likely that the prophecy had an especial fulfilment, when this tribe, in conjunction with that of Reuben and the half tribe of Manasseh, got a great victory over the Hagarites, taking captive one hundred thousand men, two thousand asses, fifty thousand camels, and two hundred and fifty thousand sheep, see 1 Chron. v. 18.—22. Dr. Durell and others translate the last word עקב *akab*, rear—"He shall invade their rear;" which contains almost no meaning, as it only seems to state, that though the army that invaded Gad should be successful, yet the Gadites would harass their rear as they returned : but this could never be a subject of sufficient consequence for a prophecy. The word עקב *akab* is frequently used as a *particle*, signifying *in consequence, because of, on account of*. After the Gadites had obtained the victory above mentioned, they continued to possess the land of their enemies till they were carried away captive. The Chaldee paraphrasts apply this to the Gadites going armed over Jordan before their brethren, discomfiting their enemies, and returning back with much spoil. See Josh. iv. 12, 13. and xxii. 1, 2, 8

20. From Asher his bread shall be fat,
And he shall produce royal dainties.

This refers to the great fertility of the lot that fell to Asher, and which appears to have corresponded with the *name*, which signifies *happy, or blessed*, and whose great prosperity Moses describes in this figurative way—"Let Asher be blessed with children, let him be *acceptable* to his brethren, and let him dip his foot in oil," Deut. xxxiii. 24.

21. Naphtali is a spreading oak,
Producing beautiful branches.

This is Bochari's translation ; and perhaps no man, who understands the genius of the Hebrew language, will attempt to dispute its propriety : it is as *literal* as it is *correct*. Our own translation scarcely gives any sense. The fruitfulness

21 ¶ ^c Naphtali is a hind let loose :
he giveth goodly words.

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22 ¶ Joseph is a fruitful bough, even a fruitful bough by a well ; whose ^d branches run over the wall :

^c Deut. 33. 23.—^d Heb. daughters.

of this tribe, in children, may be here intended : from his four sons, *Jehzel, Guni, Jezer, and Shillem*, which he took down into Egypt, ch. xlv. 24. in the course of two hundred and fifteen years, there sprung of effective men, 53,400 ; but, as great increase in this way, was not an *uncommon* case in the descendants of Jacob, this may refer particularly to the *fruitfulness of their soil*, and the special providential care and blessing of the Almighty ; to which, indeed, Moses seems particularly to refer, Deut. xxxiii. 23.—*O Naphtali, satisfied with favour, and full with the blessing of the Lord*. So that he may be represented under the notion of a *tree planted in a rich soil*, growing to a prodigious size, extending its numerous branches in all directions, and becoming a *shade for men and cattle, and a harbour for the fowls of heaven*.

22. The son of a fruitful (vine) is Joseph ;
The son of a fruitful (vine) by the fountain :
The daughters (branches) shoot over the wall.

23. They sorely afflicted him, and contended with him ;
The chief archers had him in hatred.

24. But his bow remained in strength,
And the arms of his hands were made strong,
By the hand of the Mighty One of Jacob,
By the name of the Shepherd, the Stone of Israel.

25. By the God of thy father, for he helped thee,
And God All-sufficient, he blessed thee.
The blessing of the heavens from above,
And the blessings couching in the deep beneath ;
The blessings of the breasts and of the womb.

26. The blessings of thy father have prevailed
Over the blessings of the eternal mountains,
And the desirable things of the everlasting hills.
These shall be on the head of Joseph,
And on the crown of his head who was separated from
his brethren.

Verse 22. The son of a fruitful vine] This appears to me to refer to Jacob himself, who was blessed with such a numerous posterity, that in two hundred and fifteen years after this, his own descendants amounted to upwards of 600,000 effective men ; and the figures here are intended to point out the continual growth and increase of his posterity. *Jacob was a fruitful tree*, planted by a fountain, which, because it was good, would yield good fruit ; and because it was planted near a fountain, from being continually watered, would be perpetually fruitful. The same is used and applied to Jacob, Deut. xxxiii. 28.—*The FOUNTAIN of JACOB shall be upon a land of corn and wine and oil, &c.*

The daughters]—נפת בנות *benoth*, put here for branches—shoot over, or run upon the wall Alluding probably to the case of

A.M. 3235. 23 The archers have sorely
grieved him, and shot at him, and
hated him:

24 But his bow abode in strength, and the
arms of his hands were made strong by the
hands of the mighty God of Jacob; (from
thence is the shepherd, the stone of Israel:)

25. Even by the God of thy father
who shall help thee; and by the
Almighty, who shall bless thee with blessings
of heaven above, blessings of the deep that
lieth under, blessings of the breasts, and of the
womb:

26 The blessings of thy father have prevailed

*Ch. 37. 4, 14, 23. & 29. 30. & 41. 1. Ps. 119. 13. — Job 9. 30. Ps. 57.
15. — Ps. 144. 2, 3. — Ch. 43. 11. & 47. 1. & 50. 21.

*Ps. 80. 1. — Isai. 33. 15. — *Ch. 28. 18, 21. & 35. 5. & 45. 1.
b Ch. 17. 1. & 35. 11. — Deut. 33. 13.

the vine, which requires to be supported by a wall, trees, &c. Some commentators have understood this literally, and have applied it to the Egyptian women, who were so struck with the beauty of Joseph, as to get upon walls, the tops of houses, &c. to see him as he passed by. This is agreeable to the view taken of the subject by the *Korán*.—See the notes on chap. xxxix. 7.

Verse 23. *The chief archers*] כְּלֵי הַצִּיּוֹן bailey chitim, the masters of arrows, Joseph's brethren, who either used such weapons, while feeding their flocks in the deserts, for the protection of themselves and cattle; or for the purpose of hunting, and probably excelled in archery. It may, however, refer to the bitter speeches and harsh words that they spoke to and of him; for they hated him, and could not speak peaceably to him, chap. xxxvii. 4. Thus they sorely afflicted him, and were incessantly scolding or finding fault.

Verse 24. *But his bow abode in strength*] The more he was persecuted, either by his brethren, or in Egypt, the more resplendent his uprightness and virtues shone; and the arms—his extended power and influence—of his hands, plans, designs, and particular operations of his prudence, judgment, discretion, &c. were all rendered successful by the hand, the powerful succour and protection of the Mighty One of Jacob—that God who blessed and prospered all the counsels and plans of Jacob; and protected and increased him also, when he was in a strange land, and often under the power of those who sought opportunities to oppress and defraud him.

From thence is the shepherd, the stone of Israel] Jehovah, and El-Elohey Israel, see chap. xxxiii. 20. This appears to me to refer to the subject of the xxxiind. chapter, where Jacob wrestled with God, had God's name revealed to him, and his own name changed from Jacob to Israel; in consequence of which, he builded an altar, which he dedicated to God, who had appeared to him under the name of Elohey-Israel, the strong God of Israel; which circumstance led him to use the term Rock, which, as an emblem of power and strength, is frequently given to God in the sacred writings, and which may here refer to the stone which Jacob set up, and which was called Beth-el, see chap. xviii. 18, 19. It is very probable that the word Shepherd is intended to apply to our blessed Lord, who is the Shepherd of Israel, the good Shepherd, John x. 11—17. and who, beyond all controversy, was the person with whom Jacob wrestled.—See the notes on chap. xvi. 7. and xxxii. 24.

Verse 25. *The God of thy father*] How frequently God is called the God of Jacob, none needs be told, who reads the Bible.

God All-sufficient] Instead of אֵל שַׁדַּי *El Shaday*, THE Almighty, or All-sufficient, I read אֵל שַׁדַּי *El Shaday*, GOD All-sufficient, which is the reading of the Samaritan, Septuagint, Syriac, and Coptic, and of three reputable MSS. in the collections of Kennicott and De Rossi. The copies used by those ancient versions had evidently אֵל *EL*, God, in the text, and not אֵת *et*, THE, a mistake produced in later times. On the words אֵל שַׁדַּי *El Shaday*, see the note on chap. xvii. 1.

The blessings of the heavens from above] A generally pure, clear, serene sky, frequently dropping down fertilizing showers and dews, so as to make a very fruitful soil and salubrious atmosphere.

Blessings lying in the deep beneath] Whatever riches could be gained from the sea or rivers, from mines and minerals in the bowels of the earth, and from abundant springs in different parts of his inheritance. Our translation of this line is excessively obscure.

Blessings of the deep that lieth under] What is it that lies under the deep?—By connecting בִּרְכָה *birecoth*, blessings, with רִבְצָה *robetseth*, lying or couching, all ambiguity is avoided, and the text speaks a plain and consistent sense.

The blessings of the breasts and of the womb] A numerous offspring, and an abundance of cattle. The progeny of Joseph, by Ephraim and Manasseh, amounted at the first census, or enumeration, Numb. 1. to 75,000 men, which exceeded the sum of any one tribe; Judah, the greatest of the others, amounting to no more than 74,600. Indeed, Ephraim and Manasseh had multiplied so greatly in the days of Joshua, that a common lot was not sufficient for them. See their complaint, Josh. xvii. 14.

Verse 26. *The blessings of thy father, &c.*] The blessings which thy father now prays for and pronounces, are neither temporal nor transitory—they shall exceed in their duration the eternal mountains, and in their value and spiritual nature all the conveniencies, comforts, and delicacies, which the everlasting hills can produce. They shall last when the heavens and the earth are no more, and shall extend throughout eternity. They are the blessings which shall be communicated to the world by means of the Messiah.

The Jerusalem Targum paraphrases the place thus: "The blessings of this father shall be added unto the blessings wherewith thy fathers Abraham and Isaac, who are likened to mountains, have blessed thee; and they shall exceed the blessings of the four mothers Sarah, Rebekah, Rachel, and Leah, who are likened to the hills: all these blessings shall be a crown of magnificence on the head of Joseph, and on

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B. C. 1689. above the blessings of thy progenitors, ^a unto the utmost bound of the everlasting hills: ^b they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall ^c ravin as a wolf: in the morning he shall devour the prey, ^d and at night he shall divide the spoil.

28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 ¶ And he charged them, and said unto them, I ^e am to be gathered unto my people: ^f bury me with my fathers ^g in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Machpelah, (which *is* before Mamre, in the land of Canaan,) ^h which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 (ⁱ There they buried Abraham and Sarah his wife; ^k there they buried Isaac and Rebekah his wife; and there I buried Leah.)

32 The purchase of the field and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and ^l was gathered unto his people.

^a Deut. 33. 15. Hab. 3. 6. — ^b Deut. 33. 16. — ^c Judg. 20. 21, 25. Ezek. 22. 25, 27. — ^d Numb. 23. 24. Esther 8. 11. Ezek. 39. 10. Zech. 14. 1, 7.

^e Ch. 15. 15. & 25. 8. — ^f ch. 47. 50. 2 Sam. 19. 37. — ^g ch. 50. 13. — ^h ch. 23. 16. — ⁱ ch. 23. 19. & 25. 9. — ^k ch. 35. 29. — ^l ver. 29.

the crown of the head of him who was a prince and governor in the land of Egypt."

27. Benjamin is a ravenous wolf:

In the morning he shall devour the prey,

And in the evening he shall divide the spoil.

This tribe is very fitly compared to a ravenous wolf, because of the rude courage and ferocity which they have invariably displayed, particularly in their war with the other tribes, in which they killed more men than the whole of their own numbers amounted to.

"This last tribe," says Dr. Hales, "is compared to a wolf for its ferocious and martial disposition, such as was evinced by their contests with the other tribes, in which, after two victories, they were almost exterminated," Judg. xix. 20. Its union with the tribe of Judah seems to be intimated in their joint conquests, expressed nearly in the same terms—"Judah went up from the prey"—"Benjamin devoured the prey." Moses, in his parallel prophecy, Deut. xxxiii. 12. confirms this, by signifying that the *sanctuary* should be fixed in his lot, and that he should continue as long as the existence of the temple itself.

THE BELOVED OF THE LORD shall dwell with him in safety,

And shall cover him all the day long;

And shall dwell between his shoulders.

Deut. xxxiii. 18.

In the morning, &c.] These expressions have been variously understood. The sense given above is that in which the principal interpreters agree; but Houbigant protests against the prophecy signifying the *continuance* of this tribe, as the words, "in the morning devouring the prey," and "in the evening dividing the spoil," are supposed to imply; because he observes, "that after the return from the Babylonish captivity, this tribe is no more mentioned." But this may be accounted for from the circumstance of its being associated with that of Judah, see 1 Kings xii. 21—24. after which it

is scarcely ever mentioned but in that union. Being thus absorbed in the tribe of Judah, it continued from the *morning* till the *evening* of the Jewish dispensation, and consequently till the Lion of the tribe of Judah was seen in the wilderness of Israel.

In the morning, according to Mr. Ainsworth, "signifies the *first times*: for Ehud of Benjamin was the *second* judge that saved the Israelites from the hands of the Moabites, Judges iii. 15, &c. Saul of Benjamin was the *first king* of Israel: he and his son were great warriors, making a prey of many enemies, 1 Sam. xi. 6, 7, 11. xiv. 13, 15, 47, 48. And the *evening*, the *latter times*; for Mordecai and Esther of Benjamin delivered the Jews from a great destruction, and slew their enemies, Esth. viii. 7, 9, 11. ix. 5, 6, 15, 16."

Verse 28. Every one according to his blessing] That is, guided by the unerring spirit of prophecy, Jacob now foretold to each of his sons all the important events which should take place during their successive generations, and the predominant characteristic of each tribe; and, at the same time, made some comparatively obscure references to the advent of the Messiah, and the redemption of the world by him.

Verse 29. Bury me with my fathers, &c.] From this it appears, that the cave at Machpelah was a *common burying-place* for Hebrews of distinction; and, indeed, the first *public burying-place* mentioned in history. From ver. 31. we find that Abraham, Sarah, Isaac, Rebekah, and Leah, had been already deposited there, and among them Jacob wished to have his bones laid; and he left his dying charge with his children to bury him in this place, and this they conscientiously performed.—See chap. l. 13. and the Note on Exod. iii. 19.

Verse 33. He gathered up his feet into the bed] It is very probable, that while delivering these prophetic blessings, Jacob sat upon the side of his bed, leaning upon his staff; and having finished, he lifted up his feet into the bed, stretched himself upon it, and expired!

And was gathered unto his people.] The testimony that this

place bears to the immortality of the soul, and to its existence separate from the body, should not be lightly regarded. In the same moment, in which Jacob is said to have gathered up his feet into the bed and to have expired, it is added, *and was gathered unto his people*. It is certain that his body was not then gathered to his people, nor till seven weeks after; and it is not likely that a circumstance, so distant in point both of time and place, would have been thus anticipated, and associated with facts that took place in that moment. I cannot help, therefore, considering this an additional evidence for the immateriality of the soul; and that it was intended by the Holy Spirit to convey this grand and consolatory sentiment, that when a holy man ceases to live among his fellows, his soul becomes an inhabitant of another world, and is joined to the spirits of just men made perfect.—See the notes on chap. xxv. 8.

1. It has been conjectured, (see the note ch. xxxvii. 9.) that the eleven stars that bowed down to Joseph might probably refer to the signs of the Zodiac, which were very anciently known in Egypt, and are supposed to have had their origin in Chaldea. On this supposition, Joseph's eleven brethren answered to eleven of these signs, and himself to the twelfth. General Vallancy, well known for his curious antiquarian researches, has endeavoured, in his *Collectanea de Rebus Hibernicis*, vol. vi. part ii. p. 343. to trace out the analogy between the twelve sons of Jacob and the twelve signs of the Zodiac, which Dr. Hales (*Analysis*, vol. ii. p. 165.) has altered a little, and placed it in a form in which it becomes more generally applicable. As this scheme is curious, many readers, who may not have the opportunity of consulting the above works, will be pleased to find it here. That there is an allusion to the twelve signs of the Zodiac, and probably to their ancient *asterisms* or characters by which they were distinguished, may be readily credited: but how far the peculiar characteristics of the sons of Jacob, were expressed by the animals in the Zodiac, is a widely different question.

1. REUBEN—"Unstable (rather pouring out) as waters"—the sign AQUARIUS, represented as a man pouring out waters from an urn.
2. SIMEON and LEVI—"The united brethren"—the sign GEMINI, or the Twins.
3. JUDAH—"The strong lion"—the sign LEO.
4. ASHER—"His bread shall be full"—the sign VIRGO, or the Virgin, generally represented as holding a full ear of corn.
5. ISSACHAR—"A strong ass," or ox, both used in husbandry—the sign TAURUS, or the Bull.
6. and 7. DAN—"A serpent biting the horse's heels"—SCORPIO, the Scorpion. On the celestial sphere, the Scorpion is actually represented as biting the heel of the horse of the archer, Sagittarius: and *Chela*, "his claws," originally occupied the space of *Libra*.
8. JOSEPH—"His bow remained in strength"—the sign SAGITTARIUS, the archer or bow-man, commonly represented, even on the Asiatic Zodiacs, with his bow bent, and the arrow drawn up to the head—the bow in full strength.
9. NAPHTALI—by a play on his name, נָפְלֵי *taleh*, the Ram—

the sign ARIES, according to the Rabbins. See Burtoif's Rab. Lex.

10. ZEBULUN—"A haven for ships"—denoted by CANCER, the Crab.
11. GAD—"A troop or army"—reversed, *Dag*, a fish—the sign PISCES.
12. BENJAMIN—"A ravening wolf"—CAPRICORN, which on the Egyptian sphere was represented by a goat, led by Pan, with a wolf's head.

What likelihood the reader may see in all this, I cannot pretend to say: but that the twelve signs of the Zodiac were even at that time known in Egypt and Chaldea; and that the twelve sons of Jacob were likened to them, in the prophetic dream already referred to, there can be little room to doubt.

2. We have now seen the life of Jacob brought to a close; and have carefully traced it through all its various fortunes, as the facts presented themselves in the preceding chapters. Isaac his father was what might be properly called a good man; but in strength of mind, he appears to have fallen far short of his father Abraham, and his son Jacob. Having left the management of his domestic concerns to Rebekah his wife, who was an artful and comparatively irreligious woman, the education of his sons was either neglected or perverted. The unhappy influence which the precepts and example of this mother had on the mind of her son, we have seen and deplored. Through the mercy of God, Jacob outlived the shady part of his own character; and his last days were his brightest and his best. He had many troubles and difficulties in life, under which an inferior mind must have necessarily sunk; but being a worker together with the providence of God, his difficulties only served in general to whet his invention, and draw out the immense resources of his own mind. He had to do with an avaricious procrastinating relative, as destitute of humanity as he was of justice.—Let this plead something in his excuse. He certainly did outwit his father-in-law, and yet probably had no more than the just recompense of his long and faithful services, in the successful issue of all his devices. From the time in which God favoured him with that wonderful manifestation of his power and grace at Peniel, chap. xxxii. he became a new man. He had frequent discoveries of God before, to comfort and to encourage him in journeyings, secular affairs, &c. but none in which the heart-changing power of divine grace was so abundantly revealed. Happy he whose last days are his best! We can scarcely conceive a scene more noble or dignified, than that exhibited at the death-bed of Jacob. This great man was now one hundred and forty-seven years of age: though his body, by the wastes of time, was greatly enfeebled, yet with a mind in perfect vigour, and a hope full of immortality, he calls his numerous family together, all of them in their utmost state of prosperity, and gives them his last counsels, and his dying blessing. His declarations shew that the secret of the Lord was with him; and that his candle shone bright upon his tabernacle. Having finished his work, with perfect possession of all his faculties, and being determined that while he was able to help himself, none should be called in to assist; which was one of the grand characteristics of his life, he, with that dignity which became a great man, and a man of God, stretched himself

upon his bed, and rather appears to have conquered death than to have suffered it. Who, seeing the end of this illustrious patriarch, can help exclaiming, There is none like the God of Jeshurun! Let Jacob's God be my God! Let me die the death of the righteous, and let my last end be like his!

Reader, God is still the same: and though he may not make thee as great as was Jacob, yet he is ready to make thee as good, and whatever thy past life may have been, to crown thee with loving-kindness and tender mercies, that thy end also may be peace.

CHAPTER L.

Joseph bewails the death of his father, and commands the physicians to embalm him, 1, 2. The Egyptians mourn for him seventy days, 3. Joseph begs permission from Pharaoh to accompany his father's corpse to Canaan, 4, 5. Pharaoh consents, 6. Pharaoh's domestics and elders, the elders of Egypt, Joseph and his brethren, with chariots, horsemen, &c. form the funeral procession, 7—9. They come to the threshing floor of Atad, and mourn there seven days, 10. The Canaanites call the place Abel-Mizraim, 11. They bury Jacob in the cave of Machpelah, 12, 13. Joseph returns to Egypt, 14. His brethren fearing his displeasure, send messengers to him to entreat his forgiveness of past wrongs, 15—17. They follow, and prostrate themselves before him, and offer to be his servants, 18. Joseph receives them affectionately, and assures them and theirs of his care and protection, 19—21. Joseph and his brethren dwell in Egypt, and he sees the third generation of his children, 22, 23. Being about to die, he prophesies the return of the children of Israel from Egypt, 24, and causes them to swear that they will carry his bones to Canaan, 25. Joseph dies, aged one hundred and ten years, is embalmed and put in a coffin in Egypt, 26.

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AND Joseph ^a fell upon his father's face, and ^b wept upon him, and kissed him.

^a Ch. 46. 4.—^b 2 Kings 13. 14.

2 And Joseph commanded his servants the physicians to ^c embalm his father: and the physicians embalmed Israel.

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^c Ver. 26. 2 Chron. 16. 14. Matt. 26. 12. Mark 14. 8. & 16. 1. Luke 24. 1. John 12. 7. & 19. 39, 40.

NOTES ON CHAP. L.

Verse 1. *Joseph fell on his father's face*] Though this act appears to be suspended, by the unnatural division of this verse from the preceding chapter, yet we may rest assured that it was the immediate consequence of Jacob's death.

Verse 2. *The physicians*] רופים *rophim*, the healers, those whose business it was to heal or restore the body from sickness by the administration of proper medicines; and when death took place, to heal or preserve it from dissolution, by embalming; and thus give it a sort of immortality, or everlasting duration. The original word חנני *chanani*, which we translate to embalm, has undoubtedly the same meaning with the Arabic حنّان *hannan*, which also signifies to embalm, or to preserve from putrefaction, by the application of spices, &c. and hence حنّان *hannan*, an embalmer. The word is used to express the reddening of leather; and probably the ideal meaning may be something analogous to our tanning, which consists in removing the moisture, and closing up the pores, so as to render them impervious to wet. This probably is the grand principle in embalming, and whatever effects this, will preserve flesh as perfectly as skin. Who can doubt that a human muscle, undergoing the same process of tanning as the hide of an ox, would not become equally incorruptible. I have seen a part of the muscle of a human thigh, that having come into contact with some

tanning matter, either in the coffin, or in the grave, was in a state of perfect soundness, when the rest of the body had been long reduced to earth; and it exhibited the appearance of a thick piece of well tanned leather.

In the art of embalming the Egyptians excelled all nations in the world; with them it was a common practice. Instances of the perfection to which they carried this art, may be seen in the numerous mummies, as they are called, which are found in different European cabinets, and which have been all brought from Egypt. This people not only embalmed men and women, and thus kept the bodies of their beloved relatives from the empire of corruption, but they embalmed useful animals also. I have seen the body of the Ibis thus preserved; and though the work had been done for some thousands of years, the very feathers were in complete preservation, and the colour of the plumage discernible. The account of this curious process, the articles used, and the manner of applying them, I subjoin from Herodotus and Diodorus Siculus, as also the manner of their mournings and funeral solemnities, which are highly illustrative of the subjects in this chapter.

When any man of quality dies, says Herodotus, all the women of that family besmear their heads and faces with dirt; then leaving the body at home, they go lamenting up and down the city with all their relations; their apparel being

A. M. 2315. 3 And forty days were fulfilled
B. C. 1699. for him; (for so are fulfilled the
days of those which are embalmed :) and the

Egyptians 'mourned' for him three-
score and ten days.

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4 ¶ And when the days of his mourning

^a Heb. wept.

^b Num. 20. 29. Deut. 34. 8.

girl about them, and their breasts left naked. On the other hand, the *men*, having likewise their clothes girt about them, beat themselves. These things being done, they carry the dead body to be *embalmed*; for which there are certain persons appointed who profess this *art*. These, when the body is brought to them, show to those that bring it, certain models of dead persons in wood, according to any of which the deceased may be painted. One of these they say is accurately made like to one, whom, in such a matter, I do not think lawful to name: του ουκ οσιον πεινραι το εικμα επι ταιουτω προημυτι ονομαζειν (probably *Osiris*, one of the principal gods of Egypt, is here intended,) then they shew a *second* inferior to it, and of an easier price; and next a *third* cheaper than the former, and of a very small value; which being seen, they ask them after which model the deceased shall be represented? when they have agreed upon the *price*, they depart; and those with whom the dead corpse is left, proceed to *embalm* it after the following manner: first of all, they with a crooked iron draw the brain out of the head through the nostrils, next with a sharp *Ethiopic stone*, they cut up that part of the *abdomen* called the *ilia*, and that way draw out all the bowels, which having cleansed and washed with palm-wine, they again rinse and wash with wine perfumed with pounded odours; then filling up the belly with pure *myrrh* and *cassia* grossly powdered, and all other odours except *frankincense*, they sew it up again. Having so done, they *salt* it up close with *nitre*, *seventy days*; for longer they may not salt it. After this number of days are over, they wash the corpse again, and then roll it up with fine linen, all besmeared with a sort of *gum*, commonly used by the *Egyptians* instead of glue.

Then is the body restored to its relations, who prepare a wooden coffin for it, in the shape and likeness of a man, and then put the *embalmed* body into it, and thus inclosed, place it in a repository in the house, setting it upright against the wall. After this manner, they, with great expense, preserve their dead; whereas those, who to avoid too great a charge, desire a *mediocrity*, thus *embalm* them: they neither cut the belly nor pluck out the entrails, but fill it with clysters of oil of *cedar* injected up the *anus*, and then salt it the aforesaid number of days. On the last of these they press out the *cedar* clyster, by the same way they had injected it, which has such virtue and efficacy that it brings out along with it the bowels wasted, and the *nitre* consumes the flesh, leaving only the skin and bones: having thus done, they restore the dead body to the relations, doing nothing more. The *third* way of *embalming* is for those of yet meaner circumstances; they with lotions wash the belly, then dry it up with salt for *seventy days*, and afterwards deliver it to be carried away. Nevertheless, beautiful women and ladies of quality were not delivered to be *embalmed* till three or four days after they had been dead;" for which Herodotus assigns a sufficient reason, however degrading to human nature: τουτο δε ποιουσιν ουτω τουδε εινεκα, ινα μη

σφι οι ταριχευται μισγεται τιτι γυναιξι λαμβανειν γαρ τινα φασι μισγεταιν ικατω προσφωτω γυναικος κατελται δε του ομοτεχνου. *Ea de causa facientes*, says he, *ne cum feminis isti Salinarum concumbant. Deprehen-am enim quendam aium coeuntem cum recenti cadavere muliebri, delatumque ab eisdem artificii socio.* [The original should not be put into a plainer language: the 'abomination to which it refers being too gross.] "But if any stranger or *Egyptian* was either killed by a crocodile, or drowned in the river, the city where he was cast up was to *embalm* and bury him honourably in the sacred monuments, whom no one, no, not a relation or friend, but the priests of the *Nile* only might touch; because they buried one who was something more than a dead man." HEROD. *Euterpe*, p. 120. edit. Gale.

Diodorus Siculus relates the funeral ceremonies of the *Egyptians* more distinctly and clearly, and with some very remarkable additional circumstances: "When any one among the *Egyptians* dies," says he, "all his relations and friends putting dirt upon their heads, go lamenting about the city, till such time as the body shall be buried: in the mean time, they abstain from baths and wine, and all kinds of delicate meats, neither do they, during that time, wear any costly apparel. The manner of their burials is *threefold*; one very costly, a second sort less chargeable, and a third very mean. In the first, *they say*, there is spent a talent of silver; in the second, twenty *mina*; but in the last, there is very little expense. Those who have the care of ordering the body, are such as have been taught that art by their ancestors. These shewing each kind of burial, ask them after what manner they will have the body prepared; when they have agreed upon the manner, they deliver the body to such as are usually appointed for this office. First, he who has the name of *scribe*, laying it upon the ground, marks about the flank on the left side, how much is to be cut away; then he who is called *παρασχιστης* *paraschistes*, the *cutter* or *dissector*, with an *Ethiopic stone*, cuts away as much of the flesh as the law commands, and presently runs away as fast as he can; those who are present, pursuing him, cast stones at him, and curse him, hereby turning all the execrations, which they imagine due to his office, upon him. For whosoever offers violence, wounds, or does any kind of injury to a body of the same nature with himself, they think him worthy of hatred; but those who are called *ταριχευται* *taricheutæ*, the *embalmers*, they esteem worthy of honour and respect; for they are familiar with their priests, and go into the temples as holy men, without any prohibition. As soon as they come to *embalm* the dissected body, one of them thrusts his hand through the wound into the *abdomen*, and draws forth all the bowels but the heart and kidneys, which another washes and cleanses with wine, made of palms and aromatic odours. Lastly, having washed the body, they anoint it with oil of *cedar* and other things for about thirty days, and afterwards with *myrrh*, *cinnamon*,

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were past, Joseph spake unto ^a the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 ^b My father made me swear, saying, Lo, I die: in my grave ^c which I have digged for me in the land of Canaan, there shalt thou bury me. Now, therefore, let me go up, I

pray thee, and bury my father, and I will come again.

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6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt;

^a Esther 4, 2. — ^b ch. 47, 29.

^c 2 Chron. 16, 14. Isai. 22, 16. Matt. 27, 60.

and other such like matters; which have not only a power to preserve it a long time, but also give it a sweet smell, after which they deliver it to the kindred in such manner, that every member remains whole and entire, and no part of it changed, but the beauty and shape of the face, seem just as they were before; and the person may be known, even the eyebrows and eyelids remaining as they were at first. By this means, many of the *Egyptians*, keeping the dead bodies of their ancestors in magnificent houses, so perfectly see the true visage and countenance, of those that died many ages before they themselves were born, that in viewing the proportions of every one of them, and the lineaments of their faces, they take as much delight as if they were still living among them. Moreover the friends and nearest relations of the deceased, for the greater pomp of the solemnity, acquaint the judges and the rest of their friends with the time prefixed for the funeral or day of sepulture, declaring that such a one (calling the dead by his name) is such a day to pass the lake, at which time above forty judges appear, and sit together in a semicircle, in a place prepared on the hither side of the lake, where a ship, provided before hand by such as have the care of the business, is haled up to the shore, and steered by a pilot whom the *Egyptians* in their language called *Charon*. Hence they say, *Orpheus* upon seeing this ceremony, while he was in *Egypt*, invented the fable of hell, partly imitating therein the people of *Egypt*, and partly adding somewhat of his own. The ship being thus brought to the lake side, before the coffin is put on board, every one is at liberty by the law to accuse the dead of what he thinks him guilty. If any one proves he was a bad man, the judges give sentence, that the body shall be deprived of sepulture; but in case the informer be convicted of false accusation, then he is severely punished. If no accuser appear, or the information prove false, then all the kindred of the deceased leave off mourning, and begin to set forth his praises, yet say nothing of his birth, (as the custom is among the *Greeks*) because the *Egyptians* all think themselves equally noble; but they recount how the deceased was educated from his youth, and brought up to man's estate, exalting his *piety* towards the gods, and *justice* towards men, his *chastity* and other virtues wherein he excelled; and lastly pray and call upon the infernal deities (*τοις κατω θεοις* the gods below) to receive him into the societies of the just. The common people take this from the others, and consequently all is said in his praise by a loud shout, setting likewise forth his virtues in the highest strains of commendation, as one that is to live for ever with the infernal gods. Then those that have

tombs of their own, inter the corpse in places appointed for that purpose, and they that have none, rear up the body in its coffin against some strong wall of their house. But such as are denied sepulture on account of some crime or debt, are laid up at home *without coffins*; yet when it shall afterwards happen, that any of their posterity grows rich, he commonly pays off the deceased person's debts, and gets his crimes absolved, and so buries him honourably; for the *Egyptians* are wont to boast of their parents and ancestors that were honourably buried. It is a custom likewise among them to *pawn* the dead bodies of their parents to their creditors, but then those that do not redeem them fall under the greatest disgrace imaginable, and are denied burial themselves at their deaths." *Diod. Sic. Biblioth. lib. i. cap. 91—93. Edit. Bipont.* See also the *Necrokedia, or art of embalming by Greenhill, 4to. p. 241.* who endeavoured in vain to recommend and restore the art. But he could not give his countrymen *Egyptian manners*; for a dead carcase is to the British, an object of horror; and scarcely any except a *surgeon* or an *undertaker*, cares to touch it.

Verse 3. *Forty days*] The body it appears required this number of days to complete the process of embalming: afterwards it lay in *natron* thirty days more, making in the whole seventy days, according to the preceding accounts; during which the mourning was continued. So the *Egyptians* mourned for *Jacob* threescore and ten days, i. e. the whole time in which the spices and nitre were applied to the dead body.

Verse 4. *Speak, I pray you, in the ears of Pharaoh*] But why did not Joseph apply himself? Because he was now in his *mourning habits*, and could not lay them off till his father was interred, and in such, none must appear in the presence of the eastern monarchs. See *Esth. iv. 2.*

Verse 7. *The elders of his house*] Persons who, by reason of their age, had acquired much experience; and who on this account were deemed the best qualified to conduct the affairs of the king's household. Similar to these were the *Sabbonmen Eldermen*, or *Aldermen*, among our Saxon ancestors, who were *senators* and *peers* of the realm.

The funeral procession of *Jacob*, must have been truly grand. *Joseph*, his brethren and their descendants, the servants of *Pharaoh*, the elders of his house, and all the elders, all the principal men of the land of *Egypt*, with chariots and horsemen, must have appeared a very great company indeed. We have seen *LORDS*, for their greater honour, buried at the public expence; and all the male branches of the royal family, as well as the most eminent men of the nation join

A. M. 2315. 8 And all the house of Joseph, and
B. C. 1689. his brethren, and his father's house :
only their little ones, and their flocks, and their
herds, they left in the land of Goshen.

9 And there went up with him both chariots
and horsemen : and it was a very great com-
pany.

10 And they came to the threshing floor of
Atad, which is beyond Jordan, and there they
mourned with a great and very sore lamenta-
tion : and he made a mourning for his fa-
ther seven days.

11 And when the inhabitants of the land, the
Canaanites, saw the mourning in the floor of

Atad, they said, This is a grievous
mourning to the Egyptians : where-
fore the name of it was called 'Abel mizraim,
which is beyond Jordan.

12 And his sons did unto him according as
he commanded them :

13 For his sons carried him into the land
of Canaan, and buried him in the cave of the
field of Machpelah, (which Abraham bought
with the field, for a possession of a burying-
place, of Ephron the Hittite,) before Mamre.

14 ¶ And Joseph returned into Egypt, he, and
his brethren, and all that went up with him to
bury his father, after he had buried his father.

^a Sam. 1. 17. Acts 8. 2.—^b 1 Sam. 31. 13. Job 2. 13.—^c That is, the

mourning of the Egyptians.—^d ch. 49. 29, 30. Acts 7. 16.—^e ch. 23. 16.

in the funeral procession, as in the case of the late Lord Nelson ; but what was all this, in comparison of the funeral solemnity now before us ? Here, is no conqueror—no mighty man of valour—no person of proud descent—Here was only a plain man, who had dwelt almost all his life long in tents, without any other subjects than his cattle ; and whose kingdom was not of this world. Behold this man honoured by a national mourning and by a national funeral ! It may be said indeed, that "all this was done out of respect to Joseph." Be it so : why was Joseph thus respected ? Was it because he had conquered nations—had made his sword drunk with blood—had triumphed over the enemies of Egypt ? NO ! but because he had saved men alive—because he was the king's faithful servant, the rich man's counsellor, and the poor man's friend. He was a national blessing, and the nation mourns in his affliction, and unites to do him honour.

Verse 10. The threshing floor of Atad] As *Atad*, signifies a bramble or thorn, it has been understood by the Arabic, not as a man's name, but as the name of a place, but all the other versions and the Targums consider it as the name of a man. Threshing floors were always in a field, in the open air ; and Atad was probably what we would call a great farmer, or chief of some clan or tribe in that place. Jerom supposed the place to have been about two leagues from Jericho, but we have no certain information on this point. The funeral procession stopped here, probably as affording pasture to their cattle, while they observed the seven days mourning which terminated the funeral solemnities ; after which, nothing remained, but the interment of the corpse. The mourning of the ancient Hebrews was usually of seven days continuance, Numb. xix. 19. Eccles. xxii. 12. 1 Sam. xxxi. 13. though on certain occasions, it was extended to thirty days. Numb. xx. 29. Deut. xxi. 13. xxxiv. 8. but never longer. The seventy days mourning mentioned above, was that of the Egyptians, and was rendered necessary by the long process of embalming, which obliged them to keep the body out of the grave for seventy days, as we learn both from Herodotus and Diodorus. Seven days, by the order of God, a man was to mourn for his dead ; because, during that time

he was considered as unclean : but when those were finished, he was to purify himself and consider the mourning as ended. Numb. xix. 11, 19. Thus God gave seven days, in some cases thirty, to mourn in : man, ever in his own estimation wiser than the word of God, has added eleven whole months to the term, which nature itself pronounces to be absurd, because it is incapable of supporting grief for such a time, and thus mourning is now, except in the first seven, or thirty days, a mere solemn ill-conducted FARCE ; a grave mimicry, a vain shew that convicts itself of its own hypocrisy. Who will rise up on the side of God and common sense, and restore becoming sorrow on the death of a relative, to decency of garb, and moderation in its continuance ? Suppose the near relatives of the deceased, were to be allowed seven days of seclusion from society, for the purpose of meditating on death and eternity, and after this, to appear in a mourning habit for thirty days, every important end would be accomplished, and hypocrisy, the too common attendant of man, be banished, especially from that part of his life, in which deep sincerity is not less becoming, than in the most solemn act of his religious intercourse with God.

In a kind of politico-religious institution, formed by his present majesty Ferdinand IV. king of Naples and the Sicilies, I find the following rational institute relative to this point. "There shall be no mournings among you but only on the death of a father, mother, husband, or wife. To render to these the last duties of affection, children, wives, and husbands only shall be permitted to wear a sign or emblem of grief : a man may wear a crape tied round his right arm ; a woman, a black handkerchief around her neck : and this in both cases, for only two months at the most."—Is there a purpose which religion, reason, or decency can demand, that would not be answered by such external mourning as this ? Only such relatives as the above, brothers and sisters being included, can mourn : all others make only a part of the dumb hypocritical show.

Verse 12. And his sons did unto him] This and the thirteenth verse have been supposed by Mr. Locke and others, to belong to the conclusion of the preceding chapter, in which

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15 ¶ And when Joseph's brethren saw that their father was dead, ^athey said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they ^bsent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; ^cfor they did unto thee evil: and now we pray thee, forgive the trespass of the servants of ^dthe God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and ^efell down before his face; and they said, Behold, we be thy servants.

^aJob 15. 21. 22. — ^bHeb. charged. — ^cProv. 28. 13. — ^dch. 49. 25. — ^ech. 37. 7. 10. — ^fch. 45. 5. — Deut. 32. 35. Job 34. 29. Rom. 12. 19. Heb. 10. 30. 2 Kings 5. 7. — ^hPs. 56. 5. Isai. 10. 7.

connexion, they certainly read more consistently, than they do here.

Verse 15. *Saw that their father was dead*] This at once argues both a *sense of guilt* in their own consciences, and a *want of confidence* in their brother. They might have supposed that hitherto he had forborne to punish them, merely on their father's account; but now that he was dead, and Joseph having them completely in his power, they imagined that he would take vengeance on them for their former conduct towards him.

Thus conscience records criminality, and by giving birth to continual fears and doubtfulness, destroys all peace of mind, security and confidence. On this subject an elegant poet has spoken with his usual point and discernment.

*Exemplo quodcumque malo committitur, ipsi
Displicet auctori. Prima est hæc ultio, quod se
Judice, nemo nocens absolvitur, improba quamvis
Gratia fallaci Prætoris vicerit unâ.*

JUV. Sat. xiii. 1, &c.

Happily metaphrased by Mr. Dryden:

He that commits a fault shall quickly find
The pressing guilt lie heavy on his mind.
Though bribes or favour shall assert his cause,
Pronounce him *guiltless*, and elude the laws;
None quits himself; his own impartial thought
Will damn, and conscience will record the fault.
This, first, the wicked feels.—

We have seen this, in the preceding history, often exemplified in the case of Joseph's brethren.

Verse 16. *Thy father did command*] Whether he did or not, we cannot tell; some think they had feigned this story—but that is not so likely: Jacob might have had suspicions too, and might have thought that the best way to prevent evil,

19 And Joseph said unto them, ^aFear not: ^bfor *am* I in the place of God?

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20 ^bBut as for you, ye thought evil against me; but ⁱGod meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: ^kI will nourish you, and your little ones. And he comforted them, and spake ^lkindly unto them.

22 ¶ And Joseph dwelt in Egypt, ^mhe, and his father's house: and Joseph lived a hundred and ten years.

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23 And Joseph saw Ephraim's children ⁿof the third generation: ^othe children also of Machir, the son of Manasseh, ^pwere brought up upon Joseph's knees.

24 ¶ And Joseph said unto his brethren, I

^qch. 45. 5. 7. Acts 3. 15, 14, 15. — ^rch. 47. 12. Matt. 5. 44 — ^sHeb. to their hearts. ch. 34. 5. — ^tJob 42. 16. — ^uNumb. 32. 39. — ^vch. 30. 3 — ^wHeb. borne.

was to humble themselves before their brother, and get a fresh assurance of his forgiveness.

Verse 17. *The servants of the God of thy father*] These words were wonderfully well chosen; and spoken at once, in the most forcible manner, both to Joseph's *piety* and to his *filial affection*. No wonder then, that he *wept, when they spake to him*.

Verse 19. *Am I in the place of God?*] These words may be understood either as a *question*, or an *affirmative proposition*. How should I take any further notice of your transgression? I have passed it by; the matter lies now between God and you. Or, In the order of divine Providence, I am now in God's place: he has furnished me with means, and made me a distributor of his bounty; I will therefore not only nourish you; but also your little ones, ver. 21. and therefore, he spake comfortably unto them, as in chap. xlv. 8. telling them, that he attributed the whole business to the *particular providence of God*, rather than to any *ill-will or malice* in them; and that, in permitting him to be brought into Egypt, God had graciously saved their lives, the life of their father, the lives of the people of Canaan and of the Egyptians: as therefore God had honoured him by making him vicegerent in the dispensations of his especial bounty towards so many people, it was impossible he should be displeased with the means by which this was brought about.

Verse 22. *Joseph dwelt in Egypt*] Continued in Egypt after his return from Canaan, till his death, *he, and his father's house* all the descendants of Israel, till the *Exodus* or departure under the direction of Moses and Aaron, which was one hundred and forty-four years after.

Verse 23. *Were brought up on Joseph's knees.*] They were educated by him, or under his direction: his sons, and their children continuing to acknowledge him as *patriarch*, or head of the family, as long as he lived.

Verse 24. *Joseph said—I die*] i. e. I am dying, and God

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die: and ^aGod will surely visit you, and bring you out of this land, unto the land ^bwhich he sware to Abraham, to Isaac, and to Jacob.

25 And ^cJoseph took an oath of the children of Israel, saying, God will surely visit

you, and ye shall carry up my bones from hence.

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26 ¶ So Joseph died, *being* a hundred and ten years old: and they ^dembalmed him, and he was put in a coffin in Egypt.

^aCh. 15. 14. & 46. 4. & 48. 21. Exod. 3. 16, 17. Hebr. 11. 22 — ^bch. 15. 14. & 26. 3. & 35. 12. & 46. 4.

^cExod. 13. 19. Josh. 24. 32. Acts 7. 16 — ^dver. 2.

will surely visit you, he will yet again give you, in the time when it shall be essentially necessary, the most signal proof of his unbounded love towards the seed of Jacob.

And bring you out of this land] Though ye have here every thing that can render life comfortable, yet this is not the typical land, the land given by covenant, the land which represents the rest that remains for the people of God.

Verse 25. Ye shall carry up my bones] That I may finally rest with my ancestors in the land which God gave to Abraham, to Isaac, and to Jacob; and which is a pledge as it is a type of the kingdom of heaven. Thus says the author of the epistle to the Hebrews, chap. xi. 22. "By FAITH, Joseph when he died (τελευτων when dying,) made mention of the departure (Εξόδου of the EXODUS) of the children of Israel; and gave commandment concerning his bones." From this it is evident, that Joseph considered all these things as typical; and by this very commandment, expressed his faith in the immortality of the soul, and the general resurrection of the dead. This oath, by which Joseph then bound his brethren, their posterity considered as binding on themselves; and Moses took care, when he departed from Egypt, to carry up Joseph's body with him, Exod. xiii. 19. which was afterwards buried in Shechem, (Josh. xxiv. 32.) the very portion which Jacob had purchased from the Amorites, and which he gave to his son Joseph, Gen. xlviii. 22. Acts vii. 16.

Verse 26. Joseph died, being a hundred and ten years old] בן מאה ועשר שנים *ben meah ve-éser shanim*; literally, the son of a hundred and ten years. Here the period of time he lived, is personified; all the years of which it was composed, being represented as a nurse or father, feeding, nourishing and supporting him to the end. This figure which is termed by rhetoricians *prosopopeia*, is very frequent in Scripture; and by this, virtues, vices, forms, attributes, and qualities, with every part of inanimate nature, are represented as endued with reason, and speech, and performing all the actions of intelligent beings.

They embalmed him] See on ver. 2. The same precautions were taken to preserve his body as to preserve that of his father Jacob; and this was particularly necessary in his case, because his body was to be carried to Canaan, an hundred and forty-four years after; which, as Eusebius observes, was the duration of the Israelites' bondage, after the death of Joseph.

And he was put in a coffin in Egypt.] On this subject I shall subjoin some useful remarks from *Harmer's Observations*, which several have borrowed, without acknowledgment. I quote my own edition of this Work, vol. iii. p. 69, &c. Lond. 1808.

"There were some methods of *honouring the dead*, which demand our attention: the being put in a coffin, has been in particular, considered as a mark of distinction.

"With us, the poorest people have their coffins; if the relations cannot afford them, the parish is at the expense. In the East, on the contrary, they are not always made use of, even in our times. The ancient Jews probably buried their dead in the same manner: neither was the body of our Lord put in a coffin; nor that of Elisha, whose bones were touched by the corpse that was let down a little after, into his sepulchre, 2 Kings xiii. 21. That coffins were anciently made use of in Egypt, all agree; and antique coffins of stone, and of sycamore wood are still to be seen in that country, not to mention those said to be made of a sort of pasteboard, formed by folding and glewing cloth together, a great number of times, which were curiously plastered, and then painted with hieroglyphics.

"As it was an ancient Egyptian custom, and was not used in the neighbouring countries, on these accounts, the Sacred Historian was doubtless led to observe of Joseph, that he was not only embalmed, but was also put in a coffin, both being practices almost peculiar to the Egyptians.

"Bishop Patrick on this passage, takes notice of the Egyptian coffins of sycamore wood, and pasteboard, but he does not mention the contrary usage of the neighbouring countries, which was requisite, in order fully to illustrate the place: but even this, perhaps, would not have conveyed the whole thought of the Sacred Author.

"Mr. Maillet conjectures, that all were not inclosed in coffins, which were laid in the Egyptian repositories of the dead; but that it was an honour appropriated to persons of distinction; for after having given an account of several niches which are found in those chambers of death; he adds; 'But it must not be imagined, that the bodies deposited in these gloomy apartments, were all inclosed in chests, and placed in niches. The greater part were simply embalmed, and swathed; after which, they laid them one by the side of the other, without any ceremony. Some were even put into these tombs without any embalming at all; or with such a slight one, that there remains nothing of them in the linen in which they were wrapped, but the bones; and these half rotten. It is probable, that each considerable family had one of these burial places to themselves: that the niches were designed for the bodies of the heads of the family; and that those of their domestics and slaves, had no other care taken of them, than merely laying them in the ground after being slightly embalmed, and sometimes even without that; which was probably all that was done to heads of families of less distinction.

tion.' Lett. 7. p. 281. The same author gives an account of a mode of burial anciently practised in that country, which has been but recently discovered: it consisted in placing the bodies, after they were swathed up, on a layer of charcoal, and covering them with a mat, under a bed of sand seven or eight feet deep.

"Hence it seems evident that *coffins* were not universally used in Egypt, and were only used for persons of eminence and distinction. It is also reasonable to believe, that in times so remote as those of Joseph, they might have been much less common, than afterwards, and that consequently, Joseph's being put in a coffin in Egypt, might be mentioned with a design to express the *great honours* the Egyptians did him in death, as well as in life; being treated after the most sumptuous manner, *embalmed*, and put into a coffin."

It is no objection to this account that the widow of Nain's son is represented as carried forth to be buried, in a *σπορος*, or *bier*; for the present inhabitants of the Levant, who are well known to lay their dead in the earth *uninclosed*, carry them frequently out to burial in a kind of *coffin*, which is not deposited in the grave, the body being *taken out of it*, and placed in the grave in a reclining posture. It is probable, therefore, that the coffins used at Nain, were of the same kind, being intended for no other purpose but to carry the body to the place of interment, the body itself being buried without them. See RUSSEL'S Hist. of *Aleppo*, vol. i. p. 306, &c.

It is very probable, that the chief difference was not in being *with or without* a coffin; but in the *expensiveness* of the coffin itself; some of the Egyptian coffins being made of granite, and covered all over with hieroglyphics, the cutting of which, must have been done at a prodigious expense, both of time and money, the stone being so hard, that we have no tools by which we can make any impression on it. Two of these are now in the British Museum, that appear to have belonged to some of the *nobles* of Egypt. They are dug out of the solid stone, and adorned with almost innumerable hieroglyphics. One of these, vulgarly called Alexander's tomb, is ten feet three inches and a quarter long; ten inches thick in the sides: breadth at top five feet three inches and a half: breadth at bottom four feet two inches and a half: and three feet ten in depth, and weighs about 10 tons. In such a coffin, I suppose the body of Joseph was deposited: and such an one could not have been made and transported to Canaan at an expence that any private individual could bear. It was with incredible labour and at an extraordinary expense that the coffin in question was removed the distance of but a few miles from the ship that brought it, from Egypt, to its present residence in the British Museum. Judge then, at what an expense such a coffin must have been digged, engraved, and transported over the desert from Egypt to Canaan, a distance of three hundred miles? We need not be surprized to hear of carriages and horsemen, a very great company, when such a coffin was to be carried so far, with a suitable company to attend it.

Joseph's life was the *shortest* of all the patriarchs; for which Bishop Patrick gives a sound, *physical* reason—he was the son of his father's *old age*. It appears from Archbishop Usher's Chronology that Joseph governed Egypt under four kings: *Mephramuthosis*, *Thmosis*, *Amenophis*, and *Orus*. His government, we know, lasted *eighty years*: for when he stood before Pharaoh, he was *thirty years* of age, chap. xli. 46.

and he died when he was *one hundred and ten*, from which, subtract *thirty*, and there remain, *fourscore*.

On the *character* and *conduct* of Joseph, many remarks have already been made in the preceding Notes. On the subject of his *piety* there can be but one opinion. It was truly exemplary, and certainly was tried in cases, in which few instances occur of *persevering fidelity*. His high sense of the holiness of God, the strong claims of justice, and the rights of hospitality and gratitude, led him in the instance of the solicitations of his master's wife, to act a part, which, though absolutely just and proper, can never be sufficiently praised. Heathen authors boast of some persons of such singular constancy; but the intelligent reader will recollect, that these relations stand in general, in their *fabulous histories*, and are destitute of those characteristics which truth essentially requires; such I mean, as the story of *Hippolytus* and *Phædra*; *Bellerophon* and *Antea* or *Sthenobæa*; *Peleus* and *Astydamæa*, and others of this complexion, which appear to be marred pictures, taken from this highly finished original, which the Inspired Writer has fairly drawn from life.

His *fidelity* to his master, is not less evident; and God's approbation of his conduct is strongly marked; for he caused whatsoever he did to prosper, whether a slave in the house of his master, a prisoner in the dungeon, or a prime minister by the throne; which is a full proof that his ways pleased him, and this is more clearly seen in the providential deliverances by which he was favoured.

On the *political conduct* of Joseph, there are conflicting opinions. On the one hand it is asserted, that "he found the Egyptians a *free people*, and that he availed himself of a most afflicting providence of God, to reduce them all into a *state of slavery*, destroyed their political consequence, and made their king despotic." In all these respects, his political measures have been strongly vindicated, not only as being directed by God, but as being *obviously* the best, every thing considered, for the safety, honour, and welfare of his sovereign and the kingdom. It is true, he bought the lands of the people for the king; but he *farmed* them to the original occupiers again, at the moderate and fixed crown rent of *one fifth part* of the produce. "Thus did he provide for the *liberty and independence* of the people, while he strengthened the *authority* of the king by making him sole proprietor of the lands. And to secure the people from further exaction, Joseph made it a law over all the land of Egypt, that Pharaoh (i. e. the king) should have only the fifth part: which law subsisted to the time of Moses, chap. xlvii. 21—26. By this wise regulation," continues Dr. Hales, "the people had four fifths of the produce of the lands for their own use, and were exempted from any further taxes, the king being bound to support his civil and military establishment out of the crown rents." By the original constitution of Egypt established by *Menes*, and *Thoth* or *Hermes*, his prime minister, the lands were divided into *three portions*, between the king, the *priests*, and the *military*, each party being bound to support its respective establishment by the *produce*. See the quotation from Diodorus Siculus, in the Note on chap. xlvii. 23. It is certain therefore, that the constitution of Egypt was considerably altered by Joseph, and there can be no doubt, that much additional power was, by this alteration, vested in the hands of the king; but as we do not find that any im-

proper use was made of this power, we may rest assured that it was so *qualified* and *restricted* by wholesome *regulations*, though they are not here particularized, as completely to prevent all *abuse* of the regal power, and all tyrannical usurpation of popular rights. That the people were nothing but slaves to the king, the military, and the priests, before, appears from the account given by Diodorus; each of the three estates probably allowing them a certain portion of land for their own use, while cultivating the rest for the use and emolument of their masters. Matters however became more regular under the administration of Joseph; and it is perhaps, not too much to say, that previous to this, Egypt was without a fixed regular constitution, and that it was not the least of the blessings that it owed to the wisdom and prudence of Joseph, that he reduced it to a *regular form of government*, giving the people such an interest in the safety of the state, as was well calculated to ensure their exertions to defend the nation, and render the *constitution* fixed and permanent.

It is well known that *Justin*, one of the Roman historians, has made particular, and indeed honourable mention of *Joseph's* administration in Egypt, in the account he gives of Jewish affairs, lib. xxxvi. chap. 2. How the relation may have stood in *Trogus Pompeius*, from whose voluminous work in forty-four books or volumes, Justin abridged his history, we cannot tell, as the work of Trogus is irrecoverably lost; but it is evident, that the account was taken in the main from the Mosaic history, and it is written with as much candour as can be expected from a *prejudiced* and *unprincipled heathen*.

Minimus ætate inter fratres Joseph fuit: &c. "Joseph was the youngest of his brethren; who being envious of his excellent endowments, stole him, and privately sold him to a company of foreign merchants, by whom he was carried into Egypt, where having diligently cultivated *magic arts*, he became, in a short time, a prime favourite with the king himself. For he was the most sagacious of men, in explaining prodigies; and he was the first who constructed the science of *interpreting dreams*. Nor was there any thing relative to laws human or divine, with which he seemed unacquainted; for he predicted a failure of the crops many years before it took place; and the inhabitants of Egypt must have been famished, had not the king, through his counsel, made an edict to preserve the fruits for several years. And his experiments were so powerful, that the responses appear to have been given not by man, but by God." *Tantaque experientia ejus fuerunt, ut non ab homine, sed a Deo, responsa dari viderentur.* I believe Justin refers here, in the word *experientia*, to his figment of *magical incantations*, eliciting *oracular answers*. Others have translated the words: "So excellent were his regulations, that they seemed rather to be *oracular responses*, not given by man, but by God."

I have already compared Joseph with his father Jacob, see chap. xlviii. 12. and shall make no apology for having given the latter a most decided superiority. Joseph was great; but his greatness came through the interposition of especial Providences. Jacob was great, *mentally* and *practically* great, under the *ordinary* workings of Providence; and towards the close of his life, not less distinguished for piety towards God, than his son Joseph was, in the holiest period of his life.

Thus terminates the Book of GENESIS, the most ancient

record in the world; including the History of two grand subjects, CREATION, and PROVIDENCE; of each of which it gives a summary, but astonishingly minute, and detailed account. From this Book, almost all the ancient philosophers, astronomers, chronologists, and historians have taken their respective data: and all the modern improvements and accurate discoveries in different arts and sciences, have only served to confirm the facts detailed by Moses, and to shew, that all the ancient writers on these subjects, have *approached* to, or *receded* from TRUTH and the *phenomena* of nature, in the exact proportion as they have followed the *Mosaic history*.

In this Book the CREATIVE POWER and ENERGY of GOD are first introduced to the Reader's notice; and the mind is overwhelmed with those grand creative acts by which the universe was brought into being. When this account is completed, and the introduction of SIN, and its awful consequences in the destruction of the earth by a *flood*, noticed, then, the Almighty Creator is next introduced as the RESTORER and PRESERVER of the World; and thus the history of Providence commences—a history, in which the mind of man is alternately delighted and confounded, with the infinitely varied plans of *wisdom* and *mercy*, in preserving the human species, counteracting the evil propensities of men and devils, by means of *gracious influences* conveyed through *religious institutions*, planting and watering the seeds of truth and righteousness, which himself had sowed in the hearts of men; and leading forward and maturing the grand purposes of his *grace* and *goodness*, in the final salvation of the human race.

After giving a minutely detailed account, and yet in a very short compass, of the *peopling the earth*, ascertaining and settling the bounds of the different nations of mankind, the Sacred Writer proceeds with the history of *one family* only; but he chuses that one, through which, as from an ever-during fountain, the streams of justice, grace, goodness, wisdom, and truth should emanate. Here we see a pure well of living water, springing up unto eternal life, restrained it is true, in its *particular* influence to one people, till in the fullness of time, the fountain should be opened in the house of David, for sin and for uncleanness in *general*, and the earth filled with the knowledge and salvation of God: thus by means of one family, as extensive a view of the economy of providence and grace is afforded, as it is possible for the human mind to comprehend.

In this *epitome*, how wonderful do the workings of Providence appear! An astonishing concatenated train of *stupendous* and *minute* events is laid before us; and every transaction is so distinctly marked, as every where to exhibit the *finger*, the *hand*, or the *arm* of God! But did God lavish his providential cares and attention on this one family, exclusive of the rest of his intelligent offspring? No: For the same superintendence, providential direction and influence, would be equally seen in all the concerns of human life, in the preservation of individuals, the rise and fall of kingdoms and states, and in all the mighty REVOLUTIONS, *natural*, *moral*, and *political*, in the universe, were God, as in the preceding instances, to give us the *detailed* history; but what was done in the family of Abraham, was done in behalf of the whole human race. This specimen is intended to shew us, that God *does work*, and that against him, and the operations of his hand, no *might*, no *counsel*, no *cunning* of men or devils can

prevail—that he who walks uprightly, walks securely; and that all things work together for good to them who love God. That none is so ignorant, low, or lost, that God cannot instruct, raise up and save. In a word, he shews himself by this history, to be the invariable friend of mankind,—that he embraces every opportunity to do them good,—and, speaking after the manner of men,—that he rejoices in the frequent recurrence of such opportunities: that every man considering the subject, may be led to exclaim in behalf of all his fellows, **BEHOLD HOW HE LOVETH THEM!**

On the character of Moses, as a HISTORIAN and PHILOSOPHER (for in his legislative character, he does not yet appear) much might be said, did the nature of this work admit. But as brevity has been every where studied, and minute details rarely admitted, and only where absolutely necessary, the candid reader will excuse any deficiencies of this kind which he may have already noticed.

Of the accuracy and impartiality of Moses as a historian, many examples are given in the course of the notes, with such observations and reflections as the subjects themselves suggested: and the succeeding books will afford many opportunities for farther remarks on these topics.

The character of Moses as a philosopher and chronologist, has undergone the severest scrutiny. A class of philosophers, professedly infidels, have assailed the Mosaic account of the formation of the universe, and that of the general deluge, with such repeated attacks, as sufficiently proved, that, in their apprehension, the pillars of their system must be shaken into ruin, if those accounts could not be proved to be false. Traditions, supporting different accounts from those in the sacred history, have been borrowed from the most barbarous, as well as the most civilized nations, in order to bear on this argument. These, backed by various geologic observations, made in extensive travels, experiments on the formation of different strata or beds of earth, either by inundations or volcanic eruptions, have been all condensed into one apparently strong but strange argument, intended to overthrow the Mosaic account of the creation. The argument may be stated thus: “The account given by Moses of the time, when God commenced his creative acts, is too recent; for according to his Genesis, six thousand years have not yet elapsed since the formation of the universe; whereas a variety of phenomena prove, that the earth itself must have existed, if not from eternity, yet at least fourteen, if not twenty thousand years.” This I call a strange argument, because it is well known, that all the ancient nations in the world, the Jews excepted, have, to secure their honour and respectability, assigned to themselves a duration of the most improbable length; and have multiplied months, weeks, and even days into years, in order to support their pretensions to the most remote antiquity. The millions of years which have been assumed by the Chinese and the Hindoos, have been ridiculed for their manifest absurdity, even by those philosophers who have brought the contrary charge against the Mosaic account! So notorious are the pretensions to remote ancestry, and remote æras in every false and fabricated system, of family pedigree, and national antiquity, as to produce doubt at the very first view of their subjects; and to cause the impartial enquirer after truth, to take every step with the extreme of caution, knowing that in going

over such accounts, he every where treads on a kind of enchanted ground.

When, in the midst of these, a writer is found, who, without saying a word of the systems of other nations, professes to give a simple account of the creation and peopling of the earth, and to shew the very conspicuous part that his own people acted among the various nations of the world, and who assigns to the earth and to its inhabitants, a duration comparatively but as of yesterday, he comes forward with such a variety of claims to be heard, read, and considered, as no other writer can pretend to. And as he departs from the universal custom of all writers on similar subjects, in assigning a comparatively recent date, not only to his own nation, but to the universe itself, he must have been actuated by motives essentially different from those which have governed all other ancient historians and chronologists.

The generally acknowledged extravagance and absurdity of all the chronological systems of ancient times, the great simplicity and harmony of that of Moses, its facts evidently borrowed by others, though disgraced by the fables they have intermixed with them, and the very late invention of arts and sciences, all tend to prove, at the very first view, that the Mosaic account, which assigns the shortest duration to the earth, is the most ancient, and the most likely to be true. But all this reasoning has been supposed to be annihilated, by an argument brought against the Mosaic account of the creation, by Mr. Patrick Brydone, F.R.S.: drawn from the evidence of different eruptions of Mount Ætna. The reader may find this in his “Tour through Sicily and Malta,” Letter vii. where, speaking of his acquaintance with the Canonico Recupero at Catania, who was then employed on writing a natural history of Mount Ætna, he says: “Near to a vault which is now thirty feet below ground, and has probably been a burying place, there is a draw-well, where there are several strata of lavas (i. e. the liquid matter formed of stones, &c. which is discharged from the mountain in its eruptions) with earth to a considerable thickness over each stratum. Recupero has made use of this as an argument to prove the great antiquity of the eruptions of this mountain. For if it requires two thousand years and upwards to form but a scanty soil on the surface of a lava, there must have been more than that space of time, between each of the eruptions which have formed these strata. But what shall we say of a pit they sunk near to Jaci, of a great depth? They pierced through seven distinct lavas, one under the other, the surfaces of which were parallel, and most of them covered with a thick bed of rich earth. Now, says he, the eruption which formed the lowest of these lavas, if we may be allowed to reason from analogy, must have flowed from the mountain at least fourteen thousand years ago! Recupero tells me, he is exceedingly embarrassed by these discoveries, in writing the history of the mountain.—That Moses hangs like a dead weight upon him, and blunts all his zeal for enquiry; for that he really has not the conscience to make his mountain so young, as that prophet makes the world.

“The Bishop, who is strenuously orthodox—for it is an excellent see—has already warned him to be upon his guard: and not to pretend to be a better natural historian than Moses; nor to presume to urge any thing, that may in the smallest degree be deemed contradictory to his sacred authority.”

Though Mr. Brydone produces this as a sneer against revelation, bishops, and orthodoxy, yet the sequel will prove, that it was good advice, and that the Bishop was much better instructed than either *Recupero* or *Brydone*; and that it would have been much to their credit, had they taken his advice.

I have given, however, this argument at length; and even in the insidious dress of Mr. Brydone, whose faith in Divine Revelation, appears to have been upon a par with that of *Signior Recupero*, both being builded nearly on the same foundation, to shew from the answer, how slight the strongest arguments are, produced from insulated facts, by prejudice and partiality, when brought to the test of sober, candid philosophical investigation, aided by an increased knowledge of the phenomena of nature. "In answer to this argument," says bishop Watson (Letters to Gibbon) "it might be urged—that the time necessary for converting *lavas* into fertile fields, must be very different, according to the different consistencies of the *lavas*, and their different situations with respect to *elevation* and *depression*, or their being exposed to *winds*, *ruins*, and other circumstances; as for instance, the *quantity* of *ashes* deposited over them, after they had cooled, &c. &c. just as the time in which heaps of *iron slag*, which resembles *lava*, are covered with verdure, is different, at different furnaces, according to the nature of the *slag* and situation of the furnace; and something of this kind is deducible from the account of the canon (*Recupero*) himself, since the *crevices* in the strata are often full of rich good soil, and have pretty large trees growing upon them. But should not all this be thought sufficient to remove the objection, I will produce the Canon an *analogy* in opposition to his analogy, and which is grounded on more certain facts.

"Etna and Vesuvius resemble each other in the causes which produce their eruptions, in the nature of their *lavas*, and in the time necessary to mellow them into soil fit for vegetation; or if there be any slight difference in this respect, it is probably not greater than what subsists between different *lavas* of the same mountain. This being admitted, which no philosopher will deny, the Canon's (*Recupero's*) analogy will prove just nothing at all, if we can produce an instance of seven different *lavas*, with *interjacent strata* of *vegetable earth*, which have flowed from mount Vesuvius within the space, not of *fourteen thousand*, but of somewhat less than *one thousand seven hundred years*; for then, according to our analogy, a *stratum* of *lava* may be covered with *vegetable soil* in about *two hundred and fifty years*, instead of requiring *two thousand* for that purpose.

"The eruption of Vesuvius, which destroyed *Herculaneum* and *Pompeii*, is rendered still more famous by the death of *Pliny*, recorded by his nephew, in his letter to *Tacitus*; this event happened A. D. 79. but we are informed by unquestionable authority (*Remarks on the nature of the soil of Naples and its vicinity*, by Sir William Hamilton, *Philos. Transact.* vol. lxi. p. 7.) that the matter which covers the ancient town of *Herculaneum*, is not the produce of *one* eruption only, for there are evident marks that the matter of *six* eruptions has taken its course over that which lies immediately over the town, and was the cause of its destruction. These strata are either of *lava*, or burnt matter with *veins of good soil between them*." "You perceive," says the bishop, "with what ease, a little attention and increase of knowledge, may remove a great difficulty; but

had we been able to say nothing in explanation of this phenomenon, we should not have acted a very rational part, in making our ignorance the foundation of our infidelity, or suffering a minute philosopher to rob us of our religion." In this, as well as in all other cases, the foundation stands sure, being deeply and legibly impressed with God's seal. See also Dr. *Greaves's* Lectures on the Pentateuch.

The Mosaic account of the *universality of the deluge*, has been tried by the most rigid tests also, and the result has been in the view of every candid person, highly creditable to the sacred historian. Every appearance in nature, in the structure and composition of the surface and different strata of the earth, has borne an unequivocal and decided testimony to the truth of the book of *Genesis*; so that at present, there is, on this subject, scarcely any material difference of opinion among the most profound philosophers, and most accurate geologists.

On the *geology* and *astronomy* of the book of *Genesis*, much has been written both by the enemies and friends of revelation: but as Moses has said but very little on these subjects, and nothing in a *systematic* way, it is unfair to invent a system, pretendedly collected out of his words, and thus make him accountable for what he never wrote. There are systems of this kind, the preconceived fictions of their authors, for which they have sought support and credit by tortured meanings extracted from a few *Hebrew roots*; and then dignified them with the title of *The Mosaic system of the universe*. This has afforded infidelity a handle which it has been careful to turn to its own advantage. On the first chapter of *Genesis*, I have given a general view of the solar system, without pretending that I had found it there: I have also ventured to apply the comparatively recent doctrine of *caloric* to the Mosaic account of the creation of *light*, previous to the formation of the *Sun*, and have supported it with such arguments as appeared to me to render it at least probable; but I have not pledged Moses to any of my explanations, being fully convinced, that it was necessarily foreign from his design to enter into philosophic details of any kind, as it was his grand object, as has been already remarked, to give a history of CREATION and PROVIDENCE in the most *abridged* form of which it was capable. And who, in so few words, ever spoke so much! By *Creation* I mean the production of every being animate and inanimate, material and intellectual. And by *Providence*, not only the preservation and government of all beings, but also the various and extraordinary provisions made by divine justice and mercy for the comfort and final salvation of man. These subjects I have endeavoured to trace out through every chapter of this most important book, and to exhibit them in such a manner as appeared to me the best calculated to promote *glory to GOD in the highest*; and upon earth, PEACE AND GOOD WILL AMONG MEN.

Observations on the Jewish manner of dividing and reading the *Law* and the *Prophets*.

The ancient Jews divided the whole law of Moses into *fifty-four* sections, which they read in their synagogues, in the course of the *fifty-two* sabbaths in the year, joining *two* of the shortest twice together, that the whole might be finished in one year's space; but in their *intercalated* years, in which they added a *month*, they had *fifty-four* sabbaths, and then they had a section for each sabbath: and it was to meet the

exigency of the *intercalated* years, that they divided the law into fifty-four sections at first. When Antiochus Epiphanes forbade the Jews on pain of death to read their law, they divided the *prophets* into the same number of sections, and read *them* in their synagogues in place of the *law*: and when under the Asmonæans, they recovered their liberty, and with it the free exercise of their religion, though the reading of the law was resumed, they continued the use of the *prophetic sections*, reading them conjointly with those in the law. To this *first division* and mode of reading the law, there is a reference, Acts xv. 21. *For Moses of old time, hath, in every city, them that preach him, being READ IN THE SYNAGOGUES EVERY SABBATH DAY.* To the second division and conjoint reading of the law and the prophets, we also find a reference, Acts xiii. 15. *And after the reading of the LAW, AND THE PROPHETS, the rulers of the synagogue sent unto them, saying, &c. And that the prophets were read in this way, in our Lord's time, we have a proof, Luke iv. 16, &c. where going into the synagogue to read on the sabbath day, as was his custom, there was delivered unto him the book of the prophet Isaiah—and it appears that the prophetic section, for that sabbath, was taken from the sixty-first chapter of his prophecies.*

Of these sections the book of Genesis contains twelve:

The FIRST, called ברשית *bereshith*, begins chap. i. ver. 1. and ends chap. vi. ver. 8.

The SECOND, called נח *Noah*, begins chap. vi. ver. 9. and ends with chap. xi.

The THIRD, called לך לך *lac leca*, begins chap. xii. and ends with chap. xviii.

The FOURTH, called וירא *vaiyira*, begins chap. xviii. and ends with chap. xxii.

The FIFTH, called חיי שרה *chayey Sarah*, begins chap. xxiii. and ends chap. xxv. ver. 18.

The SIXTH, called תולדת *toledoth*, begins chap. xxv. ver. 19. and ends chap. xxviii. ver. 9.

The SEVENTH, called ויצא *vayetse*, begins chap. xxviii. ver. 10. and ends chap. xxxii. ver. 3.

The EIGHTH, called וישלח *vaiyishlach*, begins chap. xxxii. ver. 4. and ends with chap. xxxvi.

The NINTH, called וישב *vaiyisheb*, begins chap. xxxvii. and ends with chap. xl.

The TENTH, called מקץ *mikkets*, begins chap. xli. and ends with chap. xlv. ver. 17.

The ELEVENTH, called ויגש *vaiyiggash*, begins chap. xlv. ver. 18. and ends chap. xlvii. ver. 27.

The TWELFTH, called ויחי *vayechi*, begins chap. xlvii. ver. 28. and ends with chap. l.

These sections have their *technical* names, from the words with which they commence; and are marked in the Hebrew Bibles with three פפפ *Pe's*, which are an abbreviation for פרשה *parashah*, a section or division; and sometimes with three ססס *Samech's*, which are an abbreviation for the word סדר *seder*, or סדרה *sidrah*, an order, a full and absolute division. The former are generally called פרשיות *parashioth*, distinctions,

divisions, sections,—the latter סדרים *siderim*, orders, arrangements; as it is supposed, that the sense is more full and complete in these, than in the *parashioth*.

MASORETIC Notes on the Book of GENESIS.

At the end of all the books in the Hebrew Bible, the *Masoretes* have affixed certain notes, ascertaining the number of greater and smaller sections, chapters, verses, and letters. These they deemed of the greatest importance, in order to preserve the integrity of their law, and the purity of their prophets. And to this end, they not only numbered every verse, word, and letter, but even went so far as to ascertain how often each letter of the alphabet occurred in the whole Bible! Thus sacredly did they watch over their records in order to prevent every species of corruption. To some, this has appeared trifling: others have seen it in a different point of view, and have given due applause to that pious zeal and industry, which have been exerted in so many tedious and vexatious researches, in order to preserve the integrity and honour of the LAW OF GOD.

The sum of all the VERSES in *Bereshith* (Genesis) is 1534. And the memorial sign of this sum is אַלֶּף אַלֶּף *aleph a* signifying 1000; final *caph* ך 500; lamed ל 30, and *daleth* ד 4.—1534.

The middle verse of Genesis is the fortieth of chap. xxvii. *By thy sword shalt thou live.*

The PARASHIOTH, or greater sections are twelve. The symbol of which is the word זה *zeh*, THIS, Exod. iii. 15. *And THIS is my memorial to all generations.* Where זין *zain* ז stands for 7, and הֵז *he* ה for 5=12.

The SIDERIM or orders (see above) are forty-three. The symbol of which is the word גַּם *gam*. Gen. xxvii. 33. *YEA (גַּם gam) and he shall be blessed.* Where גִּמֵּל *gimel* ג stands for 3, and מֶם *mem* 40=43.

The PERAKIM, or modern division of chapters, are fifty; the symbol of which is לך *leca*, Isa. xxxiii. 2. *We have waited FOR THEE.* Where lamed ל stands for 30, and *caph* ך for 20=50.

The open sections are 43.—The close sections 48. total 91. the numerical sign of which is תצ *tse*, GET THEE OUT, Exod. xi. 8. where tsaddi צ stands for 90, and *aleph* א for 1=91.

The number of letters is about 52740; but this last is more a matter of conjecture and computation than of certainty; and on it no dependance can safely be placed, it being a mere multiplication by twelve, the number of sections, of 4395, the known number of letters in the last or twelfth section of the book: on this subject see Buxtorf's *Tiberias*, p. 181.

All these notes with some others of minor importance, the Reader may find in most editions of the Masoretic Hebrew Bibles, especially in those of Bomberg and Buxtorf, as also in the editions which have flowed from them, particularly in those of Van der Hooght, Simons, &c. Some of the unpointed Hebrew Bibles have these Notes also inserted.

A CHRONOLOGICAL TABLE

OF THE
PRINCIPAL TRANSACTIONS RELATED IN THE BOOK OF GENESIS,

ACCORDING TO
THE COMPUTATION OF ARCHBISHOP USHER,

WHICH IS CHIEFLY FOLLOWED IN THE PRECEDING NOTES;

SHOWING

IN WHAT YEAR OF THE WORLD, AND WHAT YEAR BEFORE CHRIST, EACH EVENT HAPPENED.

THE Reader will observe from the Chronological Notes in the *margin* of the preceding Work, that in a few instances, I have departed from the Usserian computation, for which he will find my reasons in the Notes.

This Table I have considerably enlarged, by inserting the *Edomitish Kings and Dukes*, and a few other transactions of prophane history, contemporary with the facts mentioned by Moses, by which the Reader will have a synopsis or general view of all the transactions of the first 2400 years of the world, which stand upon any authentic records.

The *first* year of the world, answering to the 710th year of the Julian Period, and supposed to be 4004 before the vulgar *Æra* of the birth of Christ.

| A. M. | | B. C. | A. M. | | B. C. |
|-------|--|-------|-------|---|-------|
| 1 | First day's work: Creation of the heavens and earth; of light, with the distinction of day and night, Gen. i. 1—5. | 4004 | 130 | Birth of Seth, iv. 15. | 3874 |
| | Second day: Creation of the firmament, and separation of the superior and inferior waters, i. 6—8. | | 235 | Enos son of Seth born, iv. 26. Hence followed the distinction between the descendants of Cain and those of Seth: the former being called <i>sons of men</i> , the latter <i>sons of God</i> , vi. 1—4. | 3769 |
| | Third day: The earth is drained, the seas, lakes, &c. formed; trees, plants, and vegetables in general, produced, i. 9—13. | | 325 | Birth of Cainan son of Enos, v. 9. | 3679 |
| | Fourth day: The sun, moon, planets, and stars produced, i. 14—19. | | 395 | — of Mahalaleel son of Cainan, v. 12. | 3609 |
| | Fifth day: All kinds of fowls and fishes created, i. 20—23. | | 460 | — of Jared son of Mahalaleel, v. 15. | 3544 |
| | Sixth day: Beasts wild and tame, reptiles, insects, and man, i. 24—28. | | 622 | — of Enoch son of Jared, v. 18. | 3382 |
| | Seventh day: Set apart and hallowed to be a Sabbath, or day of rest for ever, ii. 2, 3. | | 687 | — of Methuselah son of Enoch, v. 21. | 3317 |
| | Tenth day: The first woman sins, leads her husband into the transgression, is called Eve, iii. 1—20. They are both expelled from Paradise, iii. 22—24. | | 874 | — of Lamech son of Methuselah, v. 25. | 3130 |
| | <i>N.B. This opinion, though rendered respectable by great names, is very doubtful, and should be received with very great caution. I think it wholly inadmissible; and though I insert it as the generally received opinion, yet judge it best to form no guesses, and indulge no conjectures on such an obscure point.</i> | | 930 | Death of Adam, aged 930 years, v. 5. | 3074 |
| | | | 987 | Enoch is translated in the 365th year of his age, v. 24. | 3017 |
| | | | 1042 | Seth dies, aged 912 years, v. 8. | 2962 |
| | | | 1056 | Birth of Noah, son of Lamech, v. 29. | 2948 |
| | | | 1140 | Enos dies, aged 905 years, v. 11. | 2864 |
| | | | 1235 | Cainan dies, aged 910 years, v. 14. | 2769 |
| | | | 1290 | Mahalaleel dies, aged 895 years, v. 17. | 2714 |
| | | | 1422 | Jared dies, aged 962 years, v. 20. | 2582 |
| | | | 1536 | God commissions Noah to preach repentance to the guilty world, and to announce the deluge. He commands him also to build an ark for the safety of himself and his family. This commission was given 120 years before the flood came, 1 Pet. iii. 10. 2 Pet. ii. 5. Gen. vi. 17. | 2468 |
| | | | 1556 | Birth of Japheth, son of Noah, v. 31. compared with x. 21. | 2448 |
| 2 | Cain and Abel born, iv. 1, 2. | 4002 | | | |
| 129 | Abel killed by his brother Cain, iv. 8. | 3875 | 1558 | — of Shem. | 2446 |

CHRONOLOGY TO GENESIS.

| A. M. | | B. C. | A. M. | | B. C. |
|-------|--|-------|-------|--|-------|
| 1560 | Birth of Ham. | 2444 | 2083 | father Terah, who dies at Haran, aged 205 years, xi. 31, 32. | 1921 |
| 1651 | Death of Lamech, aged 777 years, v. 31. | 2353 | — | Abram comes to Canaan, when 75 years of age, Gen. xi. 4. From this period, the 430 years of the sojourning of the Israelites, mentioned Exod. xii. 40, 41. is generally dated. | — |
| 1656 | — of Methuselah, aged 969 years, v. 27. | 2348 | — | — | — |
| — | The general DELUGE, vii. | — | 2084 | Abram goes into Egypt because of the famine, xii. 10. causes Sarai to pass for his sister. Pharaoh (<i>Apophis</i>) takes her to his house, but soon restores her, finding her to be Abram's wife, v. 14—20. | 1920 |
| — | Noah, his family, and the animals to be preserved, enter the ark, the 17th day of the 2d month of this year, vii. 11. The rain commences, and continues 40 days and nights, and the waters continue, without decreasing, 150 days: they afterwards begin to abate, and the ark rests on mount Ararat, viii. 4. | — | 2086 | Abram and Lot, having returned to the land of Canaan, separate; Lot goes to Sodom, and Abram to the valley of Mamre, near to Hebron, xiii. | 1918 |
| — | Noah sends out a raven, viii. 7. | — | 2090 | The kings of the <i>Pentapolis</i> revolt from Chedorlaomer, xiv. 4. | 1914 |
| — | Seven days after, he sends out a dove, which returns the same day—after seven days he sends out the dove a second time, which returns no more, viii. 8—12. | — | 2091 | Chedorlaomer and his allies make war with the kings of the <i>Pentapolis</i> ; Lot is taken captive; Abram and his allies pursue Chedorlaomer, defeat him and the confederate kings, deliver Lot and the other captives, and is blessed by Melchisedek, king of Salem, xiv. | 1913 |
| 1657 | Noah, his family, &c. leave the ark. He offers sacrifices to God, viii. and ix. | 2347 | 2093 | God promises Abram a numerous posterity, xv. 1. | 1911 |
| 1658 | Birth of Arphaxad, son of Shem, xi. 10, 11. | 2346 | — | About this time, Bela, the first king of the Edomites, began to reign, xxxvi. 32. | — |
| 1693 | — of Salah, son of Arphaxad, xi. 12. | 2311 | 2094 | Sarai gives her maid Hagar to Abram, xvi. 2. | 1910 |
| 1723 | — of Eber, son of Salah, xi. 14. | 2281 | — | Of her, Ishmael is born, xvi. 15. Abram being then 86 years old. | — |
| 1757 | — of Peleg, son of Eber, xi. 16. | 2247 | 2096 | Arphaxad dies 403 years after the birth of Salah, xi. 13. | 1908 |
| — | Building of the Tower of Babel, xi. 1—9. | — | 2107 | God makes a covenant with Abram—gives him the promise of a son—changes his name into <i>Abraham</i> , and Sarai's into <i>Sarah</i> —and enjoins circumcision, xvi. 1, 5, 6, &c. Abraham entertains three angels on their way to destroy Sodom, &c. xviii. He intercedes for the inhabitants, but as <i>ten</i> righteous persons could not be found in those cities, they are destroyed, xix. 23. Lot is delivered, and for his sake, Zoar is preserved, v. 19, &c. | 1897 |
| 1771 | About this time, Babylon was built by the command of Nimrod. | 2233 | — | Abraham retires to Beer-sheba—afterwards sojourns at Gerar. Abimelech, king of Gerar, takes Sarah in order to make her his wife, but is obliged to restore her, xx. | — |
| 1787 | Birth of Reu, son of Peleg, xi. 18. | 2217 | 2108 | Isaac is born, xxi. 2, 3. | 1896 |
| 1816 | Commencement of the regal government of Egypt, from Mizraim, son of Ham. Egypt continued an independant kingdom, from this time, to the reign of Cambyzes, king of Persia, which was a period of 1663 years, according to Constantinus Manasses. | 2188 | — | Moab and Ben-ammi, the sons of Lot, born, xix. 36. | — |
| 1819 | Birth of Serug, son of Reu, xi. 20. | 2185 | 2110 | Abraham sends away Ishmael, xxi. 13, 14. | 1894 |
| 1849 | — of Nahor, son of Serug, xi. 22. | 2155 | 2118 | Abimelech and Phichol his chief captain make an agreement with Abraham, and | 1886 |
| 1878 | — of Terah, son of Nahor, xi. 25. | 2126 | | | |
| 1915 | About this time, Ægialeus founds the kingdom of Sicyon, according to Eusebius. | 2089 | | | |
| 1948 | Birth of Nahor and Haran, sons of Terah, xi. 26. | 2056 | | | |
| 1996 | Peleg dies, aged 239 years, xi. 19. | 2008 | | | |
| 1997 | Nahor dies, aged 148 years, xi. 25. | 2007 | | | |
| 2006 | Noah dies, aged 950 years, 390 years after the flood, xi. 29. | 1998 | | | |
| 2008 | Birth of ABRAM, son of Terah, xi. 26. | 1996 | | | |
| 2018 | — of SARAI, wife of Abram. | 1986 | | | |
| 2026 | Reu dies, xi. 21. | 1978 | | | |
| 2049 | Serug dies, xi. 23. | 1955 | | | |
| 2079 | Chedorlaomer, king of Elam, subdues the kings of the <i>Pentapolis</i> , Sodom, Gomorrah, &c. to whom they continued in subjection for 12 years, xiv. 4. | 1925 | | | |
| 2083 | The calling of Abram out of UR of the Chaldees, where the family had been addicted to idolatry, Josh. xxiv. 2. He comes to Haran in Mesopotamia, with Lot his nephew, Sarai his wife, and his | 1921 | | | |

CHRONOLOGY TO GENESIS.

| A. M. | | B. C. | A. M. | | B. C. |
|-------|--|-------|-------|--|-------|
| 2118 | surrender the well of Beer-sheba for seven ewe lambs, xx. 22, &c. | 1886 | 2247 | Issachar is born, xxx. 17, 18. | 1757 |
| 2126 | Salah dies 403 years after the birth of Eber, xi. 15. | 1878 | 2249 | Zebulon is born, xxx. 19, 20. | 1755 |
| 2135 | About this time, Jobab, the second king of the Edomites, began to reign, xxxvi. 33. | 1869 | 2250 | Danah is born, xxx. 21. | 1754 |
| 2141 | Abraham is called to sacrifice his son Isaac, xxii. | 1863 | 2252 | Joseph is born, xxx. 23, 24. | 1745 |
| 2145 | Sarah dies, aged 127 years, xxiii. 1. | 1859 | 2261 | About this time Samlah, the fifth king of the Edomites, began to reign, xxxvi. 36. | 1745 |
| 2158 | Abraham sends Eliezer to Mesopotamia to get a wife for his son Isaac, xxxiv. | 1856 | 2265 | Jacob and his family, unknown to Laban, set out for Canaan; Laban, hearing of his departure, pursues him; after seven days he comes up with him at the mountains of Galeed; they make a covenant, and gather a heap of stones, and set up a pillar as a memorial of the transaction, xxxi. | 1739 |
| 2154 | About this time, Abraham marries Keturah, xxv. 1. | 1850 | — | Jacob wrestles with an angel, and has his name changed to that of Israel, xxxii. 24—29. | — |
| 2158 | Shem, son of Noah, dies 500 years after the birth of Arphaxad, xi. 11. | 1846 | — | Esau meets Jacob, xxxiii. 6. | — |
| 2168 | Birth of Jacob and Esau, Isaac their father being 60 years of age, xv. 22, &c. | 1836 | — | Jacob arrives in Canaan, and settles among the Shechemites, xxxiii. 18. | — |
| 2177 | About this time, Husham, the third king of the Edomites began to reign, xxxvi. 34. | 1827 | 2266 | Benjamin born, and Rachel dies immediately after his birth, xxxv. 18. | 1738 |
| 2183 | Abraham dies, aged 175 years, xxv. 7, 8. | 1821 | — | Dinah defiled by Shechem, and the subsequent murder of the Shechemites by Simeon and Levi, xxxiv. | — |
| 2187 | Eber dies 430 years after the birth of Peleg, xi. 17. | 1817 | 2276 | Joseph, aged seventeen years, falling under the displeasure of his brothers, they conspire to take away his life, but afterwards change their minds, and sell him for a slave to some Ishmaelite merchants; who bring him to Egypt, and sell him to Potiphar, xxxvii. | 1728 |
| 2200 | God appears to Isaac, and gives him glorious promises, xxvi. 4. He stays at Gerar during the winter, xxvi. 6. | 1804 | 2278 | Pharez and Zarah, the twin-sons of Judah, born about this time, xxxviii. 27—30. | 1726 |
| 2208 | Esau marries two Canaanish women, xxvi. 34. | 1796 | 2285 | Joseph, through the false accusation of his mistress, is cast into prison, where about two years after, he interprets the dreams of the chief butler and the chief baker, xxxix. xl. | 1719 |
| 2219 | About this time, Phaleg, the fourth king of the Edomites, began to reign, xxxvi. 35. | 1785 | 2288 | Isaac dies, aged 188 years, xxxv. 28. | 1716 |
| — | <i>Deluge of Ages, in Greece, 1020 years before the first Olympiad.</i> | — | 2289 | Joseph interprets the two prophetic dreams of Pharaoh, xli. | 1715 |
| 2225 | Jacob by subtilty obtains Esau's blessing, xxv. He goes to Haran, and engages to serve Laban seven years for Rachel, xxvii. 1, 2. | 1779 | — | Commencement of the seven years of plenty. | — |
| — | Esau marries Mahalath, the daughter of Ishmael, xxviii. 9. | — | 2290 | About this time was born Manasseh, Joseph's first-born. | 1714 |
| 2231 | Ishmael dies, aged 137 years, xxv. 17. | 1773 | 2292 | About this time was born Ephraim, Joseph's second son. | 1712 |
| 2232 | Jacob espouses Rachel seven years after his engagement with Laban: Leah is put in the place of her sister; but, seven days after, he receives Rachel, xxix. | 1772 | 2296 | Commencement of the seven years of famine. | 1708 |
| 2233 | Reuben is born, xxix. 32. | 1771 | 2297 | Jacob sends his sons to Egypt to buy corn, xlii. 1, &c. | 1707 |
| 2234 | Simeon is born, xxix. 33. | 1770 | 2298 | He sends them a second time, and with them his son Benjamin, xlii. 11. | 1706 |
| 2235 | Levi is born, xxix. 34. | 1769 | — | Joseph makes himself known to his brethren; sends for his father, and allots him and his household the land of Goshen to | — |
| 2236 | Judah is born, xxix. 35. | 1768 | | | |
| 2237 | Dan is born, xxx. 5, 6. | 1767 | | | |
| 2239 | Naphthali is born, xxx. 7, 8. | 1765 | | | |
| 2240 | Gad is born, xxx. 10, 11. | 1764 | | | |
| 2242 | Asher is born, xxx. 12, 13. | 1762 | | | |
| — | <i>Erechous begins to reign over the Chaldeans 224 years before the Arabs reigned in that country (Julius Africanus). Usher supposes him to have been the same with Belus, who was afterwards worshipped by the Chaldeans.</i> | — | | | |

CHRONOLOGY TO GENESIS.

| A. M. | | B. C. | A. M. | | B. C. |
|-------|--|-------|-------|---|-------|
| 2298 | dwelt in; Jacob being then 130 years old, xlv, xlvii. | 1706 | 2345 | king of the Edomites, began to reign, xxxvi. 38. | 1659 |
| 2300 | Joseph sells corn to the Egyptians, and brings all the money in Egypt into the king's treasury, xlvii. 14. | 1704 | 2369 | Joseph dies, aged 110, i. having governed Egypt fourscore years. | 1635 |
| 2301 | He buys all the cattle, xlvii. 16. | 1703 | 2387 | About this time, Hadar or Hadad, the eighth and last king of the Edomites, began to reign, xxvi. 39. | 1617 |
| 2302 | All the Egyptians give themselves up to be Pharaoh's servants, in order to get corn to preserve their lives, and sow their ground, xlvii. 18, &c. | 1702 | 2429 | About this time the regal government of the Edomites is abolished, and the first aristocracy of dukes begin, xxxvi. 15, 16. | 1575 |
| 2303 | <i>The seven years of famine ended.</i> | 1701 | 2471 | About this time the second aristocracy of Edomitish dukes begins, xxxvi. 40—43. | 1533 |
| — | About this time Saul, the sixth king of the Edomites, began to reign, xxxvi. 37. | — | 2474 | Caleb, the son of Jephunneh, born forty years before he was sent by Moses to spy out the land of Canaan. | 1530 |
| 2315 | Jacob having blessed his sons, and the sons of Joseph, Ephraim and Manasseh, dies, aged 147 years. He is embalmed and carried into Canaan, and buried in the cave of Machpelah, xlix. 1. | 1689 | 2494 | <i>Ramesses Miamun</i> died in the 67th year of his reign, under whom, and his son <i>Amenophis</i> who succeeded him, the children of Israel endured the cruel bondage and oppression mentioned in Exod. c. 1. | 1510 |
| 2345 | About this time Baal-hanan, the seventh | 1659 | | | |

PREFACE TO THE BOOK

OR

E X O D U S.

THE name by which this book is generally distinguished, is borrowed from the *Septuagint*, in which it is called Εξοδος, *Exodus*, the *going out* or *departure*; and by the Codex Alexandrinus, Εξοδος Αιγυπτου, *the departure from Egypt*, because the departure of the Israelites from Egypt is the most remarkable fact mentioned in the whole book. In the Hebrew Bibles it is called שמות ואלה שמות, *VE-ELLEH SHEMOTH, these are the names*, which are the words with which it commences. It contains a history of the transactions of 145 years, beginning at the death of Joseph, where the book of Genesis ends, and coming down to the erection of the Tabernacle in the wilderness, at the foot of Mount Sinai.

In this book Moses details the causes and motives of the persecution raised up against the Israelites in Egypt—the orders given by Pharaoh to destroy all the Hebrew *male* children, and the prevention of the execution of those orders, through the *humanity* and *piety* of the midwives appointed to deliver the Hebrew women. The marriage of Amram and Jochebed is next related—the birth of Moses—the manner in which he was exposed on the river Nile, and in which he was discovered by the daughter of Pharaoh—his being providentially put under the care of his own mother to be nursed, and educated as the son of the Egyptian princess—how, when forty years of age, he left the court, visited and defended his brethren—the danger to which he was in consequence exposed—his flight to Arabia—his contract with Jethro, priest of Midian, whose daughter Zipporah, he afterwards espoused. While employed in keeping the flocks of his father-in-law, God appeared to him in a burning bush, and commissioned him to go and deliver his countrymen from the oppression under which they groaned. Having given him the most positive assurances of protection, and power to work miracles, and having associated with him his brother Aaron, he sent them first to the Israelites to declare the purpose of Jehovah, and afterwards to Pharaoh, to require him in the name of the Most High to set the Israelites at liberty. Pharaoh, far from submitting, made their yoke more grievous; and Moses, on a second interview to convince him by whose authority he made the demand, wrought a miracle before him and his courtiers. This being in a certain way *imitated* by Pharaoh's magicians, he hardened his heart, and refused to let the people go, till God, by ten extraordinary plagues, convinced him of his omnipotence, and obliged him to consent to dismiss a people, over whose persons and properties he had claimed and exercised a right founded only on the most tyrannical principles. The plagues by which God afflicted the whole land of Egypt, Goshen excepted, where the Israelites dwelt, were the following:

1. He turned all the waters of Egypt into *blood*. 2. He caused innumerable *frogs* to come over the whole land. 3. He afflicted both man and beast with immense *swarms of vermin*. 4. Af-

PREFACE TO EXODUS.

terwards with a multitude of *different* kinds of *insects*. 5. He sent a grievous *pestilence* among their cattle. 6. Smote both man and beast with *boils*. 7. Destroyed their crops with grievous storms of *hail*, accompanied with the most terrible *thunder* and *lightning*. 8. Desolated the whole land by innumerable swarms of *locusts*. 9. He spread a *palpable darkness* all over Egypt: And, 10. In one night, *slew* all the *first-born*, both of man and beast, through the whole of the Egyptian territories. What proved the miraculous nature of all these plagues most particularly, was, 1st. Their coming exactly according to the prediction, and at the command of Moses and Aaron. 2dly. Their extending only to the Egyptians, and leaving the land of Goshen, the Israelites, their cattle and substance, entirely untouched.

After relating all these things in detail, with their attendant circumstances, Moses describes the institution, reason, and celebration of the *passover*—the preparation of the Israelites for their departure—their leaving Goshen and beginning their journey to the promised land, by the way of *Rameses*, *Succoth*, and *Etham*. How Pharaoh, repenting of the permission he had given them to depart, began to pursue them with an immense army of horse and foot, overtook them at their encampment at *Baal-zephon*, on the borders of the Red-sea.—Their destruction appearing then to be inevitable, Moses further relates, that having called earnestly upon God, and stretched his rod over the waters—they became divided, and the Israelites entered into the bed of the sea, and passed over to the opposite shore! Pharaoh and his host madly pursuing in the same track, the rear of their army being fairly entered by the time the last of the Israelites had made good their landing on the opposite coast, Moses stretching his rod again over the waters, they returned to their former channel, and overwhelmed the Egyptian army, so that every soul perished!

Moses next gives a circumstantial account of the different encampments of the Israelites in the wilderness, during the space of nearly forty years—the *miracles* wrought in their behalf—the chief of which were the pillar of cloud by day, and the pillar of fire by night, to direct and protect them in the wilderness—the bringing water out of a rock for them and their cattle—feeding them with manna from heaven, bringing innumerable flocks of quails to their camp, giving them a complete victory over the Amalekites, at the intercession of Moses, and particularly God's astonishing manifestation of himself on mount Sinai, when he delivered to Moses an epitome of his whole law, in what was called the TEN WORDS, or TEN COMMANDMENTS.

Moses proceeds to give a circumstantial detail of the different *laws*, *statutes*, and *ordinances* which he received from God, and particularly the giving of the *Ten Commandments* on mount Sinai, and the awful display of the Divine Majesty on that solemn occasion: the formation of the ARK, holy Table and Candlestick; the TABERNACLE, with its furniture, covering, courts, &c. the Brazen Altar, golden Altar, brazen Laver, anointing oil, perfume, sacerdotal garments for Aaron and his sons, and the artificers employed on the work of the tabernacle, &c. He then gives an account of Israel's idolatry in the matter of the *golden calf*, made under the direction of Aaron; God's displeasure and the death of the principal idolaters; the erection and consecration of the tabernacle, and its being filled and encompassed with the divine glory, with the order and manner of their marches by direction of the miraculous pillar, with which the book concludes.

THE SECOND BOOK OF MOSES,

CALLED

EXODUS.

Year before the common Year of Christ, 1706.—Julian Period, 5008.—Cycle of the Sun, 7.—Dominical Letter, F.—
Cycle of the Moon, 2.—Indiction, 15.—Creation from Tisri or September, 2298.

CHAPTER I.

The names and number of the children of Israel that went down into Egypt, 1—5. Joseph, and all his brethren of that generation, die, 6. The great increase of their posterity, 7. The cruel policy of the king of Egypt to destroy them, 8—11. They increase greatly, notwithstanding their affliction, 12. Account of their hard bondage, 13, 14. Pharaoh's command to the Hebrew midwives to kill all the male-children, 15, 16. The midwives disobey the king's commandment, and on being questioned, vindicate themselves, 17—19. God is pleased with their conduct, blesses them, and increases the people, 20, 21. Pharaoh gives a general command to the Egyptians to drown all the male children of the Hebrews, 22.

A. M. 2298.
B. C. 1706. **N**OW ^a these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the ^b loins

of Jacob were ^c seventy souls: for Joseph was in Egypt already.

6 And ^d Joseph died, and all his brethren, and all that generation.

7 ^e And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

A. M. 2298.

B. C. 1706.

A. M. 2298.

B. C. 1705.

^a Gen. 46. 8. ch. 6. 14.—^b Heb. *loim*.—^c Gen. 16. 26, 27. ver. 20. Deut. 10. 22.

^d Gen. 50. 26. Acts 7. 15.—^e Gen. 46. 3. Deut. 26. 5. Ps. 105. 24. Acts 7. 17.

NOTES ON CHAP. I.

Verse 1. *These are the names*] Though this book is a continuation of the book of Genesis, with which probably it was in former times conjoined, Moses thought it necessary to introduce it with an account of the names and number of the family of Jacob when they came to Egypt, to shew, that though they were then very few, yet in a short time, under the especial blessing of God, they had multiplied exceedingly; and thus the promise to Abraham had been literally fulfilled.—See the notes on Gen. xlv.

Verse 6. *Joseph died, and all his brethren*] That is, Joseph

had now been some time dead, as also all his brethren; and all the Egyptians, who had known Jacob and his twelve sons; and this is a sort of reason why the important services performed by Joseph were forgotten.

Verse 7. *The children of Israel were fruitful*] פרו *paru*, a general term, signifying that they were like healthy trees, bringing forth an abundance of fruit.

And increased] יִשְׁרְצוּ *yishre'tsu*, they increased like fishes, as the original word implies.—See Gen. i. 20. and the note there.

Abundantly] יִרְבוּ *yirbu*, they multiplied: this is a separate

A.M. cir. 2400.

B.C. cir. 1604.

8 Now there ^aarose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, ^bthe people of the children of Israel are more and mightier than we:

10 ^cCome on, let us ^ddeal wisely with them; lest they multiply, and it come to pass, that,

when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them task-masters ^eto afflict them with their ^fburdens. And they built for Pharaoh, treasure cities, Pithom ^gand Raamses.

A.M. cir. 2400.

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^a Acts 7. 18.—^b Ps. 105. 24.—^c Ps. 10. 2. & 83. 3, 4.—^d Job 5. 13. Ps. 105. 15. Prov. 16. 25. & 21. 30. Acts 7. 19.

^e Gen. 15. 13. ch. 5. 7. Deut. 26. 6.—^f ch. 2. 11. & 5. 4, 5. Ps. 31. 6. ^g Gen. 47. 11.

term, and should not have been used as an adverb by our translators.

And they wared exceeding mighty] וַיַּעֲזִיבוּ בְּמִצְרַיִם *va-yā'āzibū be-miṣṣrayīm* be-meod meod, and they became strong beyond measure—*superlatively, superlatively*—so that the land (Goshen) was filled with them. This astonishing increase was, under the providence of God, chiefly owing to two causes: 1. The Hebrew women were exceedingly fruitful, suffered very little in parturition, and probably often brought forth twins. 2. There appears to have been no premature deaths among them. Thus in about two hundred and fifteen years they were multiplied to upwards of 600,000, independantly of old men, women, and children.

Verse 8. *There arose up a new king*] Who this was, it is difficult to say. It was probably *Rameses Miamun*, or his son *Amenophis*, who succeeded him in the government of Egypt about A. M. 2400 before Christ, 1604.

Which knew not Joseph.] The verb יָדָע *yādā*, which we translate *to know*, often signifies *to acknowledge or approve*, see Judges ii. 10. Psal. i. 6. xxxi. 7. Hos. ii. 8. Amos iii. 2. The Greek verbs οἶδω and γινώσκω, are used precisely in the same sense in the New Testament, see Matt. xxv. 12. and 1 John iii. 1. We may therefore understand by the *new king's not knowing Joseph*, his disapproving of that system of government which Joseph had established, as well as his haughtily refusing to acknowledge the obligations, under which the whole land of Egypt was laid, to this eminent prime minister of one of his predecessors.

Verse 9. *He said unto his people*] He probably summoned a council of his nobles and elders to consider the subject; and the result was, to persecute and destroy them, as is afterwards stated.

Verse 10. *They join also unto our enemies*] It has been conjectured, that Pharaoh had probably his eye on the oppressions which Egypt had suffered under the *shepherd kings*, who for a long series of years had, according to Manetho, governed the land with extreme cruelty. As the Israelites were of the same occupation, viz. *shepherds*, the jealous cruel king found it easy to attribute to them the same motives; taking it for granted, that they were only waiting for a favourable opportunity to join the enemies of Egypt, and so overrun the whole land.

Verse 11. *Set over them task-masters*] שָׂרֵי מִסִּים *sarēy misim*, chiefs or princes of burdens, works, or tribute—ἐπιστάταις τῶν ἐργῶν, Sept. overseers of the works. The persons who appointed them their work, and exacted the performance of it. The work itself being oppressive, and the manner in

which it was exacted still more so, there is some room to think that they not only worked them unmercifully, but also obliged them to pay an exorbitant tribute at the same time.

Treasure cities] עִירֵי מִסְכְּנוֹת *āy mīscenoth*, store cities—public granaries. Calmet supposes this to be the name of a city, and translates the verse thus: "They built cities, viz. Miscenoth, Pithom, and Raamses." Pithom is supposed to be that which Herodotus calls *Patumos*. Raamses, or rather *Rameses*, for it is the same Hebrew word as in Gen. xlvii. 11. and should be written the same way here as there, is supposed to have been the capital of the land of Goshen, mentioned in the book of Genesis by anticipation; for it was probably not erected till after the days of Joseph, when the Israelites were brought under that severe oppression described in the book of Exodus. The Septuagint add here, καὶ Ὠν, ἡ ἐν τῇ Ἡλιουπόλει, and ON, which is *Heliopolis*; i. e. the city of the Sun. The same reading is found also in the Coptic version.

Some writers suppose that, besides these cities, the Israelites built the *Pyramids*. If this conjecture be well founded, perhaps they are intended in the word מִסְכְּנוֹת *mīscenoth*, which from סָכַן *sacān*, to lay up in store, might be intended to signify places where Pharaoh laid up his treasures; and from their structure, they appear to have been designed for something of this kind. If the history of the Pyramids be not found in the book of Exodus, it is no where else extant; their origin, if not alluded to here, being lost in their very remote antiquity. Diodorus Siculus, who has given the best traditions he could find, relative to them, says, that there was no agreement either among the inhabitants, or the historians, concerning the building of the Pyramids. Bib. Hist. lib. 1. cap. lxiv.

Josephus expressly says, that one part of the oppression suffered by the Israelites in Egypt, was occasioned by building *Pyramids*.—See on ver. 14.

In the book of Genesis, and in this book, the word *Pharaoh* frequently occurs, which, though many suppose to be a proper name, peculiar to one person, and by this supposition confound the acts of several Egyptian kings; yet it is to be understood only as a name of office.

It may be necessary to observe, that all the Egyptian kings, whatever their own name was, took the surname of *Pharaoh* when they came to the throne; a name, which in its general acceptation, signified the same as *king* or *monarch*; but in its literal meaning, as Bochart has amply proved, it signifies a crocodile, which being a sacred animal, among the Egypt-

A.M. 4000.
B.C. 1604.

12 ^a But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they ^b made their lives bitter with hard bondage, ^c in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the

one was Shiphrah, and the name of the other Puah:

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.

17 But the midwives ^d feared God, and did not ^e as the king of Egypt commanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

A.M. 4000.
B.C. 1604.

^a Heb. And as they afflicted them, so they multiplied, &c. — ^b ch. 2. 23. & 6. 9. Numb. 20. 15. Acts 7. 19, 34. — ^c Ps. 81. 6.

^d Prov. 16. 6. — ^e Dan. 3. 16, 17. & 4. 13. Act. 5. 29.

tians, the word might be added to their *kings*, in order to procure them the greater reverence and respect.

Verse 12. *But the more they afflicted them*] The margin has pretty nearly preserved the import of the original—*And as they afflicted them, so they multiplied, and so they grew.* That is, in proportion to their afflictions was their prosperity; and had their sufferings been greater, their increase would have been more abundant.

Verse 13. *To serve with rigour*] נִפְתָּךְ *be-pherec*, with cruelty, great oppression, being *ferocious* with them. The word *ferce* is supposed, by some, to be derived from the Hebrew, as well as the Latin *ferox*, from which we more immediately bring our English term. This kind of cruelty to slaves, and ferociousness, unfeelingness, and hardheartedness, were particularly forbidden to the children of Israel. See Levit. xxv. 43, 46. where the same word is used—*Thou shalt not rule over him with RIGOUR, but shalt fear thy God.*

Verse 14. *They made their lives bitter*] So that they became weary of life, through the severity of their servitude.

With hard bondage] בַּעֲבָדָה קָשָׁה *be-abadah kashah*, with grievous servitude. This was the general character of their life in Egypt: it was a life of the most painful servitude, oppressive enough in itself, but made much more so, by the cruel manner of their treatment, while performing their tasks.

In mortar and in brick] First in digging the clay, kneading and preparing it, and secondly forming it into bricks, drying them in the sun, &c.

Service in the field] Carrying these materials, to the places where they were to be formed into buildings, and serving the builders, while employed in those public works. Josephus says, the Egyptians contrived a variety of ways to afflict the Israelites: for they enjoined them, says he, to cut a great number of channels for the river, and to build walls for their cities and ramparts, that they might restrain the river, and hinder its waters from stagnating, upon its over-running its own banks: they set them also to build Pyramids, πυραμίδας τε ανοικοδομουντες, and wore them out, and forced them to learn all sorts of mechanic arts, and to accustom themselves

to hard labour.—Antiq. lib. ii. cap. ix. sect. 1. Philo bears nearly the same testimony, p. 84. Fort. M. p. 9.

Verse 15. *Hebrew midwives*] *Shiphrah* and *Puah*, which are here mentioned, were probably certain *chiefs*, under whom all the rest acted, and by whom they were instructed in the *obstetric* art. *Aben Ezra* supposes, there could not have been fewer than five hundred midwives, among the Hebrew women at this time; but that very few were requisite, see proved on ver. 19.

Verse 16. *Upon the stools*] אֶל-הַאֲבִיזִים *el ha-abazin*. This is a difficult word, and occurs no where else in the Hebrew Bible, but in Jer. xviii. 3. where we translate it the *potter's wheels*. As אֶבֶן *aben*, signifies a stone, the *abazinim* has been supposed to signify a stone trough, in which they received and washed the infant as soon as born. *Jarchi*, in his book of *Hebrew Roots*, gives a very different interpretation of it; he derives it from בֶּן *ben*, a son; or בָּנִים *banim*, children: his words must not be literally translated; but this is the sense—“When ye do the office of a midwife to the Hebrew women, and ye see that the birth is broken forth, if it be a son, then ye shall kill him.” Jonathan ben Uzziel gives us a curious reason for the command given by Pharaoh to the Egyptian women—“Pharaoh slept, and saw in his sleep a balance, and behold the whole land of Egypt stood in one scale, and a lamb in the other; and the scale in which the lamb was, outweighed that in which was the land of Egypt. Immediately he sent and called all the chief magicians, and told them his dream. And *Janes* and *Jimbres*, (see 2 Tim. iii. 8.) who were chief of the magicians, opened their mouths and said to Pharaoh, A child is shortly to be born in the congregation of the Israelites, whose hand shall destroy the whole land of Egypt.” Therefore Pharaoh spake to the midwives, &c.

Verse 17. *The midwives feared God*] Because they knew that God had forbidden murder of every kind: for though the law was not yet given, Exod. xx. 13. being Hebrews, they must have known that God had from the beginning declared, *Whosoever sheddeth man's blood, by man shall his blood be shed*, Gen. ix. 6. Therefore they saved the male children of all to whose assistance they were called. See ver. 12.

A.M.cir.2400.

B.C.cir.1600.

19 And ^a the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

^a See Josh. 2. 4, &c. 2 Sam. 17. 19, 20. — ^b Prov. 11. 18, Eccles. 8. 12, Isai. 3. 10. Hebr. 6. 10.

Verse 19. *The Hebrew women are not as the Egyptian women*] This is a simple statement of what general experience knows to be a fact, viz. that women, who, during the whole of their pregnancy, are accustomed to hard labour, especially in the open air, have comparatively little pain in parturition. At this time the whole Hebrew nation, men and women, were in a state of slavery, and were obliged to work in mortar and brick, and all manner of service IN THE FIELD, ver. 14. and this at once accounts for the ease and speediness of their travail. With the strictest truth, the midwives might say, *the Hebrew women are not as the Egyptian women*: the latter fare delicately, are not inured to labour, and are kept shut up at home; therefore they have hard, difficult and dangerous labours: but the Hebrew women are lively, חַיִּים *chaiyoth*, are strong, hale, and vigorous, and therefore are delivered ere the midwives come in unto them. In such cases, we may naturally conclude, that the midwives were very seldom, even sent for. And this is probably the reason why we find but two mentioned; as in such a state of society, there could be but very little employment for persons of that profession, as a mother, an aunt, or any female acquaintance or neighbour, could readily afford all the assistance necessary in such cases. Commentators, pressed with imaginary difficulties, have sought for examples of easy parturition in Ethiopia, Persia, and India, as parallels to the case before us; but they might have spared themselves the trouble, because the case is common in all parts of the globe where the women labour hard, and especially in the open air. I have known several instances of the kind myself, among the labouring poor. I shall mention one: I saw a poor woman in the open field at hard labour—she staid away in the afternoon; but she returned the next morning to her work, with her infant child, having in the interim been safely delivered! She continued at her daily work, having apparently suffered no inconvenience!

I have entered more particularly into this subject, because, through want of proper information (perhaps from a worse motive) certain persons have spoken very unguardedly against this inured record—"The Hebrew midwives told palpable lies, and God commends them for it, thus we may do evil that good may come of it; and sanctify the means by the end." Now, I contend that there was neither *lie direct*, nor even *prevarication* in the case. The midwives boldly state to Pharaoh a fact, (had it not been so, he had a thousand means of ascertaining the truth) and they state it in such a way, as to bring conviction to his mind, on the subject of his oppressive cruelty on the one hand, and the mercy of Jehovah on the other. As if they had said, "The very oppression, under which, through thy cruelty, the Israelites groan, their God

20 ^b Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, ^c that he made them houses.

A.M.cir.2400.

B.C.cir.1600.

^c See 1 Sam. 2. 55. 2 Sam. 7. 11, 13, 27, 29. 1 Kings 2. 24. & 11. 38. Ps. 127. 1.

has turned to their advantage: they are not only fruitful, but they bring forth with comparatively no trouble; we have scarcely any employment among them." Here then is a fact, boldly announced in the face of danger: and we see that God was pleased with this frankness of the midwives, and he blessed them for it.

Verse 20. *Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.*] This shews an especial providence and blessing of God: for though in all cases where females are kept to hard labour, they have comparatively easy and safe travail; yet in a state of slavery, the increase is generally very small; as the children die for want of proper nursing, the women, through their labour, being obliged to neglect their offspring; so that in the slave countries, the stock is obliged to be recruited by foreign imports: yet, in the case above, it was not so; there was not one barren among their tribes; and even their women, though constantly obliged to perform their daily tasks, were neither rendered unfruitful by it, nor taken off by premature deaths, through the violence and continuance of their labour, when even in the delicate situation mentioned above.

Verse 21. *He made them houses.*] Dr. Shuckford thinks that there is something wrong both in the punctuation and translation of this place, and reads the passage thus, adding the 21st to the 20th verse. "And they multiplied and waxed mighty; and this happened (וַיַּיְחִי *vayehi*) because the midwives feared God: and he (Pharaoh) made (לָהֶם *lahem*, masc.) them (the Israelites) houses; and commanded all his people, saying, Every son that is born, &c." The doctor supposes that previous to this time, the Israelites had no fixed dwellings, but lived in tents, and therefore had a better opportunity of concealing their children; but now Pharaoh built them houses, and obliged them to dwell in them, and caused the Egyptians to watch over them, that all the male children might be destroyed, which could not have been easily effected, had the Israelites continued to live in their usual scattered manner in tents. That the houses in question, were not made for the midwives, but for the Israelites in general, the Hebrew text seems pretty plainly to indicate: for the pronoun לָהֶם *lahem*, to them, is the masculine gender: had the midwives been meant, the feminine pronoun לָהֶן *lahen*, would have been used. Others contend, that by making them houses, not only the midwives are intended, but also that the words mark an increase of their families, and that the objection taken from the masculine pronoun is of no weight, because these pronouns are often interchanged; see 1 Kings xxii. 17. where לָהֶם *lahem* is written, and in the parallel place, 2 Chron. xviii. 6. לָהֶן *lahen* is used. So בָּהֶם *bahem*, in 1 Chron. x. 7. is written בָּהֶן *bahen*, 1 Sam. xxxi. 7. and in several other

A.M.cir.2000. 22 ¶ And Pharaoh charged all his
B.C.cir.1680. people, saying, ^a Every son that is born

ye shall cast into the river, and every daughter ye shall save alive.

^a Acts 7. 19.

Ch. 7. 19—21. Rev. 16. 4—6.

places. There is no doubt that God did bless the midwives; his approbation of their conduct is strictly marked: and there can be no doubt of his prospering the Israelites; for it is particularly said that the people multiplied and waxed very mighty. But the words most probably refer to the Israelites, whose houses or families, were built up by an extraordinary increase of children, notwithstanding the cruel policy of the Egyptian king. Vain is the counsel of man, when opposed to the determinations of God! All the means used for the destruction of this people, became in his hand instruments of their prosperity and increase. How true is the saying, If God be for us, who can be against us?

Verse 22. Ye shall cast into the river] As the Nile, which is here intended, was a sacred river among the Egyptians, is it not unlikely that Pharaoh intended the young Hebrews as an offering to his god, having two objects in view, 1. to encrease the fertility of the country by thus procuring, as he might suppose, a proper and sufficient annual inundation; and 2. to prevent an increase of population among the Israelites, and in process of time procure their entire extermination?

It is conjectured with a great show of probability, that the edict mentioned in this verse, was not made till after the birth of Aaron; and that it was revoked soon after the birth of Moses; as, if it had subsisted in its rigour, during the eighty-six years, which elapsed between this and the deliverance of the Israelites, it is not at all likely that their males would have amounted to six hundred thousand, and those all effective men.

In the General Preface to this work, reference has been made to ORIGEN's method of interpreting the Scriptures, and some specimens promised. On the plain account of a simple matter of fact, related in the preceding chapter, this very eminent man, in his 2d homily on Exodus, imposes an interpretation, of which the following is the substance.

Pharaoh, king of Egypt, represents the devil—the male and female children of the Hebrews, represent the animal and rational faculties of the soul. Pharaoh, the devil, wishes to destroy all the males, i. e. the seeds of rationality and spiritual science, through which the soul tends to, and seeks heavenly things; but he wishes to preserve the females alive; i. e. all those animal propensities of man, through which he becomes carnal and devilish. Hence, says he, when you see a man living in luxury, banquetings, pleasures, and sensual gratifications; know, that there the king of Egypt has slain all the males, and preserved all the females alive. The midwives represent the Old and New Testaments: the one is called Sephora, which signifies a *sparrow*, and means that sort of instruction, by which the soul is led to *seeraphim*, and contemplate heavenly things. The other is called Phua, which signifies *ruddy* or *bashful*, and points out the gospel, which is ruddy with the blood of Christ, spreading the doctrine of his passion over the earth. By these, as midwives, the souls that are born into the

church are healed; for the reading of the Scriptures corrects and heals, what is amiss in the mind. Pharaoh the devil, wishes to corrupt those midwives, that all the males, the spiritual propensities, may be destroyed; and this he endeavours to do, by bringing in heresies and corrupt opinions. But the foundation of God standeth sure. The midwives feared God, therefore he builded them houses. If this be taken literally, it has little or no meaning, and is of no importance: but it points out, that the midwives, the law and the gospel, by teaching the fear of God, build the houses of the church, and fill the whole earth with houses of prayer. Therefore these midwives, because they feared God, and taught the fear of God, did not fulfil the command of the king of Egypt—they did not kill the males; and I dare confidently affirm, that they did not preserve the females alive; for they do not teach vicious doctrines in the church, nor preach up luxury, nor foster sin, which are what Pharaoh wishes, in keeping the females alive; for by these, virtue alone is cultivated and nourished. By Pharaoh's daughter, I suppose the church to be intended, which is gathered from among the Gentiles: and although she has an impious and iniquitous father, yet the prophet says unto her, Hearken, O daughter, and consider, incline thine ear; forget also thine own people, and thy father's house, so shall the king greatly desire thy beauty. Psal. xlv. 10, 11. This, therefore, is she who comes to the waters to bathe, i. e. to the baptismal font, that she may be washed from the sins which she has contracted in her father's house. Immediately she receives bowels of commiseration, and pities the infant—That is, the church, coming from among the Gentiles, finds Moses, the law, lying in the pool, cast out, and exposed by his own people, in an ark of bulrushes, daubed over with pitch, deformed and obscured, by the carnal and absurd glosses of the Jews, who are ignorant of its spiritual sense; and while it continues with them, is as a helpless and destitute infant; but as soon as it enters the doors of the Christian Church, it becomes strong and vigorous; and thus Moses, the law, grows up, and becomes through means of the Christian Church, more respectable even in the eyes of the Jews themselves, according to his own prophecy—I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation, Deut. xxxii. 21. Thus taught by the Christian Church, the Synagogue forsakes idolatry; for when it sees the Gentiles worshipping the true God, it is ashamed of its idols, and worships them no more. In like manner, though we have had Pharaoh for our father, though the prince of this world has begotten us by wicked works, yet when we come unto the waters of baptism, we take unto us Moses, the law of God, in its true and spiritual meaning; what is low or weak in it, we leave; what is strong and perfect, we take and place in the royal palace of our heart. Then we have Moses grown up; we no longer consider the law as little or mean—all is magnificent, excellent, elegant—for all is spiritually understood. Let us beseech the Lord Jesus Christ, that he may reveal

himself to us more and more, and shew us how great and sublime Moses is; for he, by his Holy Spirit, reveals these things to whomsoever he will. To him be glory and dominion for ever and ever! Amen.

Neither the praise of *piety*, nor the merit of *ingenuity*, can be denied to this eminent man, in such interpretations as these. But who, at the same time, does not see, that if such a mode of exposition were to be allowed, the trumpet could no longer give a *certain* sound. Every passage and fact might then be obliged to say *some thing, any thing, every thing, or nothing*, according to the *fancy, peculiar creed, or caprice* of the interpreter.

I have given this large specimen from one of the *ancients*, merely to save the *moderns*, from whose works on the sacred writings, I could produce many specimens, *equally singular, and more abundant*. Reader, it is possible to *trifle* with the testimonies of God, and all the while speak *serious things*: but if all be not done according to the pattern shewn in the mount, much evil may be produced, and many stumbling blocks thrown in the way of others, which may turn them totally out of the way of understanding; and then what a dreadful account must such interpreters have to give to that God, who has pronounced a curse, not only on those who *take away* from his word, but also on those who *add* to it!

CHAPTER II.

Amram and Jochebed marry, 1. Moses is born, and is hid by his mother three months, 2. Is exposed in an ark of bulrushes on the river Nile, and watched by his sister, 3, 4. He is found by the daughter of Pharaoh, who commits him to the care of his own mother, and has him educated as her own son, 5—9. When grown up, he is brought to Pharaoh's daughter, who receives him as her own child, and calls him Moses, 10. Finding an Egyptian smiting a Hebrew, he kills the Egyptian, and hides him in the sand, 11, 12. Reproves two Hebrews that were contending together, one of whom charges him with killing the Egyptian, 13, 14. Pharaoh hearing of the death of the Egyptian, sought to slay Moses, who being alarmed, escapes to the land of Midian, 15. Meets with the seven daughters of Reuel priest of Midian, who came to water their flocks, and assists them, 16, 17. On their return, they inform their father Reuel, who invites Moses to his house, 18—20. Moses dwells with him, and receives Zipporah his daughter to wife, 21. She bears him a son, whom he calls Gershom, 22. The children of Israel, grievously oppressed in Egypt, cry for deliverance, 23. God remembers his covenant with Abraham, Isaac, and Jacob, and hears their prayer, 24, 25.

A.M.cir.2452.

B.C.cir.1572.

AND there went ^a a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a

son: and ^b when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him,

A.M. 2455.

B.C. 1571.

^a Ch. 6. 20. Numb. 26. 59. 1 Chron. 23. 14.

^b Acts 7. 20. Hebr. 11. 23.

NOTES ON CHAP. II.

Verse 1. *There went a man*] AMRAM, son of Kohath, son of Levi, chap. vi. 16—20. *A daughter of Levi*—JOCHEBED, sister to Kohath, and consequently both the wife and aunt of her husband Amram, chap. vi. 20. Numb. xxvi. 19. Such marriages were at this time lawful, though they were afterwards forbidden, Lev. xviii. 12. But it is possible that *daughter of Levi*, means no more than a descendant of that family; and that probably Amram and Jochebed were only *cousin Germans*. As a *new law* was to be given, and a *new priesthood* formed, God chose a *religious family*, out of which the *law giver*, and the *high-priest*, were both to spring.

Verse 2. *Bare a son*] This certainly was not her first child, for Aaron was *fourscore and three* years old, when Moses was but *fourscore*, see chap. vii. 7. And there was a sister, probably Miriam, who was *elder* than either, see below, ver. 4. and see Numb. xxvi. 59. Miriam and Aaron had, no doubt, been both

born, before the decree was passed for the destruction of the Hebrew male children, mentioned in the preceding chapter.

Goodly child] The text simply says, טוב הוּא *tohu*, that he was good, which signifies that he was not only a perfect well-formed child, but that he was very *beautiful*: hence the Septuagint translate the place, ἰδόντες δὲ αὐτοῦ ἀστείου, *seeing him to be beautiful*—which St. Stephen interprets, ὡς ἀστεῖος τῷ Θεῷ, *he was comely to God, or divinely beautiful*. This very circumstance was wisely ordained by the kind providence of God, to be one means of his preservation. Scarcely any thing interests the heart more, than the sight of a lovely babe in distress. His beauty would induce even his parents to double their exertions to save him, and was probably the *sole motive*, which led the Egyptian princess to take such particular care of him, and to educate him as her own son, which in all likelihood she would not have done; had he been only an ordinary child.

A.M. 2133. she took for him an ark of bulrushes,
B.C. 1571. and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

* Ch. 15. 10. Numb. 26. 39.

Verse 3. *An ark of bulrushes*] תבאת גומא *tebath gomé*, a small boat or basket, made of the Egyptian reed called *papyrus*, so famous in all antiquity. This plant grows on the banks of the Nile, and in marshy grounds; the stalk rises to the height of six or seven cubits above the water, is triangular, and terminates in a crown of small filaments, resembling hair, which the ancients used to compare to a thyrsis. This reed was of the greatest use to the inhabitants of Egypt, the pith contained in the stalk, serving them for food, and the woody part to build vessels with; which vessels frequently appear on engraved stones and other monuments of Egyptian antiquity. For this purpose they made it up like rushes into bundles, and by tying them together, gave their vessels the necessary figure and solidity. The vessels of bulrushes or papyrus, says Dr. Shaw, were no other than large fabrics of the same kind with that of Moses, Exod. ii. 3. which, from the late introduction of plank and stronger materials, are now laid aside. Thus Pliny, lib. vi. chap. 16. takes notice of the *Naves papyraceas, armamentaque Nili*, "Ships made of papyrus and the equipments of the Nile;" and lib. xiii. chap. 11. he observes, *Ex ipsa quidem papyro navigia texunt*—"Of the papyrus itself they construct sailing vessels." Herodotus and Diodorus have recorded the same fact, and among the poets, Lucan, lib. iv. ver. 136. *Conseritur bibula Memphis cymba papyro*—"The Memphian or Egyptian boat is constructed from the soaking papyrus." The epithet *bibula* is particularly remarkable, as corresponding with great exactness to the nature of the plant, and to its Hebrew name גומא *gomé*, which signifies to *soak*, to *drink up*. See Parkhurst sub voce.

She laid it in the flags] Not willing to trust it in the stream, for fear of a disaster; and probably choosing the place to which the Egyptian princess was accustomed to come, for the purposes specified in the note on the following verse.

Verse 4. *And the daughter of Pharaoh*] Josephus calls her *Thermuthis*, and says, that "the ark was borne along by the current, and that she sent one that could swim after it—that she was struck with the figure and uncommon beauty of the child; that she enquired for a nurse—but that he having refused the breasts of several, his sister, proposing to bring a Hebrew nurse, his own mother was procured." But all this is in Josephus's manner, as well as the long circumstantial dream, that he gives to Amram concerning the future greatness of Moses, which cannot be considered in any other light than that of a *fable*, and not even a cunningly devised one.

To wash herself at the river] Whether the daughter of Pharaoh went to bathe in the river through motives of pleasure, health, or religion; or whether she bathed at all, the text does not specify. It is merely stated by the sacred writer, that she went down to the river to wash; for the word *herself*, is not in the original. Mr. Harmer, *Observat.* vol. iii. p. 529. is of opinion that the time referred to above, was

4 * And his sister stood afar off, to wit what would be done to him.

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5 ¶ And the daughter of Pharaoh came down to wash herself at the river; and her

* Acts 7. 21.

that in which the Nile begins to rise; and as the dancing girls in Egypt, are accustomed now to plunge themselves into the river at its rising, by which act they testify their gratitude for the inestimable blessing of its inundations, so it might have been formerly; and that Pharaoh's daughter was now coming down to the river on a similar account.—I see no likelihood in all this. If she washed herself at all, it might have been a religious ablution, and yet extended no farther than to the hands and face; for the word רחצת *rachats*, to wash, is repeatedly used in the Pentateuch to signify religious ablutions of different kinds. Jonathan in his Targum says, that God had smitten all Egypt with ulcers, and that the daughter of Pharaoh came to wash in the river in order to find relief; and that as soon as she touched the ark where Moses was, her ulcers were healed. This is all fable. I believe there was no bathing in the case, but simply what the text states, washing, not of her person, but of her clothes, which was an employment, that even kings' daughters did not think beneath them in those primitive times. Homer, *Odyss.* vi. represents *Nausicaa*, daughter of *Alcinous*, king of the *Phæacians*, in company with her maidens, employed at the sea side, in washing her own clothes, and those of her five brothers! While thus employed they find Ulysses just driven ashore, after having been shipwrecked; utterly helpless, naked, and destitute of every necessary of life. The whole scene is so perfectly like that before us, that they appear to me to be almost parallels. I shall subjoin a few lines. The princess having piled her clothes on a carriage drawn by several mules, and driven to the place of washing, commences her work, which the poet describes thus:

ταὶ δ' ἀπ' ἀπηνής,

Εἰματα χερσὶν ἐλοντο, καὶ ἐσφόρεον μέλαν ὕδωρ.

Στεῖβον δ' ἐν βιβρώσι θωγς ἐρίδα προφέρουσται.

Αὐτὰρ ἐπεὶ πλυνῖαν τε, καθήραν τε ρυτὰ παντὰ,

Ἐξείης πετάσαν παραθὺν ἄλος, ἤχι μαλιστα

Λαίγλας ποτὶ χερσὶν ἀποπλυνέσκε βαλίσσα.

ODYSS. lib. vi. ver. 90.

"Light'ning the carriage, next, they bore in hand
The garments down to the unsullied wave,
And thrust them, heap'd into the pools, their task
Dispatching brisk, and with an emulous haste.
When all were purified, and neither spot
Could be perceived or blemish more, they spread
The raiment orderly along the beach,
Where dashing tides had cleans'd the pebbles most."

COWPER.

When this task was finished, we find the Phæacian princess and her ladies (Κούρη δ' ἐκ θαλασσης—ἀμφιποδοὶ ἀλλήλαι) employed in amusing themselves upon the beach, till the garments they had washed should be dry, and fit to be folded up, that they might reload their carriage and return.

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maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went, and called the child's mother.

^a Acts 7. 21. — ^b That is, drawn out.

In the text of Moses, the Egyptian princess accompanied with her maids, נערותיה *na'aroteyah*, comes down to the river, not to bathe herself, for this is not intimated, but merely to wash, לרחץ *lirchots*: at the time in which the ark is perceived, we may suppose that she and her companions had finished their task, and like the daughter of Alcinous, and her maidens, were amusing themselves, walking along by the river's side, as the others did by tossing a ball, σφαίρηται τὰρ ἐπαίζον, when they as suddenly and as unexpectedly discovered Moses adrift on the flood, as Nausicaa and her companions discovered Ulysses, just escaped naked from shipwreck. In both the histories, that of the poet, and this of the prophet, both the strangers, the shipwrecked Greek, and the almost drowned Hebrew, were rescued by the princesses, nourished and preserved alive! Were it lawful to suppose that Homer had ever seen the Hebrew story, it would be reasonable to conclude that he had made it the basis of the 6th book of the Odyssey.

Verse 6. *She had compassion on him*] The sight of a beautiful babe in distress, could not fail to make the impression here mentioned; see on ver. 2. It has already been conjectured, that the cruel edict of the Egyptian king did not continue long in force; see chap. i. 22. And it will not appear unreasonable to suppose, that the circumstance related here might have brought about its abolition. The daughter of Pharaoh, struck with the distressed state of the Hebrew children, from what she had seen in the case of Moses, would probably implore her father to abolish this sanguinary edict.

Verse 7. *Shall I go and call—a nurse?*] Had not the different circumstances marked here, been placed under the superintendence of an especial Providence, there is no human probability that they could have had such a happy issue. The parents had done every thing to save their child, that piety, affection, and prudence could dictate, and having done so, they left the event to God. *By faith*, says the Apostle, Heb. xi. 23. *Moses was hid, when he was born, three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.* Because of the king's commandment they were obliged to make use of the most prudent caution to save the child's life; and their faith in God

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9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren.

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^c Acts 7. 23, 24. Hebr. 11. 24, 25, 26. — ^d ch. 1. 11.

enabled them to risk their own safety; for they were not afraid of the king's commandment—they feared God, and they had no other fear.

Verse 10. *And he became her son*] From this time of his being brought home by his nurse, his education commenced, and he was learned in all the wisdom of the Egyptians, Acts vii. 22. who, in the knowledge of nature, probably exceeded all the nations then on the face of the earth.

And she called his name] משה *mosheh*, because מן המים *min ha-mayim*, out of the waters, משייתיו *meshitihu*, have I drawn him. משה *mashah* signifies to draw out, and *mosheh* is the person drawn out: the word is used in the same sense, Psal. xviii. 17. and 2 Sam. xxii. 17. What name he had from his parents we know not; but whatever it might be, it was ever after lost in the name given to him by the princess of Egypt. Abul Farajius says that Thermuthis delivered him to the wise men, *Janees* and *Jimbrees*, to be instructed in wisdom.

Verse 11. *When Moses was grown*] Being full forty years of age, as St. Stephen says, Acts vii. 23. it came into his heart to visit his brethren—i. e. he was excited to it by a divine inspiration—and seeing one of them suffer wrong—by an Egyptian smiting him; probably one of the task masters—he avenged him and smote, slew the Egyptian; supposing that God who had given him commission, had given also his brethren to understand, that they were to be delivered by his hand, see Acts vii. 23—25. Probably the Egyptian killed the Hebrew, and therefore on the Noahic precept, Moses was justified in killing him: and he was authorized so to do, by the commission which he had received from God, as all succeeding events amply prove. Previous to the mission of Moses to deliver the Israelites, Josephus says, the Ethiopians having made an irruption into Egypt, and subdued a great part of it, a divine oracle advised them to employ Moses the Hebrew. On this, the king of Egypt made him general of the Egyptian forces; with these he attacked the Ethiopians, defeated and drove them back into their own land, and forced them to take refuge in the city of Saba, where he besieged them. That Tharbis, daughter of the Ethiopian king, seeing him, fell desperately in love with him, and promised to give up the city to him, on condition

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12 And he looked this way and that way, and when he saw that there was no man, he ^a slew the Egyptian, and hid him in the sand.

13 And ^b when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, 'Who made thee ^d a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But ^e Moses fled from

the face of Pharaoh, and dwelt in the land of Midian: and he sat down by ^f a well.

16 ¶ ^g Now the ^h priest of Midian had seven daughters: ⁱ and they came and drew water, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and ^k watered their flock.

18 And when they came to ^l Reuel, their father, he said, How *is it that* ye are come so soon to day?

19 And they said, An Egyptian delivered us

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^a Acts 7. 24.—^b Acts 7. 26.—^c Acts 7. 27, 28.—^d Heb. a man, a prince. Gen. 13. 8.—^e Acts 7. 29. Hebr. 11. 27.—^f Gen. 24. 11. & 29. 2.—^g ch. 3. 1.

^h Or, prince, as Gen. 41. 45.—ⁱ Gen. 24. 11 & 29. 10. 1 Sam. 9. 11.—^j Gen. 29. 10.—^k Numb. 10. 29. Called also *Jethro* or *Jethor*, ch. 3. 1. & 4. 13. & 18. 1, &c.

that he would take her to wife, to which Moses agreed, and the city was put into the hands of the Egyptians. Jos. Ant. lib. ii. chap. 9. St. Stephen probably alluded to something of this kind, when he said, Moses was *mighty in deeds* as well as *words*.

Verse 13. *Two men of the Hebrews strove together*] How strange, that in the very place where they were suffering a heavy persecution, because they were *Hebrews*, that the very persons themselves, who suffered it, should be found persecuting each other! It has been often seen, that in those times in which the ungodly oppressed the Church of Christ, its own members have been separated from each other, by disputes concerning comparatively unessential points of doctrine and discipline; in consequence of which, both they and the truth have become an easy prey to those whose desire was to waste the heritage of the Lord. The Targum of Jonathan says that the two persons who strove were *Dathan* and *Abiram*.

Verse 14. *And Moses feared*] He saw that the Israelites were not as yet prepared to leave their bondage; and that though God had called him to be their leader, yet his providence had not yet sufficiently opened the way; and had he staid in Egypt, he must have endangered his life. Prudence therefore dictated an escape for the present, to the land of Midian.

Verse 15. *Pharaoh—sought to slay Moses—but Moses fled from the face of Pharaoh.*] How can this be reconciled with Heb. xi. 27. *By faith he (Moses) forsook Egypt, not fearing the wrath of the king?*—Very easily: the Apostle speaks not of this forsaking of Egypt, but of his and the Israelites' final departure from it; and of the bold and courageous manner in which Moses treated Pharaoh and the Egyptians, disregarding his threatenings, and the multitudes of them that pursued after the people whom, in the name and strength of God, he led, in the face of their enemies, out of Egypt.

Dwelt in the land of Midian] A country generally supposed to have been in Arabia Petraea, on the eastern coast of the Red Sea, not far from Mount Sinai. This place is still called by the Arabs, the *Land of Midian*, or the *Land of Jethro*.

Abul Farajius calls it *the land of the Arabs*. It is supposed that the Midianites derived their origin from Madian, the fourth son of Abraham by Keturah, thus: Abraham, Zimran, Jokshan, Medan and Midian, Raguel, Jethro; see Gen. xxv. 1. But Calmet contends, that if Jethro had been of the family of Abraham, either by *Jokshan* or *Midian*, Aaron and Miriam could not have reproached Moses with marrying a *Cushite*, Zipporah, the daughter of Reuel. He thinks therefore that the Midianites were of the progeny of *Cush*, the son of *Ham*; see Gen. x. 6.

Verse 16. *The priest of Midian*] Or *prince*, or both: for the original, כהן, *cohen*, has both meanings. See it explained at large, Gen. xv. 18. The transaction here, very nearly resembles that mentioned Gen. xxix. concerning Jacob and Rachel; see the notes there.

Verse 17. *The shepherds—drove them*] The verb יגרשום, *yegareshum*, being in the masculine gender, seems to imply that the shepherds drove away the flocks of Reuel's daughters, and not the daughters themselves. The fact seems to be, that as the daughters of Reuel filled the troughs, and brought their flocks to drink, the shepherds drove those away, and profiting by the young women's labour, watered their own cattle. Moses resisted this insolence, and assisted them to water their flocks; in consequence of which, they were enabled to return much sooner than they were wont to do, ver. 18.

Verse 18. *Reuel their father*] In Numb. x. 29. this person is called *Raguel*; but the Hebrew is the same in both places. The reason of this difference is, that the *y ain* in רעואל, is sometimes used merely as a vowel, sometimes as a *g*, *ng*, and *gn*, and this is occasioned by the difficulty of the sound, which scarcely any European organs can enunciate. As pronounced by the Arabs, it strongly resembles the first effort made by the throat in *gugling*, or as Meninski says, *est vox vituli matrem vocantis*, it is like the sound made by a calf in seeking its dam. *Raguel* is the worst method of pronouncing it; *Re-u-el*, the first syllable strongly accented, is nearer to the true sound. A proper uniformity in pronouncing the same word wh never it may occur, either in the Old or New Tes-

A.M. 2173. out of the hand of the shepherds,
B.C. 1531. and also drew water enough for us,
and watered the flock.

20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may ^a eat bread.

21 And Moses was content to dwell with the man: and he gave Moses ^b Zipporah his daughter.

22 And she bare him a son, and he called his name ^c Gershom ^d: for he said, I have been ^e a stranger in a strange land.

^a Gen. 31. 54. & 43. 25. — ^b ch. 4. 25. & 18. 2. — ^c That is, a stranger here. — ^d ch. 18. 3. — ^e Acts 7. 29. Hebr. 11. 13, 14. — ^f ch. 7. 7. Acts 7. 30. — ^g Numb. 20. 16. Deut. 26. 7. Ps. 12. 5. — ^h Gen. 18. 20. ch. 3. 9.

tament, is greatly to be desired. The person in question appears to have several names. Here he is called *Reuel*; in Numb. x. 29. *Raguel*; in Exod. iii. 1. *Jethro*; in Judg. iv. 11. *Hobab*, and in Judg. i. 16. he is called קניני *Kyni*, which in the 4th. chap. we translate *Kenite*. Some suppose that *Reuel* was father to *Hobab*, who was also called *Jethro*. This is the most likely; see the note on chap. iii. 1.

Verse 20. *That he may eat bread.*] That he may be entertained, and receive refreshment to proceed on his journey. *Bread*, among the Hebrews, was used to signify all kinds of food, commonly used for the support of man's life.

Verse 21. *Zipporah his daughter*] *Abul Farajius* calls her "*Saphura the black*, daughter of *Reuel* the Midianite, the son of *Dedan*, the son of *Abraham* by his wife *Keturah*." The *Targum* calls her the grand-daughter of *Reuel*. It appears that *Moses* obtained *Zipporah*, something in the same way that *Jacob* obtained *Rachel*; namely, for the performance of certain services; probably keeping of sheep, see chap. iii. 1.

Verse 22. *Called his name Gershom*] Literally a stranger—the reason of which *Moses* immediately adds—for I have been an ALIEN in a strange land.

The *Vulgate*, the *Septuagint*, as it stands in the *Complutensian Polyglott*, and in several MSS. the *Syriac*, the *Coptic*, and the *Arabic* add the following words to this verse, *And the name of the second he called Eliezer; for the God of my father has been my help and delivered me from the hand of Pharaoh*. These words are found in chap. xviii. 4. but they are certainly necessary here, for it is very likely that these two sons were born within a short space of each other; for in chap. iv. 20. it is said, *Moses* took his wife and his SONS, by which it is plain, that he had both *Gershom* and *Eliezer* at that time. *Houbigant* introduces this addition in his Latin version, and contends that this is its most proper place. Notwithstanding the authority of the above versions, the clause is found in no copy printed or MS. of the Hebrew text.

Verse 23. *In process of time the king of Egypt died*] According to *St. Stephen* (Acts vii. 30. compared with Exod. vii. 7.) the death of the Egyptian king happened about forty years after the escape of *Moses* to Midian. The Hebrew words וירי בני ישראל הרים *va-yehi ba-yanim ha-rabbim ha-hem*,

23 ¶ And it came to pass ^f in process of time, that the king of Egypt died: and the children of Israel ^g sighed by reason of the bondage, and they cried, and ^h their cry came up unto God by reason of the bondage.

24 And God ⁱ heard their groaning, and God ^k remembered his ^l covenant with Abraham, with Isaac, and with Jacob.

25 And God ^m looked upon the children of Israel, and God ⁿ had respect unto them ^o.

& 22. 23. 27. Deut. 24. 15. James 5. 4. — ^l ch. 6. 5. — ^k ch. 6. 5. Ps. 105. 8, 42. & 106. 45. — ^l Gen. 15. 14. & 46. 4. — ^m ch. 4. 31. 1 Sam. 1. 11. 2 Sam. 16. 12. Luke 1. 25. — ⁿ Heb. knew. — ^o ch. 3. 7.

which we translate, *And it came to pass in process of time*, signify, *And it was in many days from these*, that the king, &c. It has already been remarked, that *Archbishop Usher* supposes this king to have been *Rameses Miamun*, who was succeeded by his son *Amenophis*, who was drowned in the Red Sea, when pursuing the Israelites; but *Abul Farajius* says it was *Amunfathis*, (*Amenophis*) he who made the cruel edict against the Hebrew children.

Some suppose that *Moses* wrote the book of *Job*, during the time he sojourned in Midian, and also the book of *Genesis*.

Sighed by reason of the bondage] For the nature of their bondage, see on chap. i. 14.

Verse 24. *God remembered his covenant*] God's covenant is God's engagement—he had promised to Abraham, to Isaac, and to Jacob, to give their posterity a land flowing with milk and honey, &c. They are now under the most oppressive bondage, and this was the most proper time for God to shew them his mercy and power in fulfilling his promise. This is all that is meant by God's remembering his covenant, for it was now that he began to give it its effect.

Verse 25. *And God had respect unto them*] וידע עליהם *zaiyeda Elohim*—God knew them, i. e. he approved of them, and therefore it is said that their cry came up before God, and he heard their groaning. The word ידע *yada*, to know, in the Hebrew Bible, as well as γνωστω in the Greek Testament, are frequently used in the sense of approving; and because God knew, had respect for, and approved of them, therefore he was determined to deliver them. For עליהם *Elohim*, GOD, in the last clause of this verse, *Houbigant* reads אליהם *alihem*, UPON THEM; which is countenanced by the *Vulgate*, *Septuagint*, *Chaldee*, *Coptic*, and *Arabic*, and appears to have been the original reading. The difference in the original, consists in the interchange of two letters, the י *yod* and ה *he*. Our translators insert *unto them*, in order to make up that sense, which this various reading gives without trouble.

The farther we proceed in the Sacred Writings, the more the history both of the grace and providence of God opens to our view. He ever cares for his creatures, and is mindful of his promise. The very means made use of to destroy his

work, are, in his hands, the instruments of its accomplishment. Pharaoh orders the male children of the Hebrews to be thrown into the river—Moses, who was thus exposed, is found by his own daughter, brought up as her own son; and from his Egyptian education, becomes much better qualified for the great work to which God had called him: and his being obliged to leave Egypt, was undoubtedly a powerful means to wean his heart from a land, in which he had at his command all the advantages and luxuries of life. His sojourning also in a strange land, where he was obliged to earn his bread by a very painful employment, fitted him for the perilous journey he was obliged to take in the wilderness, and enabled him to bear the better, the privations to which he was in consequence, exposed.

The *bondage* of the Israelites was also wisely permitted, that they might with less reluctance leave a country where they had suffered the greatest oppression and indignities. Had they not suffered severely, previous to their departure, there is much reason to believe, that no inducements could have been sufficient to have prevailed on them to leave it. And yet their leaving it, was of infinite consequence, in the order both of grace and providence, as it was indispensably necessary that they should be a people separated from all the rest of the world, that they might see the promises of God fulfilled under their own eyes, and thus have the fullest persuasion that their law was divine, their prophets inspired by the Most High, and that the Messiah came according to the prophecies before delivered concerning him.

From the example of Pharaoh's daughter, (see note ver. 4.) and the seven daughters of Jethro, (ver. 16.) we learn that in the days of primitive simplicity, and in this respect the best days, the children, particularly the daughters of persons in the highest ranks in life, were employed in the most la-

borious offices. Kings' daughters performed the office of the *laundress* to their own families; and the daughters of princes tended and watered the flocks. We have seen similar instances in the case of *Rebekah* and *Rachel*; and we cannot be too pointed in calling the attention of modern delicate females, who are not only above serving their own parents and family, but even their own selves: the consequence of which is, they have neither vigour nor health; their growth, for want of healthy exercise, is generally cramped, their natural powers are prematurely developed, and their whole course is rather an apology for living, than a state of effective life. Many of these live not out half their days, and their offspring, when they have any, is more feeble than themselves; so that the race of man, where such preposterous conduct is followed, and where is it not followed? is in a state of gradual deterioration. Parents, who wish to fulfil the intention of God and nature, will doubtless see it their duty to bring up their children on a different plan. A worse than the present can scarcely be found out.

Afflictions under the direction of God's providence, and the influences of his grace, are often the means of leading men to pray to, and acknowledge God, who, in the time of their prosperity, hardened their necks from his fear. When the Israelites were sorely oppressed, they began to pray. If the cry of oppression had not been among them, probably the cry for mercy had not been heard. Though afflictions, considered in themselves, can neither atone for sin, nor improve the moral state of the soul, yet God often uses them as means to bring sinners to himself, and to quicken those, who, having already escaped the pollutions of the world, were falling again under the influence of an earthly mind. Of many millions besides David, it may truly be said, before they were afflicted, they went astray!

CHAPTER III.

Moses, keeping the flock of Jethro, at Mount Horeb, 1, the angel of the Lord appears to him in a burning bush, 2. Astonished at the sight, he turns aside to examine it, 3, when God speaks to him out of the fire, and declares himself to be the God of Abraham, Isaac, and Jacob, 4—6; announces his purpose of delivering the Israelites from their oppression, and of bringing them into the promised land, 7—9; commissions him to go to Pharaoh, and to be leader of the children of Israel from Egypt, 10. Moses excuses himself, 11; and God, to encourage him, promises him his protection, 12. Moses doubts whether the Israelites will credit him, 13, and God reveals to him his NAME, and informs him what he is to say to the people, 14—17, and instructs him and the elders of Israel, to apply unto Pharaoh for permission to go three days journey into the wilderness to sacrifice unto the Lord, 18; foretells the obstinacy of the Egyptian king, and the miracles which he himself should work in the sight of the Egyptians, 19, 20; and promises, that, on the departure of the Israelites, the Egyptians should be induced to furnish them with all necessaries for their journey, 21, 22.

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NOW Moses kept the flock of Jethro his father-in-law, ^a the priest of Midian: and he led the flock to the backside of the desert, and came to ^b the mountain of God, *even to Horeb.*

^a Ch. 2. 16.—^b ch. 18. 5. 1 Kings 19. 8.

NOTES ON CHAP. III.

Verse 1. *Jethro his father-in-law*] Concerning *Jethro*, see the note on chap. ii. 18. Learned men are not agreed on the signification of the word *חתן* *choten*, which we translate *father-in-law*, and which, in Genesis xix. 14. we translate *son-in-law*. It seems to be a general term for a *relative by marriage*, and the connection only in which it stands, can determine its precise meaning. It is very possible that *Reuel* was now dead, it being forty years since Moses came to Midian; that *Jethro* was his son, and had succeeded him in his office of prince and priest of Midian; that *Zipporah* was the sister of *Jethro*, and that consequently the word *חתן* *choten*, should be translated *brother-in-law* in this place, as we learn from Gen. xxxiv. 9. Deut. vii. 3. Jo-h. xxiii. 12. and other places, that it simply signifies *to contract affinity by marriage*. If this conjecture be right, we may well suppose, that *Reuel* being dead, *Moses* was continued by his brother-in-law *Jethro* in the same employment he had under his father.

Mountain of God] Sometimes named *Horeb*, at other times *Sinai*. The mountain itself had two *peaks*, one was called *Horeb*, the other *Sinai*. *Horeb* was probably the primitive name of the mountain, which was afterwards called the *mountain of God*, because God appeared upon it to *Moses*; and mount *Sinai*, סיני, from סנה *seneh*, a *bush*, because it was in a *bush* or *bramble*, in a flame of fire, that this appearance was made.

Verse 2. *The angel of the Lord*] Not a created angel certainly; for he is called יהוה *Jehovah*, ver. 4, &c. and has the most expressive attributes of the Godhead applied to him, ver. 14, &c. Yet he is an *angel*, מלאך *malac*, a *messenger*, in whom was the name of God, chap. xxiii. 21. and in whom dwelt all the fulness of the Godhead bodily, Col. ii. 9. and who, in all these primitive times, was the messenger of the covenant, Mal. iii. 1. And who was this but *JESUS*, the Leader, Redeemer, and Saviour of mankind?—See the note on Gen. xvi. 7.

A flame of fire out of the midst of a bush] Fire was not only among the Hebrews, but also among many other ancient nations, a very significant emblem of the Deity. God accompanied the Israelites in all their journeyings through the wilderness as a pillar of fire by night, and probably a fire or flame in the Holy of Holies, between the Cherubim, was the general symbol of his presence; and traditions of these things, which must have been current in the East, have probably given birth, not only to the pretty general opinion that God appears in the likeness of fire, but to the whole of the *Zoroastrian system of fire-worship*. It has been reported of *Zoroaster*, or *Zeradusht*, that having retired to a mountain for the study of wisdom, and the benefit of solitude, the

2 And ^c the angel of the LORD appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was not consumed.*

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^c Deut. 33. 16. Isai. 63. 9. Acts 7. 30.

whole mountain was one day enveloped with flame, out of the midst of which, he came without receiving any injury; on which he offered sacrifices to God, who, he was persuaded, had then appeared to him. M. Anquetil du Perron gives much curious information on this subject in his *Zend Avesta*. The modern Parsees call fire the offspring of Ormusd, and worship it with a vast variety of ceremonies.

Among the fragments attributed to Æschylus, and collected by Stanley, in his invaluable edition of this poet, p. 647, col. 1. we find the following beautiful verses:

Χωριζε θνητων του Θεου, και μη δοκει
Ομοιον αυτω σαρκινον καθεσθαι.
Ουκ οισθα δ' αυτον· ποτε μεν ως πυρ φαινεται
Απλαστον ορμη· ποτε δ' υδωρ, ποτε δε γνοφος.

“Distinguish God from mortal men; and do not suppose, that any thing fleshly is like unto him. Thou knowest him not: sometimes indeed he appears as a *formless* and *impetuous* FIRE—sometimes as *water*—sometimes as *thick darkness*.”—The poet proceeds:

Τρεμει δ' ορη, και γαια, και πελωριος
Βυθος θαλασσης, κωρεων υψος μεγα,
Οταν επιβλεψη γοργον ομμα δεσποτου.

“The mountains, the earth, the deep and extensive sea, and the summits of the highest mountains, tremble, whenever the terrible eye of the Supreme Lord looks down upon them.”

These are very remarkable fragments, and seem all to be collected from traditions relative to the different manifestations of God to the Israelites in Egypt, and in the wilderness. *Moses* wished to see God, but he could behold nothing but an *indescribable glory*; nothing like *mortals*, nothing like a *human body*, appeared at any time to his eye, or to those of the Israelites. “Ye saw no manner of similitude,” said *Moses*, “on the day that the Lord spake unto you in *Horeb*, out of the midst of the FIRE,” Deut. iv. 15. But sometimes the divine power and justice were manifested by the *indescribable, formless, impetuous, consuming flame*—at other times he appeared by the *water* which he brought out of the flinty rock—and in the *thick darkness* on *Horeb*, when the *fiery law* proceeded from his right hand, then the *earth quaked* and the *mountain trembled*: and when his terrible eye looked out upon the Egyptians, through the pillar of cloud and fire, their chariot wheels were struck off, and confusion and dismay were spread through all the hosts of Pharaoh, Exod. xiv. 24, 25.

And the bush was not consumed.] 1. An emblem of the state of Israel in its various distresses and persecutions: it was in the fire of adversity, but was not consumed. 2. An emblem

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3 And Moses said, I will now turn aside, and see this ^a great sight, why the bush is not burnt.
4 And when the LORD saw that he turned aside to see, God called ^b unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.
5 And he said, Draw not nigh hither : ^c put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.
6 Moreover he said, ^d I *am* the God of thy

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father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for ^e he was afraid to look upon God.
7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and ^f have heard their cry ^g by reason of their taskmasters ; for ^h I know their sorrows ;
8 And ⁱ I am come down to ^k deliver them out of the hand of the Egyptians, and to bring them up out of that land ^l unto a good land

^a Ps. 111. 2. Acts 7. 31.—^b Deut. 53. 16.—^c ch. 19. 12. Josh. 5. 15. Acts 7. 33.—^d Gen. 28. 13. ver. 15. ch. 4. 5. Matt. 22. 32. Mark 12. 26. Luke 20. 37. Acts. 7. 32.
^e So 1 Kings 19. 13. Isai. 6. 1. 5. Neh. 9. 9. Ps. 103. 44. Acts 7. 34. —^f ch. 2. 23. 24 —^g ch. 1. 11.—^h Gen. 18. 21. ch. 2. 25. —ⁱ Gen. 11. 5. 7. & 18. 21. & 50. 24.—^j ch. 6. 6. 8. & 12. 51.—^k Deut. 1. 25 & 8. 7. & 9.

also of the state of the Church of God in the wilderness, in persecutions often—in the midst of its enemies—in the region of the shadow of Death—yet not consumed. 3. An emblem also of the state of every follower of Christ—cast down, but not forsaken—grievously tempted, but not destroyed—walking through the fire, but still unconsumed ! Why are all these preserved in the midst of those things which have a natural tendency to destroy them ? Because GOD IS IN THE MIDST OF THEM—it was this that preserved the bush from destruction—and it was this that preserved the Israelites—and it is this, and this alone, that preserves the Church, and holds the soul of every genuine believer in the spiritual life. He in whose heart Christ dwells not by faith, will soon be consumed by the world, the flesh, and the devil.
Verse 5. *Put off thy shoes*] It is likely, that, from this circumstance, all the Eastern nations have agreed to perform all the acts of their religious worship *barefooted*. All the Mohammedans, Brahmins, and Parsees, do so still. The Jews were remarked for this in the time of Juvenal : hence he speaks of their performing their sacred rites *barefooted* : *Sat. vi. ver. 158.*
Observant ubi festa mero pede sabbata reges.
The ancient Greeks did the same : Jamblichus, in the life of Pythagoras, tells us, that this was one of his maxims—*ἀνυποδήτος ἔσθαι καὶ προσκυνεῖν*—*offer sacrifice, and worship, with your shoes off*. And Solinus asserts, that no person was permitted to enter into the temple of Diana, in Crete, till he had taken off his shoes. “*Ædem Numinis (Dianæ) præterquam nudus vestigio nullus licitò ingreditur.*” Tertullian observes, *de jejuniò*, that in a time of drought, the worshippers of Jupiter deprecated his wrath, and prayed for rain, walking barefooted. “*Cum stupet cælum, et arct annus, nudipedalia denunciantur.*” It is probable that נעלים *nealim*, in the text, signifies *sandals*, translated by the Chaldee סנדל *sandal*, and סנדל *sandal*, see Gen. xiv. 23. which was the same as the Roman *solea*, a sole alone, strapped about the foot. As this sole must let in dust, gravel, and sand about the foot in travelling, and render it very uneasy, hence the custom of frequently washing the feet in those countries, where these sandals were worn. *Pulling off the shoes* was, therefore, an emblem of laying aside the *pollutions* con-

tracted by *walking in the way of sin*. Let those who name the Lord Jesus Christ depart from iniquity. In our Western countries, reverence is expressed by pulling off the hat ; but how much more significant is the Eastern custom !
[The place whereon thou standest is holy ground.] It was now particularly sanctified by the Divine Presence : but if we may credit Josephus, a general opinion had prevailed that *God dwelt on that mountain* ; and hence the shepherds, considering it as sacred ground, did not dare to feed their flocks there. Moses, however, finding the soil to be rich, and the pasture good, boldly drove his flock thither to feed on it.—*Antiq. b. II. c. xii. s. 1.*
Verse 6. *I am the God of thy father*] Though the word אבִי *abi*, father, is here used in the singular, St. Stephen, quoting this place, Acts vii. 32. uses the plural, ο Θεος των πατρων σου, the God of thy FATHERS ; and that this is the meaning, the following words prove—The God of Abraham, the God of Isaac, and the God of Jacob. These were the fathers of Moses in a direct line. This reading is confirmed by the Samaritan and by the Coptic. ABRAHAM was the father of the Ishmuelites, and with him was the covenant first made. ISAAC was the father of the Edomites as well as the Israelites, and with him was the covenant renewed. JACOB was the father of the twelve patriarchs, who were founders of the Jewish nation ; and to him were the promises particularly confirmed. Hence we see, that the Arabs and Turks in general, who are descendants of Ishmael ; the Edomites, now absorbed among the Jews, see the note on Gen. xxv. 23. who are the descendants of Esau : and the Jewish people, wheresoever scattered, who are the descendants of Jacob, are all heirs of the promises included in this primitive covenant ; and their gathering in, with the fulness of the Gentiles, may be confidently expected.
And Moses hid his face] For similar acts, see the passages referred to in the margin. He was afraid to look—he was overawed by God’s presence, and dazzled with the splendor of the appearance.
Verse 7. *I have surely seen*] ראה ראיתי *reah reiti*, seeing, I have seen—I have not only seen the afflictions of this people, because I am omniscient ; but I have considered their sorrows, and mine eye affects my heart.

A. M. 2513.
B. C. 1491. and a large, unto a land ^a flowing with milk and honey; unto the place of ^b the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, ^c the cry of the children of Israel is come unto me: and I have also seen the ^d oppression wherewith the Egyptians oppress them.

10 ^e Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel, out of Egypt.

^a Ver. 17. ch. 13. 5. & 33. 3. Numb. 13. 27. Deut. 26. 9, 15. Jer. 11. 5. & 32. 22. Ezek. 20. 6. — ^b Gen. 15. 18. — ^c ch. 2. 23. — ^d ch. 1. 11, 13, 14, 22. — ^e Ps. 105. 26. Micah 6. 4.

Verse 8. *And I am come down to deliver them*] This is the very purpose for which I am now come down upon this mountain; and for which I manifest myself to thee.

Large land] Canaan, when compared with the small tract of Goshen, in which they were now situated, and where, we learn, from chap. i. 7. they were straitened for room, might be well called a *large land*: see a fine description of this land, Deut. viii. 7.

A land flowing with milk and honey] Excellent for pasturage, because abounding in the most wholesome herbage and flowers; and from the latter an abundance of wild honey was collected by the bees. Though cultivation is now almost entirely neglected in this land, because of the badness of the government, and the scantiness of the inhabitants, yet it is still good for *pasturage*, and yields an abundance of *honey*. The terms used in the text to express the fertility of this land, are commonly used by ancient authors on similar subjects. It is a metaphor taken from a *breast*, producing copious streams of milk. Homer calls Argos, *ὄψαρ ἀρούρης*, the *breast of the country*, as affording *streams of milk and honey*, Il. ix. ver. 141. So Virgil,

Prima tulit tellus, eadem vos ubere læto
Accipiet. *Æn.* lib. iii. ver. 95.

"The land that first produced you, shall receive you again into its joyous bosom."

The poets feign that Bacchus, the fable of whom they have taken from the history of Moses, produced rivers of milk and honey, of water and wine:

ΡΕΙ ΔΕ ΓΑΛΑΚΤΙ ΠΕΔΩΝ,
ΡΕΙ Δ' ΟΙΝΩ, ΡΕΙ ΔΕ ΜΕΛΙΣΣΑΝ
ΝΕΚΤΑΡΙ. EURIP. *Bacch.* Εποδ. ver. 8.

"The land flows with milk; it flows also with wine; it flows also with the nectar of bees (honey)." This seems to be a mere poetical copy from the Pentateuch, where the sameness of the metaphor, and the correspondence of the descriptions are obvious.

Place of the Canaanites, &c.] See Gen. xv. 18, &c.

Verse 11. *Who am I, that I should bring*] He was so satis-

11 ¶ And Moses said unto God, ^f Who *am I*, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, ^g Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when I come* unto the children of Israel, and shall say unto them, The God of your fathers hath

^f See ch. 6. 12. 1 Sam. 18. 18. Isai. 6. 5, 8. Jer. 1. 6. — ^g Gen. 31. 3. Deut. 31. 23. Josh. 1. 5. Rom. 8. 31.

fied that this was beyond *his* power, and all the means that he possessed, that he is astonished that even God himself should appoint him to this work! Such indeed was the bondage of the children of Israel, and the power of the people by whom they were enslaved, that had not their deliverance come through supernatural means, their escape had been utterly impossible.

Verse 12. *Certainly I will be with thee*] This great event shall not be left to thy wisdom and to thy power—my counsel shall direct thee; and my power shall bring all these mighty things to pass.

And this shall be a token] Literally, *And THIS to thee for a sign*, i. e. this miraculous manifestation of the *burning bush*, shall be a proof that I have sent thee; or, my being *with thee* to encourage thy heart, strengthen thy hands, and enable thee to work miracles, shall be to thyself and to others, the evidence of thy divine mission.

Ye shall serve God on this mountain] This was not the *sign*, but God shews him that in their return from Egypt, they should take this mountain in their way, and should worship him in this place. There may be a prophetic allusion here to the giving of the law on Mount Sinai. As Moses received his commands *here*, so likewise should the Israelites receive theirs in the same place. After all, the Divine Being seems to testify a partial predilection for this mountain. See the note on ver. 5.

Verse 13. *They shall say—What is his name?*] Does not this suppose that the Israelites had an idolatrous notion even of the Supreme Being? They had probably drank deep into the Egyptian superstitions, and had gods many and lords many; and Moses conjectured, that hearing of a supernatural deliverance, they would enquire who that God was, by whom it was to be effected. The reasons given here by the Rabbins, are too refined for the Israelites at this time. When God, say they, *judgeth* his creatures, he is called *אלהים Elohim*. When he *warreth* against the wicked, he is called *צבאות tsebaoth*; but when he sheweth *mercy* unto the world, he is called *יהוה Yehovah*. It is not likely that the Israelites had much knowledge of God or of his ways, at the time to which the Sacred Text refers: it is certain they had no *written*

A. M. 2513. sent me unto you; and they shall
B. C. 1491. say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, ^a I AM hath sent me unto you.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is ^b my name for ever, and this is my memorial unto all generations.

^a Ch. 6. 3. John 8. 58. ^g Cor. 1. 20. Hebr. 12. 2. Rev. 8. 4. — ^b Ps. 135. 13. Hos. 12. 5.

16 Go, and ^cgather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, ^d I have surely visited you, and seen that which is done to you in Egypt:

17 And I have said, ^e I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And ^fthey shall hearken to thy voice: and ^gthou shalt come, thou and the elders of

^c Ch. 4. 19. — ^d Gen. 12. 24. ch. 2. 25. & 4. 31. Luke 1. 68. — ^e Gen. 15. 14, 16. ver. 8. — ^f ch. 4. 31. — ^g ch. 5. 1, 3.

word—the book of Genesis, if even written (for some suppose it had been composed by Moses during his residence in Midian) had not yet been communicated to the people; and being so long without any revelation, and perhaps without even the form of divine worship, their minds being degraded by the state of bondage in which they had been so long held, and seeing and hearing little in religion, but the superstitions of those among whom they sojourned, they could have no distinct notion of the Divine Being. Moses himself might have been in doubt at first on this subject; and he seems to have been greatly on his guard against illusion: hence he asks a variety of questions, and endeavours, by all prudent means, to assure himself of the truth and certainty of the present appearance and commission. He well knew the power of the Egyptian magicians, and he could not tell from these first views, whether there might not have been some delusion in this case. God, therefore, gives him the fullest proof, not only for the satisfaction of the people to whom he was to be sent, but for his own full conviction, that it was the supreme God who now spoke to him.

Verse 14. I AM that I AM] אהיה אשר אהיה EHEYEH asher EHEYEH. These words have been variously understood. The Vulgate translates—EGO SUM QUI SUM, I am who am. The Septuagint—Εγω εμι ε Ων, I am, he who exists. The Syriac, the Persian, and the Chaldee, preserve the original words, without any gloss. The Arabic paraphrases them—The Eternal, who passes not away; which is the same interpretation given by Abul Faraj, who also preserves the original words, and gives the above as their interpretation. The Targum of Jonathan, and the Jerusalem Targum, paraphrase the words thus—“He who spake, and the world was—who spake, and all things existed.” As the original words literally signify, I will be what I will be, some have supposed that God simply designed to inform Moses, that what he had been to his fathers Abraham, Isaac, and Jacob, he would be to him and the Israelites, and that he would perform the promises he had made to his fathers, by giving their descendants the promised land. It is difficult to put a meaning on the

words; they seem intended to point out the eternity and self-existence of God.—See the conclusion of this chapter, and on the word Jehovah, chap. xxxiv. 6. and 7.

Verse 15. This is my name for ever] The name here referred to is that which immediately precedes, יהוה אלהים Yehovah Elohim, which we translate the LORD GOD, the name by which God had been known from the creation of the world, (see Gen. ii. 4.) and the name by which he is known among the same people to the present day. Even the heathens knew this name of the true God; and hence out of our יהוה Yehovah, they formed their Jao, Jere, and Jove; so that the word has been literally fulfilled—This is my memorial unto all generations. See the note on the word Elohim, Gen. i. 1. As to be self-existent and eternal must be attributes of God for ever, does it not follow that the לעולם le-ôlam, for ever, in the text, signifies eternity. “This is my name to eternity—and my memorial,” לדור דור ledor dor, “to all succeeding generations.” While human generations continued, he should be called the God of Abraham, the God of Isaac, and the God of Jacob; but when time should be no more, he should be Jehovah Elohim. Hence the first expression refers to his eternal existence, the latter to the discovery he should make of himself as long as time should last. See Gen. xxi. 33. Diodorus Siculus says, that “among the Jews, Moses is reported to have received his laws from the God named Jao,” יצו, i. e. Jao, Jere, or Jere; for in all these ways the word יהוה Yehovah, may be pronounced; and in this way I have seen it on Egyptian monuments.—See Diod. lib. 1. c. xciv.

Verse 16. Elders of Israel] Though it is not likely the Hebrews were permitted to have any regular government at this time, yet there can be no doubt of their having such a government in the time of Joseph, and for some considerable time after; the elders of each tribe forming a kind of court of magistrates, by which all actions were tried, and legal decisions made, in the Israelitish community.

I have surely visited you] An exact fulfilment of the prediction of Joseph, Gen. 1. 24.—God will surely visit you—and in the same words too.

Israel, unto the king of Egypt, and ye shall say unto him, 'The LORD of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go, 'no, not by a mighty hand.

20 And I will ^dstretch out my hand, and

smite Egypt with 'all my wonders which I will do in the midst thereof: and 'after that he will let you go.

21 And ^eI will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty.

22 ^hBut every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold,

^a Numb. 23. 3, 4, 15, 16.—^b ch. 5. 1. & 7. 4.—^c Or, but by strong hand.—^d ch. 6. 6. & 7. 5. & 9. 15.—^e ch. 7. 3. & 11. 9. Dent. 6. 29.

Neh. 9. 10. Ps. 105. 27. & 135. 9. Jer. 32. 20. Acts 7. 36. See ch. 7. 16 ch. 13.—^f ch. 12. 31.—^g ch. 11. 3. & 12. 35. Ps. 106. 46. Prov. 16. 7.—^h Gen. 15. 14. ch. 11. 2. & 12. 35, 36.

Verse 18. *They shall hearken to thy voice*] This assurance was necessary to encourage him in an enterprize so dangerous and important.

Three days journey into the wilderness] Evidently intending *Mount Sinai*, which is reputed to be about three days journey, the shortest way, from the land of Goshen. In ancient times, distances were computed, by the time required to pass over them. Thus, instead of miles, furlongs, &c. it was said the distance from one place to another was so many days, so many hours journey; and it continues the same in all countries where there are no regular roads or highways.

Verse 19. *I am sure that the king of Egypt will not let you go, no, not by a mighty hand*] When the facts detailed in this history have been considered in connection with the assertion as it stands in our Bibles, the most palpable contradiction has appeared. That the king of Egypt *did* let them go, and that *by a mighty hand*, the book itself amply declares. We should, therefore, seek for another meaning of the original word: *לֹא* 'lo, which generally means *and not*, has sometimes the meaning of *if not, unless, except, &c.* and in Beck's Bible, 1549, it is thus translated—*I am sure that the king of Egypt wyl not let you go, EXCEPT wylh a myghty hand*. This import of the negative particle, which is noticed by Noldius, *Heb. Part.* p. 328. was perfectly understood by the *Vulgate*, where it is translated *nisi, unless*; and the *Septuagint* in their *εαν μν*, which is of the same import, and so also the *Coptic*. The meaning, therefore, is very plain—The king of Egypt, who now profits much by your servitude, will not let you go, till he sees my hand stretched out, and he and his nation be smitten with ten plagues. Hence God immediately adds, ver. 20. *I will stretch out my hand, and smite Egypt with all my wonders: and after that, he will let you go.*

Verse 22. *Every woman shall BORROW*] This is certainly not a very correct translation: the original word *שָׁאָל* *shaal*, signifies simply to *ask, request, demand, require, inquire, &c.* but it does not signify to *borrow*, in the proper sense of that word, though in a very few places of Scripture it is thus used. In this and the parallel place, chap. xii. 35. the word signifies to *ask or demand*, and not to *borrow*, which is a gross mistake, into which scarcely any of the versions, ancient or modern, have fallen, except our own. The *SEPTUAGINT* have *αἰτεσθαι*, *she shall ask*; the *VULGATE* *postulabit, she shall demand*; the *SYRIAC*, *CHALDEE*, *SA-*

MARITAN, *SAMARITAN Version*, *COPTIC*, and *PERSIAN*, are the same as the *Hebrew*. The *European* versions are generally correct on this point; and our *common English version* is almost the sole transgressor: I say, the *common version*, which copying the Bible, published by Becke in 1549, gives us the exceptionable term *borrow*, for the original *שָׁאָל* *shaal*, which in the *Geneva Bible*, and *Barker's Bible* of 1615, and some others, is rightly translated *aske*. God commanded the Israelites to *ask or demand* a certain recompence for their past services, and he inclined the hearts of the Egyptians to *give liberally*; and this, far from being a matter of *oppression, wrong, or even charity*, was no more than a very *partial recompence* for the long and painful services, which we may say *six hundred thousand Israelites* had rendered to Egypt, during a considerable number of years. And there can be no doubt, that while their heaviest oppression lasted, they were permitted to accumulate no kind of property, as all their gains went to their oppressors.

Our exceptionable translation of the original, has given some countenance to the desperate cause of infidelity: its abettors have exultingly said—"Moses represents the just God as ordering the Israelites to *borrow* the goods of the Egyptians under the pretence of *returning* them, whereas he intended that they should march off with the booty." Let these men know, that there was no *borrowing* in the case; and that if accounts were fairly balanced, *Egypt* would be found still in considerable arrears to *Israel*. Let it also be considered, that the Egyptians had never *any right* to the services of the Hebrews. Egypt owed its policy, its opulence, and even its political existence, to the Israelites. What had *Joseph* for his important services? NOTHING! He had neither district, nor city, nor lordship, in Egypt; nor did he reserve any to his children. All his services were *gratuitous*; and being animated with a better hope than any earthly possession could inspire, he desired that even his bones should be carried up out of Egypt. Jacob and his family, it is true, were permitted to sojourn in Goshen, but they were not provided for in that place; for they brought their cattle, their goods, and all that they had, into Egypt, Gen. xlv. 1, 6. so that they had nothing but the bare land to feed on; and had built *treasure-cities, or fortresses*, we know not how many; and two whole cities, *Pithom* and *Raamses*, besides: and for all these services they had no compensation whatever, but were besides, cruelly abused, and

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and raiment: and ye shall put them upon your sons, and upon your

daughters, and ^a ye shall spoil ^b the Egyptians.

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^a Job 27. 17. Prov. 15. 22. Ezek. 39. 10.

^b Or, Egypt.

obliged to witness, as the sum of their calamities, the daily murder of their male infants. These particulars considered, will Infidelity ever dare to produce this case again, in support of its worthless pretensions!

Jewels of silver, &c.] The word כֶּלֶי *keley*, we have already seen, signifies *vessels, instruments, weapons, &c.* and may be very well translated by our English term, *articles or goods*. The Israelites got both gold and silver, probably both in *coin* and in *plate* of different kinds; and such *raiment* as was necessary, for the journey which they were about to undertake.

Ye shall spoil the Egyptians] The verb נָצַל *natsal*, signifies not only to *spoil, snatch away*, but also to *get away, to escape, to deliver, to regain or recover*. SPOIL signifies what is *taken by rapine or violence*—but this cannot be the meaning of the original word here, as the Israelites only asked, and the Egyptians, without *fear, terror, or constraint*, freely gave. It is worthy of remark, that the original word is used 1 Sam. xxx. 22. to signify the *recovery of property that had been taken away by violence*. “Then answered all the wicked men, and men of Belial, of those that went with David—Because they went not with us, we will not give them ought of the SPOIL, מֵחֶשֶׁל *me-ha-SHALAL*; that we have RECOVERED, אֲשֶׁר הִצַּלְנוּ *asher HITSALENU*. In this sense we should understand the word here. The Israelites *recovered* a part of *their property*, their wages, of which they had been most unjustly deprived by the Egyptians.

In this chapter we have much curious and important information; but what is most interesting is the *name* by which God was pleased to make himself known to Moses and to the Israelites; a name by which the Supreme Being was afterwards known among the wisest inhabitants of the earth. HE who IS, and who WILL BE what he IS. This is a proper characteristic of the Divine Being, who is, properly speaking, the only BEING, because he is *independant and eternal*; whereas all other beings, in whatsoever forms they may appear, are derived, finite, changeable, and liable to destruction, decay, and even to *annihilation*. When God, therefore, announced himself to Moses by this name, he proclaimed his own *eternity and immateriality*; and the very name itself precluded the possibility of *idolatry*, because it was impossible for the mind, in considering it, to represent the Divine Being in any assignable shape; for who could represent BEING or *Existence* by any *limited form*? And who can have any idea of a form that is *unlimited*? Thus then we find, that the first discovery which God made of himself, was intended to shew the people, the *simplicity and spirituality* of his nature; that, while they considered him as BEING, and the cause of all BEING, they might be preserved from all *idolatry* for ever. The very name itself, is a proof of a divine Re-

velation: for it is not possible that such an idea could have ever entered into the mind of man, unless it had been communicated from above. It could not have been produced by *reasoning*, for there were no *premises* on which it could be builded, nor any *analogies* by which it could have been formed. We can as easily comprehend *eternity* as we can *being*, simply considered in and of itself; when nothing of assignable forms, colours, or qualities existed, besides its infinite and unlimited SELF.

To this divine discovery, the ancient Greeks owed the inscription which they placed above the door of the temple of Apollo at Delphi: the whole of the inscription consisted in the simple monosyllable EI, THOU ART, the second person of the Greek substantive verb εἰμι, *I am*. On this inscription, Plutarch, one of the most intelligent of all the Gentile philosophers, made an express treatise, περὶ τοῦ Εἰ ἐν Δελφοῖς, having received the true interpretation in his travels in Egypt, whither he had gone for the express purpose of enquiring into their ancient learning; and where he had doubtless seen these words of God to Moses, in the Greek version of the Septuagint, which had been current among the Egyptians (*for whose sake it was first made*) about four hundred years previous to the death of Plutarch. This philosopher observes, that “this title is not only *proper*, but *peculiar to God*, because HE alone is *being*: for mortals have no participation of *true being*, because that which *begins and ends*, and is continually *changing*, is never *one* nor the *same*, nor in the *same state*. The deity, on whose temple this word was inscribed, was called Apollo, Ἀπολλων, from α, *negative*, and πολυς, *many*, because God is ONE, his nature *simple*, his essence *uncompounded*.” Hence, he informs us, the ancient mode of addressing God was—“EI ‘EN, *Thou art One*, οὐ γὰρ πολλὰ τὸ θεῖον ἐστίν, for *many* cannot be attributed to the divine nature:—καὶ οὐδὲ πρότερον οὐδὲν ἐστίν, οὐδ’ ὕστερον, οὐδὲ μέλλον, οὐδὲ παραχρημένον, οὐδὲ πρὸς ὕστερον, οὐδὲ ἰστέρον, in which there is neither *first* nor *last*, *past* nor *future*, *old* nor *young*; ἀλλ’ εἰς ἀνείη τὸ νῦν τὸ αἰὶν πετλημας, but as *being one*, fills up in one NOW an eternal duration.” And he concludes with observing, that “this word corresponds to certain others on the same temple, viz. ΓΝΩΘΙ ΣΕΑΥΤΟΝ, *Know Thyself*; as if, under the name EI, THOU ART, the Deity designed to excite men to venerate HIM as *eternally existing*, ὡς οὐτα διαπαντός, and to put them in mind of the frailty and mortality of their own nature.”

What beautiful things have the ancient Greek philosophers taken from the testimonies of God, to enrich their own works, without any kind of acknowledgement! And, strange perversity of man, these are the very things which we so highly applaud in the *heathen copies*, while we neglect or pass them by in the *divine originals*!

CHAPTER IV.

Moses continuing to express his fear that the Israelites would not credit his divine mission, 1. God, to strengthen his faith, and to assure him that his countrymen would believe him, changed his rod into a serpent, and the serpent into a rod, 2—5; made his hand leprous, and afterwards restored it, 6, 7, intimating that he had now endued him with power to work such miracles, and that the Israelites would believe, 8; and further assures him that he should have power to turn the water into blood, 9. Moses excuses himself on the ground of his not being eloquent, 10, and God reproves him for his unbelief, and promises to give him supernatural assistance, 11, 12. Moses expressing his utter unwillingness to go on any account, God is angry, and then promises to give him his brother Aaron to be his spokesman, 13—16, and appoints his rod to be the instrument of working miracles, 17. Moses returns to his father-in-law Jethro, and requests liberty to visit his brethren in Egypt, and is permitted, 18. God appears to him in Midian, and assures him, that the Egyptians who sought his life were dead, 19. Moses, with his wife and children, set out on their journey to Egypt, 20. God instructs him what he shall say to Pharaoh, 21—23. He is in danger of losing his life, because he had not circumcised his son, 24. Zipporah immediately circumcising the child, Moses escapes unhurt, 25, 26. Aaron is commanded to go and meet his brother Moses; he goes and meets him at Horeb, 27. Moses informs him of the commission he had received from God, 28. They both go to their brethren, deliver their message, and work miracles, 29, 30. The people believe and adore God, 31.

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AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thine hand? And he said, ^a A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

^a Ver. 17, 20.—^b ch. 19. 9.—^c ch. 3. 15.—^d Numb. 12. 10. 2 Kings

5 That they may ^b believe that ^c the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

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6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous ^d as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, ^e it was turned again as his other flesh.

5. 27.—^e Deut. 32. 39. Numb. 12. 13, 14. 2 Kings 5. 14. Matt. 8. 3.

NOTES ON CHAP. IV.

Verse 1. *They will not believe me*] As if he had said, Unless I be enabled to work miracles, and give them proofs by extraordinary works, as well as by words, they will not believe that thou hast sent me.

Verse 2. *A rod*] מטה *matteh*, a staff, probably his shepherd's crook; see Levit. xxvii. 32. As it was made the instrument of working many miracles, it was afterwards called the rod of God; see ver. 20.

Verse 3. *A serpent*] Of what sort we know not, as the word נחש *nachash*, is a general name for serpents, and also means several other things, see Gen. iii. 1. but it was either of a kind that he had not seen before, or one that he knew to be dangerous; for it is said, *he fled from before it*. Some suppose the staff was changed into a crocodile, see on chap. vii. 7.

Verse 4. *He put forth his hand and caught it*] Considering

the light in which Moses had viewed this serpent, it required considerable faith to induce him thus implicitly to obey the command of God; but he obeyed, and the noxious serpent became instantly the miraculous rod in his hand! Implicit faith and obedience conquer all difficulties; and he who believes in God, and obeys him in all things, has really nothing to fear.

Verse 5. *That they may believe*] This is an example of what is called an imperfect or unfinished speech; several of which occur in the Sacred Writings. It may be thus supplied, *Do this before them, that they may believe that the Lord—hath appeared unto thee*.

Verse 6. *His hand was leprous as snow*.] That is, the leprosy spread itself over the whole body in thin white scales, and from this appearance it has its Greek name λεπρα, from λεπρῆς a scale. Dr. Mead says, "I have seen a remarkable case of this in a country-man, whose whole body was so mis-

A. M. 2513. 8 And it shall come to pass, if they
B. C. 1491. will not believe thee, neither hearken
to the voice of the first sign, that they will
believe the voice of the latter sign.

9 And it shall come to pass, if they will not
believe also these two signs, neither hearken
unto thy voice, that thou shalt take of the water
of the river, and pour it upon the dry land : and
the water which thou takest out of the river
shall become blood upon the dry land.

10 ¶ And Moses said unto the LORD, O my
Lord, I am not eloquent, neither heretofore,

nor since thou hast spoken unto thy
servant : but I am slow of speech,
and of a slow tongue.

11 And the LORD said unto him, Who hath
made man's mouth ? or who maketh the dumb,
or deaf, or the seeing, or the blind ? have not I
the LORD ?

12 Now therefore go, and I will be with
thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray
thee, by the hand of him whom thou wilt
send.

^a Ch. 7. 19. — ^b Heb. shall be and shall be. — ^c Heb. a man of words —
^d Heb. since yesterday, nor since the third day — ^e Ch. 6. 12. Jer. 1. 6. —

^f Ps. 94. 9. — ^g Isai. 50. 4. Jer. 1. 9. Mat. 10. 19. Mark 13. 11. Luke
12. 11, 12. & 21. 14, 15. — ^h See Jonah 1. 3. — Or, *appointed*.

rably seized with it, that his skin was shining as if covered with
snow; and as the furfuraceous scales were daily rubbed off,
the flesh appeared quick or raw underneath." The leprosy,
at least among the Jews, was a most inveterate and contagious
disorder; and deemed by them, incurable. Among the hea-
thens, it was considered as inflicted by their gods, and it was
supposed that they alone could remove it. It is certain that
a similar belief prevailed among the Israelites; hence, when
the king of Syria sent his general, Naaman, to the king of
Israel to cure him of his leprosy, that he rent his clothes, say-
ing, Am I God, to kill and make alive, that this man doth send
unto me, to recover a man of his leprosy? 2 Kings v. 7. This
appears, therefore, to be the reason why God chose this sign;
as the instantaneous infliction and removal of this disease
were demonstrations, which all would allow, of the sovereign
power of God. We need, therefore, seek for no other reasons
for this miracle: the sole reason is sufficiently obvious.

Verse 8. If they will not believe—the voice of the first sign,
&c.] Probably intimating that some would be more difficult
to be persuaded than others: some would yield to the evi-
dence of the first miracle; others would hesitate till they had
seen the second; and others would not believe, till they had
seen the water of the Nile turned into blood, when poured
upon the dry land; ver. 9.

Verse 10. I am not eloquent] לא איש דברים *lo ish debarim*,
I am not a man of words—a periphrasis, common in the
Scriptures. So Job xi. 2. איש שפתים *ish sepetayim*, a man of
lips, signifies one that is talkative. Psal. cxl. 12. איש לשון *ish la-
shon*, a man of tongue, signifies a prattler. But how could it be
said that Moses was not eloquent, when St. Stephen asserts, Acts
vii. 22. that he was mighty in words, as well as in deeds? There
are three ways of solving this difficulty: 1. Moses might have had
some natural infirmity, of a late standing, which, at that time,
rendered it impossible for him to speak readily, and which he
afterwards overcame; so that though he was not then a man
of words, yet he might afterwards have been mighty in words,
as well as deeds. 2. It is possible he was not intimately ac-
quainted with the Hebrew tongue, so as to speak clearly and
distinctly in it. The first forty years of his life he had spent
in Egypt, chiefly at court; and though it is very probable there
was an affinity between the two languages, yet they certainly

were not the same. The last forty he had spent in Midian, and
it is not likely that the pure Hebrew tongue prevailed there,
though it is probable that a dialect of it was there spoken. On
these accounts, Moses might find it difficult to express himself
with that readiness and persuasive flow of language, which he
might deem essentially necessary on such a momentous occa-
sion; as he would frequently be obliged to consult his memory
for proper expressions, which would necessarily produce fre-
quent hesitation, and general slowness of utterance, which, he
might think, would ill suit an ambassador of God. 3. Though
Moses was slow of speech, yet when acting as the messenger
of God, his word was with power; for at his command, the
plagues came and the plagues were stayed: thus was he mighty
in words, as well as in deeds: and this is probably the mean-
ing of St. Stephen.

By the expression, neither heretofore, nor since thou hast
spoken unto thy servant, he might possibly mean, that the na-
tural inaptitude to speak readily, which he had felt, he conti-
nued to feel, even since God had begun to discover himself:
for though he had wrought several miracles for him, yet he
had not healed this infirmity: see on chap. vi. 12.

Verse 11. Who hath made man's mouth, &c.] Cannot he
who formed the mouth, the whole organs of speech, and hath
given the gift of speech also, cannot he give utterance? God
can take away those gifts and restore them again. Do not
provoke him: he who created the eye, the ear, and the mouth,
hath also made the blind, the deaf, and the dumb.

Verse 12. I will be with thy mouth] The Chaldee trans-
lates, My WORD, *meimri*, shall be with thy mouth. And
Jonathan ben Uzziel paraphrases, I and my WORD will be
with the speech of thy mouth. See on Gen. xv. 1. and Lev.
xxv. 10.

Verse 13. Send—by the hand of him whom thou wilt send.]
Many commentators, both ancient and modern, have thought
that Moses prays here for the immediate mission of the Mes-
siah: as if he had said, "Lord, thou hast purposed to send
this glorious person at some time or other, I beseech thee send
him now, for who can be sufficient to deliver and rule this
people but himself alone." The Hebrew שְׁלַח נָא בְּיַד תִּשְׁלַח
shelach na beyad tishlach, literally translated is, Send now (or
I beseech thee) by the hand, thou wilt send; which seems to

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14 And the anger of the LORD was kindled against Moses, and he said, *Is not Aaron the Levite thy brother? I know that he can speak well.* And also, behold, ^a he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And ^b thou shalt speak unto him, and ^c put words in his mouth: and I will be with thy

mouth, and with his mouth, and ^d will teach you what ye shall do.

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16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and ^e thou shalt be to him instead of God.

17 And thou shalt take ^f this rod in thine hand, wherewith thou shalt do signs.

^a Ver. 17. 1 Sam. 10. 2, 3, 5. — ^b ch. 7. 1, 2. — ^c Numb. 22. 38. & 23. 5, 12, 16. Deut. 13. 18. Isai. 51. 16. Jer. 1. 9.

^d Deut. 5. 31. — ^e ch. 7. 1. & 18. 19. — ^f ver. 2.

intimate, Send a person more fit for the work than I am. So the Septuagint, *πρὸς χρείαν δυνάμειον ἄλλον, ὃν ἀποστείλεις*, *Elect another powerful person, whom thou wilt send.* It is right to find out the Messiah, wherever he is mentioned in the Old Testament; but to press Scriptures into this service which have not an obvious tendency that way, is both improper and dangerous. I am firmly of opinion, that Moses had no reference to the Messiah, when he spake these words.

Verse 14. *And the anger of the Lord was kindled against Moses*] Surely this would not have been the case, had he only in modesty, and from a deep sense of his own unfitness, desired that the Messiah should be preferred before him. But the whole connection shews that this interpretation is unfounded.

Is not Aaron the Levite thy brother?] Houbigant endeavours to prove from this, that Moses, in ver. 13. did pray for the immediate mission of the Messiah, and that God gives him here a reason why this could not be, because the Levitical priesthood was to precede the priesthood of our Lord. *Is not Aaron the Levite, &c.* Must not the ministry of Aaron be first established, before the other can take place? Why then ask for that which is contrary to the divine counsel? From the opinion of so great a critic as Houbigant: no man would wish to dissent, except through necessity: however, I must say, that it does appear to me, that his view of these verses is fanciful, and the arguments by which he supports it are insufficient to establish his point.

I know that he can speak well] ידעתי כי דבר ידבר הוא *yadâti ki dabber yedabber hu*, *I know that in speaking he will speak.* That is, he is apt to talk, and has a ready utterance.

He cometh forth to meet thee] He shall meet thee at my mount, (ver. 27.) shall rejoice in thy mission, and most heartily co-operate with thee in all things. A necessary assurance, to prevent Moses from suspecting that Aaron, who was his elder brother, should envy his superior call and office.

Verse 15. *I will be with thy mouth and with his mouth*] Ye shall be both (in all things which I appoint you to do in this business) under the continual inspiration of the Most High.

Verse 16. *He shall be thy spokesman*] Literally, *He shall speak for thee* (or in thy stead) *to the people.*

He shall be to thee instead of a mouth] He shall convey every message to the people—and thou shalt be to him instead of God—thou shalt deliver to him what I communicate to thee.

Verse 17. *Thou shalt take this rod*] From the story of Moses' rod, the heathens have invented the fables of the *Thyrsus* of Bacchus, and the *Caduceus* of Mercury. Cicero reckons five *Bacchuses*, one of which, according to Orpheus,

was born of the river Nile; but according to the common opinion, he was born on the banks of that river. Bacchus is expressly said to have been exposed on the river Nile, hence he is called Nilus, both by *Diodorus* and *Macrobius*; and in the hymns of Orpheus he is named *Myses*, because he was drawn out of the water. He is represented by the poets as being very beautiful and an illustrious warrior; they report him to have overrun all Arabia with a numerous army both of men and women. He is said also to have been an eminent lawgiver, and to have written his laws on two tables. He always carried in his hand the *thyrsus*, a rod wreathed with serpents, and by which he is reported to have wrought many miracles. Any person acquainted with the birth and exploits of the poetic Bacchus, will at once perceive them to be all borrowed from the life and acts of Moses, as recorded in the Pentateuch; and it would be losing time to shew the parallel, by quoting passages from the book of Exodus.

The *caduceus*, or rod of Mercury, is well known in poetic fables. It is another copy of the rod of Moses. He, also, is reported to have wrought a multitude of miracles by this rod: and particularly, he is said to kill and make alive, to send souls to the invisible world, and bring them back from thence. Homer represents Mercury taking his rod to work miracles, precisely in the same way as God commands Moses to take his.

Ερμης δὲ ψυχὰς Κυλληνίους ἐξεκαλεῖτο
Ἀνδρῶν μνηστῆρων· ἔχε δὲ ΠΑΒΔΟΝ μετὰ χερσίν
Καλὴν, χρυσεῖν, τῇ τ' ἀνδρῶν ὀμματα βέλγει,
Ὦν ἐθέλει, τοὺς δ' αὐτὲ καὶ ὑπνωσκτάς εὐεργεῖ.

Odys. lib. xxiv. ver. 1.

Cyllenian Hermes now called forth the souls
Of all the suitors; with his golden WAND
Of pow'r, to seal in balmy sleep whose eyes
Soe'er he will, and open them again.

COWPER.

Virgil copies Homer, but carries the parallel further, tradition having probably furnished him with more particulars: but in both we may see a disguised copy of the Sacred History, from which indeed the Greek and Roman poets borrowed most of their beauties.

Tum VIRGAM CAPIT: hac animas ille evocat orco
Pallentes, alias sub tristia Tartara mittit;
Dat somnos, adimitque, et lumina morte resignat.
ILLA fretus, agit ventos, et turbida tranat.

Æneid. lib. iv. ver. 242.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for ^ball the men are dead which sought thy life.

21 ^c And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those ^d wonders before Pharaoh, which I have put in thine hand: but ^e I will harden his heart that he shall not let the people go.

$$J_{\text{sub}}(1, 1) = J_{\text{sub}}(1, 1), \quad J_{\text{sub}}(1, 1) = J_{\text{sub}}(1, 1), \quad J_{\text{sub}}(1, 1) = J_{\text{sub}}(1, 1), \quad J_{\text{sub}}(1, 1) = J_{\text{sub}}(1, 1),$$

DREYDEN.

Set them upon an ass] The Septuagint read the word in the plural, ἐπὶ τα ὑποζύγια upon asses, as it certainly required more than one, to carry Zipporah, Gershoni, and Eliezer.

Verse 21. *But I will harden his heart*] The case of Pharaoh has given rise to many fierce controversies, and to several strange and conflicting opinions. Would men but look at the whole account without the medium of their respective creeds, they would find little difficulty to apprehend the truth. If we take up the subject in a *theological* point of view, all sober Christians will allow the truth of this proposition of St. Augustine, when the subject in question is a person, who has hardened his own heart by frequently resisting the grace and spirit of God: *Non obdurat Deus impartiendo malitiam, sed non impartiendo misericordiam*. Epist. 194. ad Sixtum. "God does not harden men by infusing malice into them, but by not imparting mercy to them." And this other will be as readily credited. *Non operatur Deus in homine ptem duritiam cordis, sed indurare eum dicitur quem mollire noluerit, sic etiam exacerbare quem illuminare noluerit, et repelle quem vocare vocare.* "God does not work this hardness of heart in man, but he may be said to harden him whom he refuses to soften, to blind him whom he refuses to enlighten, and to repel him whom he refuses to call." It is but just and right that he should withhold those graces which he had repeatedly offered, and which the sinner had despised and rejected. Thus much for the general principle. The verb *חזק* *chazak*, which we translate *harden*, literally signifies to *strengthen, confirm, make bold or courageous*: and is often used in the Sacred Writings to *excite to duty, perseverance, &c.* and is placed by the Jews at the end of most books in the Bible, as an exhortation to the reader to *take courage, and proceed with his reading, and with the obedience it requires*. It constitutes an essential part of the exhortation of God to Joshua, ch. i. 7. *Only be thou STRONG, חזק* *chazak*. And of Joshua's dying exhortation to the people, chap. xxiii. 6. *Be ye therefore VERY COURAGEOUS, יעזקו* *ye-chazaktem, to keep and to do all that is written in the book of the law*. Now it would be very strange, in these places, to translate the word *harden*—*Only be thou hard*—*Be ye therefore very hard*—and yet if we use the word *hardy*, it would suit the sense and context perfectly well: *Only be thou HARDY—Be ye therefore very HARDY*. Now suppose we apply the word in this way to Pharaoh, the sense would be good, and the justice of God equally conspicuous. I will make his heart *hardy, bold, daring, presumptuous*—for

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22 And thou shalt say unto Pharaoh, Thus saith the LORD, ^a Israel is my son, ^b even my firstborn:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, ^c I will slay thy son, even thy firstborn.

24 ¶ And it came to pass by the way in the

inn, that the LORD ^d met him, and sought to ^e kill him.

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25 Then Zipporah took ^f a sharp ^g stone, and cut off the foreskin of her son, and ^h cast it at his feet, and said, Surely a bloody husband art thou to me.

26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

^a Hos. 11. 1. Rom. 9. 4. ² Cor. 6. 18. — ^b Jer. 31. 9. James 1. 13. — ^c ch. 11. 5 & 12. 29.

^d Numb. 22. 22. — ^e Gen. 17. 14. — ^f Josh. 5. 2, 3. — ^g Or, knife. — ^h Heb. made it touch.

the same principle acting against God's order, is *presumption*; which, when acting according to it, is *undaunted courage*. It is true that the verb קשה *kashah* is used, chap. vii. 3. which signifies to render stiff, tough, or stubborn, but it amounts to nearly the same meaning with the above.

All those who have read the Scriptures with care and attention, know well, that God is frequently represented in them, as *doing* what he only *permits* to be done. So because a man has grieved his spirit and resisted his grace, he withdraws that spirit and grace from him, and thus he becomes bold and presumptuous in sin. Pharaoh made his own heart stubborn against God, chap. ix. 34. and God gave him up to judicial blindness, so that he rushed on stubbornly to his own destruction. From the whole of Pharaoh's conduct we learn, that he was *bold, haughty, and cruel*; and God chose to *permit* these dispositions to have their full sway in his heart, without check or restraint from divine influence; the consequence was what God intended, he did not *immediately* comply with the requisition to let the people go: and this was done, that God might have the fuller opportunity of manifesting his power by multiplying signs and miracles; and thus impress the hearts both of the Egyptians and Israelites, with a due sense of his omnipotence and justice. The whole procedure was graciously calculated to do endless good to both nations. The *Israelites* must be satisfied that they had the true God for their protector; and thus their *faith* was strengthened. The *Egyptians* must see that *their gods* could do nothing against the God of *Israel*, and thus their dependance on *them* was necessarily shaken. These great ends could not have been answered, had Pharaoh at once consented to let the people go. This consideration alone, unravels the mystery, and explains every thing. Let it be observed that there is nothing spoken here of the *eternal state* of the Egyptian king; nor does any thing in the whole of the subsequent account authorize us to believe, that God *hardened his heart against the influences of his own grace*, that he might occasion him so to sin, that his justice might consign him to hell. This would be such an act of flagrant injustice, as we could scarcely attribute to the worst of men. He who leads another into an offence, that he may have a fairer pretence to punish him for it; or brings him into such circumstances, that he cannot avoid committing a capital crime, and then hangs him for it, is surely the most execrable of mortals. What then should we make of the God of justice and mercy, should we attribute to him a decree, the date of which is lost in eternity, by which he has determined to cut off from the possibility of salvation, millions of millions of unborn souls,

and leave them under a necessity of sinning, by actually hardening their hearts against the influences of his own grace and spirit, that he may, on the pretext of *justice*, consign them to endless perdition? Whatever may be pretended in behalf of such *unqualified* opinions, it must be evident to all who are not deeply prejudiced, that neither the *justice* nor the *sovereignty* of God can be magnified by them. See farther on chap. ix. 16.

Verse 22. *Israel is my son, even my firstborn*] That is, the Hebrew people are unutterably dear to me.

Verse 23. *Let my son go that he may serve me*] Which they could not do in Goshen, consistently with the policy and religious worship of the Egyptians: because the most essential part of an Israelite's worship consisted in *sacrifice*; and the animals which they offered to God were sacred among the Egyptians. Moses gives Pharaoh this reason, chap. viii. 26.

I will slay thy son, even thy firstborn] Which, on Pharaoh's utter refusal to let the people go, was accordingly done; see chap. xii. 29.

Verse 24. *By the way in the inn*] See the note on Gen. xlii. 27. The account in this and the two following verses is very obscure. Some suppose that the 23d verse is not a part of the message to Pharaoh, but was spoken by the Lord to Moses; and that the whole may be thus paraphrased. "And I have said unto thee (Moses) send forth (שלח *shalach*) my son (Gershom, by circumcising him) that he may serve me (which he cannot do till entered into the covenant by circumcision) but thou hast refused to send him forth, behold (therefore) I will slay thy son, thy firstborn. And it came to pass by the way in the inn (when he was on his journey to Egypt) that Jehovah met him, and sought (threatened) to kill him (Gershom) Then Zipporah took a sharp stone, and cut away the foreskin of her son, and caused it to touch his feet (Jehovah's, who probably appeared in a bodily shape, the Septuagint call him the angel of the Lord) and said unto him: a spouse by blood art thou unto me. Then he (Jehovah) ceased from him (Gershom) Then she said, A spouse by blood art thou unto me, because of this circumcision." That is, I who am an alien, have entered as fully into covenant with thee, by doing this act, as my son has, on whom this act has been performed.

The meaning of the whole passage seems to be this. Gershom or Eliezer, the son of Moses, for it does not appear which, had not been circumcised, though it would seem, that God had ordered the father to do it; but as he had neglected this, therefore Jehovah was about to have slain the child, because

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27 ¶ And the LORD said to Aaron, Go into the wilderness ^a to meet Moses. And he went, and met him in ^b the mount of God, and kissed him.

28 And Moses ^c told Aaron all the words of the LORD who had sent him, and all the ^d signs which he had commanded him.

29 ¶ And Moses and Aaron ^e went and gathered together all the elders of the children of Israel :

30 ^f And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people ^g believed : and when they heard that the LORD had ^h visited the children of Israel, and that he ⁱ had looked upon their affliction, then ^k they bowed their heads and worshipped.

^a Ver. 14.—^b ch. 3. 1.—^c ver. 15, 13.—^d ver. 8, 9 —^e ch. 3. 16.

^f ver. 16.—^g Ch. 3. 16 — ver. 8, 9 —^h ch. 3. 16 —ⁱ ch. 3. 16 & 17 —^k Gen. 21. 26. ch. 12. 17 — 1 Cor. 12. 20.

not in covenant with him by circumcision; and thus he intended to have punished the disobedience of the father by the natural death of his son. Zipporah, getting acquainted with the nature of the case, and the danger to which her first-born was exposed, took a sharp stone, and cut off the foreskin of her son. By this act the displeasure of the Lord was turned aside, and Zipporah considered herself as now allied to God because of this circumcision. According to the law, Gen. xvi. 14. *the uncircumcised child was to be cut off from his people*, so that there should be no inheritance for that branch of the family in Israel. Moses therefore, for neglecting to circumcise the child, exposed him to this *cutting off*, and it was but barely prevented by the prompt obedience of Zipporah. As *circumcision* was the seal of that justification by faith, which comes through Christ, Moses, by neglecting it, gave a very bad example, and God was about to proceed against him with that severity which the law required.

The sharp stone mentioned ver. 25. was probably a knife made of flint, for such were anciently used, even where knives of metal might be had, for every kind of operation about the human body, such as unboweling for the purpose of embalming, circumcision, &c. Ancient authors are full of proofs of these facts. See the note on Gen. 1. 2.

It is probable that Zipporah being alarmed by this circumstance, and fearing worse evils, took the resolution to return to her father's house with her two sons; see chap. xviii. 1, &c.

Verse 27. *The Lord said to Aaron*] See ver. 14. By some secret but powerful movement on Aaron's mind, or by some voice or angelic ministry, he was now directed to go and meet his brother Moses, and so correctly was the information given to both, that they arrived at the same time on the sacred mountain.

Verse 30. *Aaron spake all the words*] It is likely that Aaron was better acquainted with the Hebrew tongue than his brother, and on this account he became the spokesman; see on ver. 8.

Did the signs] Turned the red into a serpent, made the hand leprous, and changed the water into blood. See on ver. 8 & 9.

Verse 31. *The people believed*] They created the account even of the divine appointment of Moses and Aaron, & he their deliverers out of their bondage. Miracles wrought on the occasion confirming the testimony delivered by Aaron.

They bowed their heads and worshipped] See a similar act mentioned, and in the same words, Gen. xxi. 26. The bowing the head, &c. here, may probably refer to the eastern custom of bowing the head down to the knees, then kneeling down and touching the earth with the forehead. This was a very painful posture, and the most humble in which the body could possibly be placed. Those who pretend to worship God, either by prayer or thanksgiving, and keep themselves during the performance of those solemn acts, in a state of perfect ease, either carelessly standing, or sloppily sitting, surely cannot have a due sense of the majesty of God, and their own sinfulness and unworthiness. Let the feeling of the body put down, in token of the abasement of his sin against God. Let a man put himself in a position (kneeling for instance) as it is generally acknowledged a criminal should assume, when coming to his sovereign and judge, to bewail his sins, and solicit forgiveness.

The Jewish custom, as we learn from Rabbi Maymon, was to bend the body, so that every joint of the back-bone became incurvated, and the head was bent towards the knees, so that the body resembled a bow; and prostration implied laying the body flat upon the earth, the arms and legs extended to the uttermost, the mouth and forehead touching the ground. In Matt. viii. 2. the leper is said to worship our Lord, προσκύνῃ αὐτῷ, but in Luke v. 12. he is said to have fallen on his face, πρὸς τὴν γῆν προσέπεσεν. These two accounts show, that he first kneeled down, probably putting his face down to his knees, and touching the earth with his forehead: and then prostrated himself, his legs and arms being both extended. See on Gen. xxi. 3.

The backwardness of Moses to receive and execute the commission, to deliver the children of Israel, has something very instructive in it. He felt the importance of the charge, his own insufficiency, and the awful responsibility under which he should be laid, if he received it. Who then can blame him for hesitating? If he miscarried, and how difficult in such a case not to miscarry, he must account to a jealous God, whose justice required him to punish every delinquency. What should ministers of the Gospel feel on such subjects? Is not their charge more important, and more awful than that of Moses? How few consider this! It is respectable, it is honourable to be in the Gospel ministry, but who is sufficient to guide and feed the flock of God? If through the pastor's unfitness or neglect, any soul should go astray, or perish through want of proper spiritual nourishment, or through not getting his portion in due season; in what a dreadful state is the pastor! That soul, says God, shall die in his iniquities, but his blood will I require at the watchman's hands! Were these things duly considered by those who are candidates for the Gospel ministry, who could be found to undertake it! We should then, indeed, have the utmost occasion to praise the Lord of the harvest, who has so many labourers into the harvest, as no one, duly considering those things, would go, unless thrust out by God himself. O ye ministers of the sanctuary, tremble for your own souls, and the souls of those committed to your care! and go not into this work, unless God go with you. Without his presence,unction, and approbation, ye can do nothing.

P P

CHAPTER V.

Moses and Aaron open their commission to Pharaoh, 1. He insultingly asks who Jehovah is, in whose name they require him to dismiss the people, 2. They explain, 3. He charges them with making the people disaffected, 4, 5; and commands the taskmasters to increase their work, and lessen their means of performing it, 6—9. The taskmasters do as commanded, and refuse to give the people straw, to assist them in making brick, and yet require the fulfilment of their daily tasks as formerly, when furnished with all the necessary means, 10—13. The Israelites failing to produce the ordinary quantity of brick, their own officers, set over them by the taskmasters, are cruelly insulted and beaten, 14. The officers complain to Pharaoh, 15, 16; but find no redress, 17, 18. The officers finding their case desperate, bitterly reproach Moses and Aaron for bringing them into their present circumstances, 19—21. Moses retires, and lays the matter before the Lord, and pleads with him, 22, 23.

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AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold ^a a feast unto me in the wilderness.

2 And Pharaoh said, ^b Who is the Lord, that I should obey his voice to let Israel go? I know not the LORD, ^c neither will I let Israel go.

3 And they said, ^d The God of the Hebrews

hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

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4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your ^e burdens.

^a Ch. 10. 9. — ^b 2 Kings 18. 35. Job 21. 15. — ^c ch. 3. 19.

^d Ch. 3. 18. — ^e ch. 1. 11.

NOTES ON CHAP. V.

Verse 1. *And afterward Moses and Aaron went*] This chapter is properly a continuation of the preceding, as the succeeding is a continuation of this; and to preserve the connection of the facts, they should be read together.

How simply, and yet with what authority, does Moses deliver his message to the Egyptian king! Thus saith JEHOVAH, GOD OF ISRAEL, let my people go. It is well in this as in almost every other case, where יהוה Jehovah occurs, to preserve the original word: our using the word LORD, is not sufficiently expressive, and often leaves the sense indistinct.

Verse 2. *Who is the Lord?*] Who is Jehovah, that I should obey his voice? What claims has he on me? I am under no obligation to him. Pharaoh spoke here under the common persuasion that every place and people had a tutelary deity; and he supposed that this Jehovah might be the tutelary deity of the Israelites, to whom he, as an Egyptian, could be under no kind of obligation. It is not judicious to bring this question as a proof that Pharaoh was an atheist: of this the text affords no evidence.

Verse 3. *Three days' journey*] The distance from Goshen to Sinai; see chap. iii. 18.

And sacrifice unto the Lord] Great stress is laid on this circumstance. God required sacrifice: no religious acts which they performed, could be acceptable to him without this. He had now shewed them, that it was their indispensable duty thus to worship him; and that if they did not, they might expect him to send the pestilence, some plague or death, proceeding immediately from himself, or the sword, extermination by the hands of an enemy. The original word דבר *deber*, from דבר *dabar*, to drive off, draw under, &c. which we translate pestilence, from the Latin *pestis*, the plague, signifies any kind of disease by which an ex-

traordinary mortality is occasioned; and which appears from the circumstances of the case, to come immediately from God. The Israelites could not sacrifice in the land of Egypt, because the animals they were to offer to God were held sacred by the Egyptians; and they could not omit this duty, because it was essential to religion, even before the giving of the law. Thus we find, that divine justice required the life of the animal, for the life of the transgressor; and the people were conscious, if this were not done, that God would consume them with the pestilence or the sword. From the foundation of the world, the true religion required sacrifice. Before, under, and after the law, this was deemed essential to salvation. Under the Christian dispensation, Jesus is the Lamb of God that taketh away the sin of the world; and being still the Lamb newly slain before the throne, no man cometh unto the Father but by him.

"In this first application to Pharaoh, we observe," says Dr. Dodd, "that proper respectful submission, which is due from subjects to their sovereign. They represent to him the danger they should be in, by disobeying their God; but do not so much as hint at any punishment that would follow to Pharaoh."

Verse 4. *Wherefore do ye, Moses and Aaron*] He hints that the Hebrews are in a state of revolt, and charges Moses and Aaron as being ringleaders of the sedition. This unprincipled charge has been, in nearly similar circumstances, often repeated since. Men who have laboured to bring the mass of the common people from ignorance, irreligion, and general profligacy of manners, to an acquaintance with themselves and God, and to a proper knowledge of their duty to him and to each other, have been often branded as being disaffected to the state, and as movers of sedition among the people! See on ver. 17.

Ye—let the people] תפריעו *tapheriu*, from פרע *phará*, to loose or disengage, which we translate to let, from the Anglo-Saxon

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5 And Pharaoh said, Behold, the people of the land now *are* ^a many, and ye make them rest from their burdens.

6 ¶ And Pharaoh commanded the same day the ^b taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

9 ^c Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find

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it: yet, not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* ^d daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task, in making brick both yesterday and to day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle: there-

^a Ch. i. 7, 9.—^b ch. i. 11.

^c Heb. Let the work be heavy upon the men.—^d Heb. a matter of a day, as at

letzan lettan, to hinder. Ye hinder the people from working. *Get ye to your burdens.* "Let religion alone, and mind your work." The language is not only of tyranny, but of the basest irreligion also.

Verse 5. *The people of the land now are many*] The sanguinary edict had no doubt been long before repealed, or they could not have multiplied so greatly.

Verse 6. *The taskmasters of the people, and their officers*] The taskmasters were Egyptians, (see on chap. i. 11.) the officers were Hebrews, see below, ver. 14. But it is probable that the taskmasters, chap. i. 11. which are called שרי מִסֵּה שֶׁרֵי מִסֵּה—princes of the burdens, or taxes, were different from those termed *taskmasters* here, as the words are different: מִסֵּה *nogashim*, signifies exactors or oppressors, persons who exacted from them an unreasonable proportion either of labour or money.

Officers] שְׂרֵי־מִסֵּה *shoterim*, those seem to have been an inferior sort of officers, who attended on superior officers, or magistrates, to execute their orders. They are supposed to have been something like our *sheriffs*.

Verse 7. *Straw to make brick*] There have been many conjectures concerning the use of straw in making bricks. Some suppose it was used merely for burning them: but this is unfounded. The Eastern bricks are often made of *clay* and *straw* kneaded together, and then not burned, but thoroughly dried in the sun. This is expressly mentioned by Philo, in his life of Moses, who says, describing the oppression of the Israelites in Egypt, that some were obliged to work in clay for the formation of bricks, and others to gather straw for the same purpose, because straw is the bond by which the brick is held together — πλὴν ἑνὸς καὶ τοῦ αἰσχροῦ. PHIL. Oper. Edit. MANG. vol. II. p. 86. And Philo's account is confirmed by the most intelligent travellers. Dr. Shaw says, that the straw

in the bricks still preserves its original colour, which is a proof that the bricks were never burnt. Some of these are still to be seen in the cabinets of the curious. From this we may see the reason of the complaint made to Pharaoh, ver. 16. the Egyptians refused to give the necessary portion of straw for kneading the bricks; and yet they required, that the full tale or number of bricks should be produced each day, as they did when all the necessary materials were brought to hand; so the people were obliged to go over all the corn-fields, and pluck up the stubble, which they were obliged to substitute for *straw*. See ver. 12.

Verse 8. *And the tale of the bricks*] *Tale* signifies the number, from the Anglo-Saxon *tællan*, to number, to count, &c.

For they be idle; therefore they cry—Let us go and sacrifice.] Thus their desire to worship the true God in a proper manner, was attributed to their unwillingness to work: a reflection which the Egyptians (in principle) of the present day, cast on those, who, while they are fervent in spirit serving the Lord, are not slothful in business, see below, ver. 17.

Verse 14. *And the officers*—(see on ver. 6.)—*were beaten*] Probably *bastinadoed*; for this is the common punishment in Egypt to the present day, for minor offences. The manner of it is this: the culprit lies on his belly, his legs being turned up behind erect, and the executioner gives him so many blows, on the soles of the feet, with a stick. This is a very severe punishment, the sufferer not being able to walk for many weeks after, and some are lamed by it through the whole of their lives.

Verse 16. *The fault is in thine own people*] חַטָּאת *chatath*, the sin is in thy own people. 1st. Because they require impossibilities; and 2dly, because they punish us for not doing what cannot be performed.

Verse 17. *Ye are idle—therefore ye say, Let us go and do sacrifice*] It is common for those who feel uneasiness about their own souls, to attribute the religious cause to others,

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fore ye say, Let us go and do sacrifice to the LORD.

18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

^a Ch. 6. 9. — ^b Heb. to stink. Gen. 31. 30. 1 Sam. 13. 4. & 27. 12.

who feel the importance of eternal things, to idleness, or a disregard of their secular concerns. Strange that they cannot see there is a medium! He who has commanded them to be diligent in business, has also commanded them to be fervent in spirit, serving the Lord. He whose diligence in business is not connected with a true religious fervor of spirit, is a lover of the world; and whatever form he may have, he has not the power of godliness; and therefore is completely out of the road to salvation.

Verse 19. Did see that they were in evil case] They saw that they could neither expect justice nor mercy; that their deliverance was very doubtful, and their case almost hopeless.

Verse 21. The Lord look upon you, and judge] These were hasty and unkind expressions; but the afflicted must be allowed the privilege of complaining—it is all the solace that such sorrow can find; and if in such distress, words are spoken which should not be justified, yet the considerate and benevolent will hear them with indulgence. God is merciful; and the stroke of this people was heavier even than their groaning.

Put a sword in their hand] Given them a pretence, which they had not before, to oppress us even unto death.

Verse 22. And Moses returned unto the Lord] This may imply, either that there was a particular place into which Moses ordinarily went to commune with Jehovah, or it may mean, that kind of turning of heart and affection to God, which every pious mind feels itself disposed to practise in any time or place. The old adage will apply here—"A praying heart never lacks a praying place."

Lord, wherefore hast thou so evil intreated this people?] It is certain that, in this address, Moses uses great plainness of speech. Whether the offspring of a testy impatience and undue familiarity, or of strong faith, which gave him more than ordinary access to the throne of his gracious Sovereign, it would be difficult to say. The latter appears to be the most probable, as we do not find, from the succeeding chapter, that God was displeased with his freedom; we may therefore suppose, that it was kept within due bounds, and that the principles and motives were all pure and good. However, it should be noted, that such freedom of speech with the Most High should never be used, but on very special occasions, and then only by his extraordinary messengers.

Verse 23. He hath done evil to this people] Their misery is increased, instead of being diminished.

Neither hast thou delivered thy people at all.] The marginal

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21 ^a And they said unto them, The LORD look upon you, and judge; because ye have made our savour ^b to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 ¶ And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; ^c neither hast thou delivered thy people at all.

² Sam. 10. 6. 1 Chron. 19. 6. — ^c Heb. delivering thou hast not delivered.

reading is both literal and correct—*And delivering, thou hast not delivered*—Thou hast begun the work, by giving us counsels and a commission, but thou hast not brought the people from under their bondage. Thou hast signified thy pleasure relative to their deliverance, but thou hast not brought them out of the hands of their enemies.

1. It is no certain proof of the displeasure of God, that a whole people, or an individual, may be found in a state of great oppression and distress; nor are affluence and prosperity any certain signs of his approbation. God certainly loved the Israelites better than he did the Egyptians; yet the former were in the deepest adversity, while the latter were in the height of prosperity.—Luther once observed, that if secular prosperity were to be considered as a criterion of the Divine approbation, then the Grand Turk must be the highest in the favour of God, as he was at that time the most prosperous sovereign on the earth. An observation of this kind, on a case so obvious, was really well calculated to repress hasty conclusions drawn from these external states, and to lay down a correct rule of judgment for all such occasions.

2. In all our addresses to God, we should ever remember, that we have sinned against him, and deserve nothing but punishment from his hand. We should, therefore, bow before him with the deepest humiliation of soul, and take that caution of the wise man—"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few." Eccl. v. 2. There is the more need to attend to this caution, because many ignorant, though well-meaning people, use very improper, not to say indecent, freedoms in their addresses to the Throne of Grace. With such proceedings God cannot be well pleased; and he who has not a proper impression of the dignity and excellence of the Divine Nature, is not in such a disposition as is essentially necessary to feel, in order to receive help from God. He who knows he has sinned, and feels that he is less than the least of all God's mercies, will pray with the deepest humility, and even rejoice before God with trembling. A solemn awe of the Divine Majesty is not less requisite to successful praying, than faith in our Lord Jesus Christ. When we have such a commission as that of Moses, we may make use of his freedom of speech: but till then, the publican's prayer will best suit the generality of those who are even dignified by the name of Christian—LORD, be merciful to me, a sinner!

CHAPTER VI.

God encourages Moses, and promises to shew wonders upon Pharaoh, and to bring out his people with a strong hand, 1. He confirms this promise by his essential name JEHOVAH, 2, 3. By the covenant he had made with their fathers, 4, 5. Sends Moses with a fresh message to the Hebrews, full of the most gracious promises, and confirms the whole by appealing to the name in which his unchangeable existence is implied, 6—8. Moses delivers the message to the Israelites, but through anguish of spirit, they do not believe, 9. He receives a new commission to go to Pharaoh, 10, 11. He excuses himself on account of his unreadiness of speech, 12. The Lord gives him and Aaron a charge both to Pharaoh, and to the children of Israel, 13. The genealogy of Reuben, 14; of Simeon, 15; of Levi, from whom descended Gershom, Kohath, and Merari, 16. The sons of Gershom, 17; of Kohath, 18; of Merari, 19. The marriage of Amram and Jochebed, 20. The sons of Izzar and Uzziel, the brothers of Amram, 21, 22. Marriage of Aaron and Elisheba, and the birth of their sons Nadab, Abihu, Eleazar, and Ithamar, 23. The sons of Korah, the nephew of Aaron, 24. The marriage of Eleazar to one of the daughters of Putiel, and the birth of Phinehas, 25. These genealogical accounts, introduced for the sake of shewing the line of descent of Moses and Aaron, 26, 27. A recapitulation of the commission delivered to Moses and Aaron, 29; and a repetition of the excuse formerly made by Moses, 30.

A. M. 2513.
B. C. 1491.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for ^awith a strong hand shall he let them go, and with a strong hand ^bshall he drive them out of his land.

^aCh. 3. 19.—^bch. 11. 1. & 12. 31, 35, 39.

NOTES ON CHAP. VI.

Verse 1. *With a strong hand*] *יָד חֲזָקָה yad chazakah*, the same verb which we translate to *harden*; see on chap. iv. 21. The *strong hand* here means sovereign power, suddenly and forcibly applied. God purposed to manifest his sovereign power, in the sight of Pharaoh and the Egyptians; in consequence of which, Pharaoh would manifest his power and authority, as sovereign of Egypt, in dismissing, and thrusting out the people. See chap. xii. 31—33.

Verse 2. *I am the LORD*] It should be, *I am JEHOVAH*, and without this, the reason of what is said in the 3d verse, is not sufficiently obvious.

Verse 3. *By the name of God Almighty*] *אֵל שַׁדַּי El-Shaday*, God All-sufficient—God the dispenser or pourer out of gifts. See on Gen. xvii. 1.

But by my name JEHOVAH was I not known to them.] This passage has been a sort of *crux criticorum*, and has been variously explained. It is certain that the name Jehovah was in use long before the days of Abraham, see Gen. ii. 4. where the words *יהוה אלהים Jehovah Elohim* occur, as they do frequently afterwards; and see Gen. xv. 2. where Abraham expressly addresses him by the name *Adonai JEHOVAH*; and see the 7th ver. where God reveals himself to Abram by this very name. And he said unto him, *I am JEHOVAH, that brought thee out of Ur of the Chaldees*—How then can it be said that by his name JEHOVAH, he was not known unto them? Several answers have been given to this question: the following are the chief. 1. The words should be read *interrogatively*, for the negative particle *לֹא lo*, *not*, has this power often in Hebrew. “I appeared unto Abraham, Isaac, and Jacob by the name of God Almighty, and by my name Jehovah, was I not also made known unto them?”

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2 And God spake unto Moses, and said unto him, I am ^cthe LORD :

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of ^dGod Almighty,

^cOr, JEHOVAH.—^dGen. 17. 1. & 35. 11. & 48. 3

2. The name JEHOVAH was not revealed before the time mentioned here, for though it occurs so frequently in the book of Genesis, as that book was written *long after* the name had come into common use, as a principal characteristic of God, Moses employs it in his history because of this circumstance; so that whenever it appears *previously* to this, it is by the figure called *prolepsis* or anticipation. 3. As the name JEHOVAH, *יהוה*, signifies *existence*, it may be understood in the text in question thus: “I appeared unto Abraham, Isaac, and Jacob by my name God Almighty, or God *All-sufficient*, i. e. having all power to do all good; in this character I made a covenant with them, supported by great and glorious promises; but as those promises had respect unto their *posterity*, they could not be fulfilled to those fathers: but now as JEHOVAH, I am about to give *existence* to all those promises relative to your support, deliverance from bondage, and your consequent settlement in the promised land.” 4. The words may be considered as used *comparatively*: “Though God did appear to those Patriarchs as JEHOVAH, and they acknowledged him by this name; yet, it was but *comparatively known* unto them—they knew nothing of the power and goodness of God, in comparison of what the Israelites were now about to experience.

I believe the simple meaning is this, That though from the beginning, the name JEHOVAH was known, as one of the names of the Supreme Being, yet what it really *implied*, they did not know. *El-Shaday*, *אֵל שַׁדַּי* God *All-sufficient*, they knew well, by the *continual provision* he made for them, and the *constant protection* he afforded them: but the name *יהוה JEHOVAH* is particularly to be referred to the *accomplishment* of promises already made; to the giving them a *being*, and thus bringing them into *existence*, which could not have been done in the

A.M. 2513. but by my name ^a JEHOVAH was
B.C. 1491. I not known to them.

4 ^b And I have also established my covenant with them, ^c to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And ^d I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, ^e I am the LORD, and ^f I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will ^g redeem you with a stretched out arm, and with great judgments:

^a Ch. 3. 14. Ps. 68. 4. & 83. 18. John 8. 53. Rev. 1. 4. — ^b Gen. 15. 18. & 17. 4. 7. — ^c Gen. 17. 8. & 23. 4. — ^d ch. 2. 24. — ^e ver. 2. 8, 29. — ^f ch. 3. 17. & 7. 4. Deut. 26. 8. Ps. 81. 6. & 136. 11, 12. — ^g ch. 15. 13. Deut. 7. 8. 1 Chron. 17. 21. Neh. 1. 10.

order of his providence sooner than here specified: this name therefore, in its power and significance, was not known unto them; nor fully known unto their descendants, till the deliverance from Egypt, and the settlement in the promised land. It is surely possible for a man to bear the name of a certain office or dignity before he fulfils any of its functions. King, mayor, alderman, magistrate, constable, may be borne by the several persons to whom they legally belong, before any of the acts peculiar to those offices is performed. The king, acknowledged as such on his coronation, is known to be such by his legislative acts; the civil magistrate, by his distribution of justice, and issuing warrants for the apprehending of culprits; and the constable by executing those warrants. All these were known to have their respective names, but the exercise of their powers alone, shews what is implied in being king, magistrate, and constable. The following is a case in point which fell within my own knowledge.

A case of dispute, between certain litigious neighbours, being heard in court before a weekly sitting of the magistrates, a woman, who came as an evidence in behalf of her bad neighbour, finding the magistrates inclining to give judgment against her mischievous companion, took her by the arm and said, "Come away! I told you, you would get neither law nor justice in this place." A magistrate, who was as much an honour to his function, as he was to human nature, immediately said, "Here, constable! take that woman, and lodge her in Bridewell, that she may know there is some law and justice in this place."

Thus the worthy magistrate proved he had the power implied in the name, by executing the duties of his office. And God who was known as JEHOVAH, the Being who makes and gives effect to promises, was known to the descendants of the twelve tribes to be THAT JEHOVAH, by giving effect and being to the promises which he had made to their fathers.

Verse 4. I have also established my covenant] I have now fully purposed to give present effect, to all my engagements with your fathers, in behalf of their posterity.

Verse 6. Say unto the children of Israel, I am the LORD,

7 And I will ^a take you to me for a people, and ^b I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out ^c from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did ^d swear ^e to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

9 And Moses spake so unto the children of Israel: ^f but they hearkened not unto Moses for ^g anguish of spirit, and for cruel bondage.

10 ¶ And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt,

^a Deut. 4. 20. & 7. 6. & 14. 2. & 26. 18. 2 Sam. 7. 24. — ^b Gen. 17. 7, 8. ch. 22. 45, 46. Deut. 29. 13. Rev. 21. 7. — ^c ch. 5. 4, 5. Ps. 81. 6. — ^d Heb. lift up my hand. See Gen. 14. 22. Deut. 32. 40. — ^e Gen. 15. 18. & 26. 3. & 28. 13. & 35. 12. — ^f ch. 5. 21. — ^g Heb. shortness, or straitness.

and I will bring you out, &c.] This confirms the explanation given of ver. 3. which see.

Verse 7. I will take you to me for a people, &c.] This was precisely the covenant that he had made with Abraham; see Gen. xvii. 7. and the notes there.

And ye shall know that I am the LORD (JEHOVAH) your God.] By thus fulfilling my promises, ye shall know what is implied in my name. See on ver. 3.

But why should God take such a most stupid, refractory, and totally worthless people for his people? 1. Because he had promised to do so, to their noble ancestors Abraham, Isaac, Jacob, Joseph, Judah, &c. men worthy of all praise, because in general, friends of God, devoted to his will, and to the good of mankind.

2. As Bishop Warburton properly observes, "that the extraordinary providence by which they were protected, might become the more visible and illustrious: for had they been endowed with the shining qualities of the more polished nations, the effects of that providence might have been ascribed to their own wisdom."

3. That God might shew to all succeeding generations, that he delights to instruct the ignorant, help the weak, and save the lost: for if he bore long with Israel, shewed them especial mercy, and graciously received them whenever they implored his protection, none need despair. God seems to have chosen the worst people in the universe, to give, by them, unto mankind, the highest and most expressive proofs, that he wills not the death of a sinner, but rather that he may turn from his iniquity and live.

Verse 8. Which I did swear] *nashati et yadi*, I have lifted up my hand. The usual mode of making an appeal to God, and hence considered to be a form of swearing. It is thus, that Isai. lxii. 8. is to be understood—The Lord hath sworn by his right hand, and by the arm of his strength.

Verse 9. But they hearkened not] Their bondage was become so extremely oppressive, that they had lost all hope of ever being redeemed from it. After this verse the Samaritan adds, Let us alone that we may serve the Egyptians; for it is better for

A. M. 1513. that he let the children of Israel
B. C. 1491. go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have ^a not hearkened unto me; how then shall Pharaoh hear me, ^b who *am* of uncircumcised lips?

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: ^c The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 ¶ ^d And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaal the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of ^e the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* a hundred thirty and seven years.

17 ^f The sons of Gershon; Libui, and Shimi, according to their families.

18 And ^g the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* a hundred thirty and three years.

19 And ^h the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.

20 And ⁱ Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* a hundred and thirty and seven years.

21 And ^k the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And the ^l sons of Uzziel; Mishael, and Elzaphan, and Sithri.

23 And Aaron took him Elisheba, daughter of ^m Amminadab, sister of Naashon, to wife; and she bare him ⁿ Nadab, and Abihu, Eleazar, and Ithamar.

24 And the ^o sons of Korah; Assir, and Elkannah, and Abiasaph: these *are* the families of the Korhites.

^a Ver. 9. — ^b ver. 30. ch. 1. 10. Jer. 1. 6. — ^c Gen. 46. 9. 1 Chron. 5. 3. — ^d 1 Chron. 4. 24. Gen. 46. 10. — ^e Gen. 46. 11. Numb. 3. 17. 1 Chron. 6. 1. 16. — ^f 1 Chron. 6. 17. & 23. 7. — ^g Numb. 26. 57. 1 Chron. 6. 2. 18. — ^h 1 Chron. 6. 12. & 23. 21. — ⁱ ch. 2. 1. 2. Numb. 26. 59. —

^k Numb. 16. 1. 1 Chron. 6. 27. 28. — ^l Lev. 10. 1. Numb. 3. 30. — ^m Ruth 4. 12. 10. 1 Chron. 2. 10. Matt. 1. 4. — ⁿ Lev. 10. 1. Numb. 3. 2. & 26. 60. 1 Chron. 6. 3. & 24. 1. — ^o Numb. 26. 11.

us to serve the Egyptians, than that we should die in the wilderness. This appears to be borrowed from chap. xiv. 12.

Anguish of spirit] *קצר רוח* *ketzer ruach*, shortness of spirit or breath. The words signify that their labour was so continual, and their bondage so cruel and oppressive, that they had scarcely time to breathe.

Verse 12. *Uncircumcised lips.*] The word *עלל* *anal*, which we translate *uncircumcised*, seems to signify any thing exuberant or superfluous. Had not Moses been remarkable for his excellent beauty, I should have thought the passage might be rendered *protuberant lips*; but as this sense cannot be admitted, for the above reason, the word must refer to some natural impediment in his speech; and probably means a want of distinct and ready utterance, either occasioned by some defect in the organs of speech, or impaired knowledge of the Egyptian language, after an absence of forty years. See the note on chap. iv. 10.

Verse 14. *These be the heads*] *ראשי* *rashay*, the chiefs or captains. The following genealogy was simply intended to shew, that Moses and Aaron came in a direct line from Abraham; and to ascertain the time of Israel's deliverance. The whole account from this ver. to ver. 26. is a sort of parenthesis and does not belong to the narration: and what follows from ver. 28. is a recapitulation of what was spoken in the preceding chapters.

Verse 16. *The years of the life of Levi*] "Bishop Patrick observes that Levi is thought to have lived the longest of all Jacob's sons; none of whose ages are recorded in Scripture

but his and Joseph's, whom Levi survived twenty-seven years, though he was much the elder brother. Kohath, the second son of Levi, according to Archbishop Usher, was thirty years old when Jacob came into Egypt; and lived there one hundred and three years. He attained to nearly the same age with Levi, to one hundred and thirty-three years: and his son Amram, the father of Moses, lived to the same age with Levi. We may observe here, how the Divine promise, Gen. xv. 16. of delivering the Israelites out of Egypt in the fourth generation was verified: for Moses was the son of Amram, the son of Kohath, the son of Levi, the son of Jacob." Dodd.

Verse 20. *His father's sister*] *דודתו* *dodato*. The true meaning of this word is uncertain. Parkhurst observes, that *דוד* *dod* signifies an uncle in 1 Sam. x. 14. Lev. xxv. 14. and frequently elsewhere. It signifies also an uncle's son, a cousin-german, compare Jer. xxxii. 8. with ver. 12. where the Vulgate renders *דודי* *dodi* by *patruelis mei*, my paternal cousin; and in Amos vi. 10. for *דודי* *dodo*, the Targum has *קריבתי* *karibiah*, his near relation. So Vulgate, *propinquus ejus*, his relative, and the Septuagint, *αὐτῶν τῶν οἰκιστῶν*, those of their household. The best critics suppose, that Jochebed was the cousin-german of Amram, and not his aunt. See chap. ii. 1.

Bare him Aaron and Moses] The Samaritan, Septuagint, Syriac, and one Hebrew MS. add, *And Miriam their sister*. Some of the best critics suppose these words to have been originally in the Hebrew text.

Verse 21. *Korah*] Though he became a rebel against God

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25 And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife; and ^ashe bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

26 These *are* that Aaron and Moses, ^bto whom the LORD said, Bring out the children of Israel from the land of Egypt according to their ^carmies.

27 These *are* they which ^dspake to Pharaoh, king of Egypt, ^eto bring out the children of

Israel from Egypt: these *are* that Moses and Aaron. A. M. 2513. B. C. 1491.

28 ¶ And it came to pass on the day, *when* the LORD spake unto Moses, in the land of Egypt,

29 That the LORD spake unto Moses, saying, ^fI *am* the LORD: ^gspeak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, ^hI *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

^a Numb. 26. 7, 11. Josh. 24. 33. — ^b ver. 13. — ^c ch. 7. 4. & 12. 17, 51. Numb. 33. 1. — ^d ch. 5. 1, 3. & 7. 10. — ^e ver. 13. ch. 32. 7. & 35. 1.

Ps. 77. 20. — ^f ver. 2. — ^g ver. 11. ch. 7. 2. — ^h ver. 12. ch. 4. 10.

and Moses, see Numb. xvi. 1, &c. yet Moses, in his great impartiality, inserts his name, among those of his other progenitors.

Verse 22. *Uzziel*] He is called Aaron's *uncle*, Lev. x. 4.

Verse 23. *Elisheba*] The oath of the Lord. It is the same name as *Elizabeth*, so very common among Christians. She was of the royal tribe of Judah, and was sister to Nahshon, one of the princes. See Numb. ii. 3.

Eleazar] He succeeded to the high-priesthood on the death of his father Aaron, Numb. xx. 25, &c.

Verse 25. *Phinehas*] Of the celebrated act of this person, and the most honourable grant made to him and his posterity, see Numb. xxv. 7—13.

Verse 26. *According to their armies.*] צִבְאוֹת *tsibotam*, their *battalions*, regularly arranged troops. As God had these particularly under his care and direction, he had the name of his *armies*. יְהוָה צְבָאוֹת *Yehovah tsebaoth*, Lord of hosts or armies.

"The plain and disinterested manner," says Dr. Dodd, "in which Moses speaks here of his relations; and the impartiality wherewith he inserts in the list of them such, as were afterwards severely punished by the Lord, are striking proofs of his modesty and sincerity. He inserts the genealogy of Reuben and Simeon, because they were of the same mother with Levi: and though he says nothing of himself, yet he relates particularly what concerns Aaron, ver. 23. who married into an honourable family, the sister of a prince of the tribe of Judah."

Verse 28. *And it came to pass*] Here the *seventh* chapter should commence, as there is a complete ending of the *sixth* with ver. 27. and the 30th verse of this chapter is intimately connected with the 1st verse of the succeeding.

The principal subjects in this chapter have been so amply considered in the notes, that little of importance remains to be done. On the nature of a *covenant* (see ver. 4.) ample information may be obtained by referring to Gen. vi. 18. & xv. 9—18. which places the reader will do well to consult.

Supposing Moses to have really laboured under some defect in speech, we may consider it as wisely designed to be a sort of counterbalance to his other excellencies: at least this is an ordinary procedure of Divine Providence; personal accomplishments are counterbalanced by mental defects, and mental imperfections often, by personal accomplishments. Thus the head cannot say to the foot, I have no need of thee. And God does all this in great wisdom, to hide pride from man, and that no flesh may glory in his presence. To be contented with our formation, endowments, and external circumstances, requires not only much submission to the providence of God, but also much of the mind of Christ. On the other hand, should we feel vanity because of some personal or mental accomplishment, we have only to take a view of *our whole*, to find sufficient cause of humiliation: and after all, the meek and gentle spirit, only, is, in the sight of God, of great price.

CHAPTER VII.

The dignified mission of Moses and Aaron to Pharaoh—the one to be as God, the other as a prophet of the Most High, 1, 2. The prediction that Pharaoh's heart should be hardened, that God might multiply his signs and wonders in Egypt, that the inhabitants might know he alone was the true God, 3—6. The age of Moses and Aaron, 7. God gives them directions how they should act before Pharaoh, 8, 9. Moses turns his rod into a serpent, 10. The magicians imitate this miracle, and Pharaoh's heart is hardened, 11—13. Moses is commanded to wait upon Pharaoh next morning when he should come to the river, and threaten to turn the waters into blood, if he did not let the people go, 15—18. The waters in all the land of Egypt are turned into blood, 19, 20. The fish die, 21. The magicians imitate this, and Pharaoh's heart is again hardened, 22, 23. The Egyptians sorely distressed because of the bloody waters, 24. This plague endures seven days, 25.

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B.C. 1491.

AND the LORD said unto Moses, See, I have made thee ^a a god to Pharaoh: and Aaron thy brother shall be ^b thy prophet.

2 Thou ^c shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And ^d I will harden Pharaoh's heart, and ^e multiply my ^f signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, ^g that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt, ^h by great judgements.

5 And the Egyptians ⁱ shall know that I am the LORD, when I ^k stretch forth mine hand up-

on Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron ^l did as the LORD commanded them, so did they.

7 And Moses ^m was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, ⁿ Shew a miracle for you: then thou shalt say unto Aaron, ^o Take thy rod, and cast ^p it before Pharaoh, and it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so ^q as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it ^r became a serpent.

11 Then Pharaoh also ^s called the wise men

^a ch. 4. 16. Jer. 1. 10. — ^b ch. 4. 16. — ^c ch. 4. 15. — ^d ch. 4. 21. — ^e ch. 11. 9. — ^f ch. 4. 7. — ^g ch. 10. 1. & 11. 9. — ^h ch. 6. 6. — ⁱ ver. 17. ch. 6. 27. & 14. 4. 13. Ps. 9. 16. — ^k ch. 3. 20.

^l Ver. 2. — ^m Dent. 20. 5. & 31. 2. & 34. 7. Acts 7. 23. 30. — ⁿ Jer. 7. 11. John 2. 18. & 6. 30. — ^o ch. 4. 2. 17. — ^p ver. 9. — ^q ch. 1. 3. — ^r Gen. 41. 6.

NOTES ON CHAP. VII.

Verse 1. *I have made thee a god*] At thy word every plague shall come, and at thy command each shall be removed. Thus Moses must have appeared as a god to Pharaoh.

Shall be thy prophet.] Shall receive the word from thy mouth, and communicate it to the Egyptian king, ver. 2.

Verse 3. *I will harden Pharaoh's heart*] I will permit his stubbornness and obstinacy still to remain, that I may have the greater opportunity to multiply my wonders in the land, that the Egyptians may know that I only am Jehovah, the self-existent God. See on chap. iv. 21.

Verse 5. *And bring out the children of Israel*] Pharaoh's obstinacy was either caused or permitted, in mercy to the Egyptians, that he and his magicians, being suffered to oppose Moses and Aaron to the utmost of their power, the Israelites might be brought out of Egypt in so signal a manner, in spite of all the opposition of the Egyptians, their king, and their gods, that Jehovah might appear to be *All-powerful* and *All-sufficient*.

Verse 7. *Moses was fourscore years old*] He was *forty* years old when he went to Midian, and he had tarried *forty* years in Midian, see chap. 2. 11. and Acts vii. 30. And from this verse it appears, that Aaron was three years older than Moses: and we have already seen that Miriam their sister was older than either, chap. ii. 3.

Verse 9. *Shew a miracle for you*] A miracle, *מוֹפֶת* *mopheth*, a miracle, signifies an effect produced in nature which is opposed to its laws, or such as its powers are inadequate to produce. As Moses and Aaron professed to have a divine mission, and to come to Pharaoh on the most extraordinary occasion, making a most singular and unprecedented demand; it was natural to suppose, if Pharaoh should even give them an audience, that he would require them to give him some proof, by an extraordinary sign, that their pretensions to such a divine mission, were well founded and incontestible. For it appears to have ever been the sense of mankind, that

he who has a divine mission to effect some extraordinary purpose, can give a supernatural proof that he has got this extraordinary commission.

Take thy rod] This rod, whether a common staff, an ensign of office, or a shepherd's crook, was now consecrated for the purpose of working miracles; and is in differently called the rod of God, the rod of Moses, and the rod of Aaron. God gave it the miraculous power, and Moses and Aaron used it indifferently.

Verse 10. *It became a serpent*] *נָחָשׁ* *nachash*. What kind of a serpent is here intended, learned men are not agreed. From the manner in which the original word is used in Psal. lxxv. 13. Isai. xxvii. 1. li. 9. Job vii. 12. some very large creature, either aquatic or amphibious, is probably meant: some have thought that the *crocodile*, a well known Egyptian animal, is here intended. In chap. iv. 3. it is said that this rod was changed into a *serpent*; but the original word there is *נָחָשׁ* *nachash*, and here *נָחָשׁ* *nachash*, the same word which we translate *whales*, Gen. i. 21.

As *נָחָשׁ* *nachash*, seems to be a term restricted to no one particular meaning, as has already been shewed on Gen. iii. so the words *נָחָשׁ* *nachash*, *נָחָשׁ* *nachash*, *נָחָשׁ* *nachash*, and *נָחָשׁ* *nachash*, are used to signify different kinds of animals in the Scriptures. The word is supposed to signify the *jackal*, in Job xxx. 29. 1. sal. xlv. 19. Isai. xvi. 22. xxxv. 13. xxxvi. 7. xlii. 20. Jerem. ix. 11. &c. &c. And as *נָחָשׁ* *nachash*, *serpent*, or *whale*, Job vii. 12. Psal. xci. 13. Isai. xxvii. 1. li. 9. Jerem. li. 31. Ezek. xxix. 2. xxxii. 2. And as *נָחָשׁ* *nachash*, in our translation, a *sea-monster*, Lam. iv. 3. And as *נָחָשׁ* *nachash*, or *staff*, that was changed into the *serpent*, or the *crocodile* mentioned here, it has been supposed that an ordinary *serpent* is what is intended by the word, because the size of both might be then pretty nearly equal; but as a miracle was wrought on the occasion, this circumstance is of no weight; it was as easy for God to change the rod into a crocodile, or any other creature, as to change it into an adder or common snake.

Verse 11. *Pharaoh called the wise men*] *חֲכָמִים* *chachamim*,

A.M. 2513.
B.C. 1491. and ^a the sorcerers: now the magicians of Egypt, they also ^b did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; ^c as the LORD had said.

14 ¶ And the LORD said unto Moses, ^d Pharaoh's heart is hardened, he refuseth to let the people go.

^a 2 Tim. 3. 8. — ^b ver. 22. ch. 8. 7, 13. — ^c ch. 4. 21. ver. 4. — ^d ch. 8. 15. & 10. 1, 20, 27.

the men of learning. Sorcerers, כַּשְׁפִּים *cashephim*, those who reveal hidden things, probably from the Arabic root كَشَفَ *cashafa*, to reveal, uncover, &c. signifying diviners, or those who pretended to reveal what was in futurity; to discover things lost, to find hidden treasures, &c. Magicians, חֲרָטִים *charatumim*, decipherers of abstruse writings, see the note on Gen. xli. 8.

[They also did in like manner with their enchantments.] The word לָהִיט *lahatim*, comes from לָהִיט *lahat*, to burn, to set on fire; and probably signifies such incantations as required *lustral fires, sacrifices, fumigations, burning of incense, aromatic and odoriferous drugs*, &c. as the means of evoking departed spirits, or assistant daemons, by whose ministry, it is probable, the magicians in question, wrought some of their deceptive miracles: for as the term *miracle* signifies properly something which exceeds the powers of nature or art to produce, (see ver. 9.) hence there could be no miracle in this case, but those wrought through the power of God, by the ministry of Moses and Aaron. There can be no doubt that real serpents were produced by the magicians. On this subject there are two opinions: 1st. that the serpents were such as they, either by juggling, or sleight of hand, had brought to the place, and had secreted till the time of exhibition, as our common conjurors do in the public fairs, &c. 2dly. That the serpents were brought by the ministry of a familiar spirit, which, by the magic flames already referred to, they had evoked for the purpose. Both these opinions admit the serpents to be *real*, and no illusion of the sight, as some have supposed.

The first opinion appears to me insufficient to account for the phenomena of the case referred to. If the magicians *threw down their rods, and they became serpents* after they were thrown down, as the text expressly says, ver. 12. *juggling or sleight of hand* had nothing farther to do in the business, as the rods were then *out of their hands*. If Aaron's rod *swallowed up their rod*, their sleight of hand was no longer concerned. A man, by dexterity of hand, may so far impose on his spectators, as to *appear* to eat a rod; but for red-lying on the ground to become serpents, and one of these to devour all the rest, so that it alone remained, required something more than *juggling*. How much more rational at once to allow, that these magicians had familiar spirits, who could assume all shapes, change the appearances of the subjects on which they operated, or suddenly convey one thing away,

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and ^e the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, ^f The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, ^g that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this ^h thou shalt know that I am the LORD: behold, I will smite

^e Ch. 1. 2, 3. & ver. 10. — ^f ch. 3. 18. — ^g ch. 3. 12, 18. & 5. 1, 3. — ^h ch. 5. 2. ver. 5.

and substitute another in its place? Nature has no such power, and art no such influence, as to produce the effects attributed here, and in the succeeding chapters, to the Egyptian magicians.

Verse 12. *Aaron's rod swallowed up their rods.*] As Egypt was remarkably addicted to magic, sorcery, &c. it was necessary that God should permit Pharaoh's wise men to act to the utmost of their skill, in order to imitate the work of God, that his superiority might be clearly seen, and his powerful working incontestibly ascertained; and this was fully done, when *Aaron's rod swallowed up their rods*. We have already seen, that the names of two of the chief of these magicians were *Jannes* and *Jambres*, see chap. ii. 10. and 2 Tim. iii. 8. Many traditions and fables concerning these may be seen in the eastern writers.

Verse 13. *And he hardened Pharaoh's heart*] וַיְקַצֵּץ לֵב פַּרְעֹה *vai-yekchazak leb Pareoh*, "And the heart of Pharaoh was hardened," the identical words which in ver. 22. are thus translated, and which should have been rendered in the same way here, lest the *hardening*, which was evidently the effect of his own obstinate shutting of his eyes against the truth, should be attributed to God, see on chap. iv. 21.

Verse 14. *Pharaoh's heart is hardened*] כָּבֵד *cabed*, is become *heavy*, or *stupid*; he receives no conviction, notwithstanding the clearness of the light which shines upon him. We well know the power of *prejudice*, where persons are determined to think and act after a pre-determined plan: arguments, demonstrations, and even miracles themselves, are lost on them, as in the case of Pharaoh here, and that of the obstinate Jews in the days of our Lord and his Apostles.

Verse 15. *Lo, he goeth out unto the water*] Probably for the purpose of bathing, or of performing some religious ablution. Some suppose he went out to pay adoration to the river Nile, which was an object of religious worship among the ancient Egyptians. For, says Plutarch. De Is. &c. ὁ ποταμὸς Νεῖλος ἱερότατος καὶ ἁγίων Νεῖλος. "Nothing is in greater honour among the Egyptians, than the river Nile." Some of the ancient Jews supposed, that Pharaoh himself was a magician, and that he walked by the river, early each morning, for the purpose of preparing magical rites, &c.

Verse 17. *Behold, I will smite*] Here commences the account of the TEN plagues, which were inflicted on the Egyptians by Moses and Aaron, by the command and through the

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with the rod, that is in mine hand upon the waters which are in the river, and ^a they shall be turned ^b to blood.

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blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall ^c loath to drink of the water of the river.

20 And Moses and Aaron did so, as the LORD commanded; and he ^d lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the ^e waters that were in the river, were turned to blood.

19 ^f And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and ^g stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their ^h pools of water, that they may become blood; and that there may be

21 And the fish that was in the river died; and the river stank, and the Egyptians ⁱ could not drink of the water of the river; and there

Chap. 7. — 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

power of God. According to Archbishop Usher, these ten plagues took place in the course of one month, and in the following order:

- The first, the WATERS turned into BLOOD, took place, he supposes, the 18th day of the sixth month, ver. 20.
- The second, the plague of frogs, on the 25th day of the sixth month, chap. viii. 1.
- The third, the plague of flies, on the 27th day of the sixth month, chap. viii. 16.
- The fourth, grievous SWARMS of FLIES, on the 29th day of the sixth month, chap. viii. 24.
- The fifth, the grievous MURRAIN, on the 2d day of the seventh month, chap. ix. 3.
- The sixth, the plague of BOILS and BURNS, on the 3d day of the seventh month, chap. ix. 10.
- The seventh, the grievous HAIL, on the 5th day of the seventh month, chap. ix. 18.
- The eighth, the plague of LOCUSTS, on the 8th day of the seventh month, chap. x. 12.
- The ninth, the DARK DARKNESS, on the 10th day of Abib (April 30) now become the first month of the Jewish year, chap. x. 22. But see the note on chap. xii. 2.
- The tenth, the SLAYING the FIRST-BORN, on the 15th of Abib, chap. xii. 29. But most of these dates are destitute of proof.

Verse 18. *The Egyptians shall loath to drink of the water*] The force of this expression cannot be well felt, without taking into consideration, the peculiar pleasantness, and great salubrity of the waters of the Nile. “The water of Egypt,” says the Abbé Mascrier, “is so delicious, that one would not wish the heat to be less, or to be delivered from the sensation of thirst. The Turks find it so exquisite, that they excite themselves to drink of it by eating salt. It is a common saying among them, that if Mohammed had drank of it, he would have besought God that he might never die, in order to have had this continual gratification. When the Egyptians undertake the pilgrimage of Mecca, or go out of their country on any other account, they speak of nothing but the pleasure they shall have, at their return, in drinking of the waters of the Nile. There is no gratification to be compared to this: it surpasses, in their esteem, that of seeing their relations and families. All those who have tasted of this water, allow that they never met with the like in any other place. When a person drinks of it for the first time, he can scarcely be persuaded that it is not a water prepared by art; for it has some-

thing in it inexpressibly agreeable and pleasing to the taste; and it should have the same rank among waters, that champagne has among wines. But its most valuable quality is, that it is exceedingly salutary. It never incommodes, let it be drunk in what quantity it may: this is so true, that it is no uncommon thing to see some persons drink three buckets of it in a day, without the least inconvenience. When I pass such encomiums on the water of Egypt, it is right to observe, that I speak only of that of the Nile, which indeed is the only water, drinkable, for their well-water is detestable and unwholesome. Fountains are so rare, that they are a kind of prodigy in that country; and as to rain-water, that is out of the question, as scarcely any falls in Egypt.”

“A person,” says Mr. Harmer, “who never before heard of the deliciousness of the Nile water, and of the large quantities which on that account are drank of it, will, I am sure, find an energy in those words of Moses to Pharaoh—*The Egyptians shall loath to drink of the water of it*—which he never observed before. They will loathe to drink of that water which they used to prefer to all the waters of the universe; loathe to drink of that, for which they had been accustomed to long, and will rather chuse to drink of well-water, which in their country is detestable!”—*Observations*, Vol. III. p. 564.

Verse 19. *That there may be blood—both in vessels of wood, and in vessels of stone.*] Not only the Nile itself was to be thus changed into blood in all its branches, and the canals issuing from it, but all the water of lakes, ponds, and reservoirs, was to undergo a similar change. And this was to extend even to the water already brought into the house, for culinary and other domestic purposes. As the water of the Nile is known to be very thick and muddy, and the Egyptians are obliged to filter it through pots of a kind of white earth, and sometimes through a paste made of almonds, Mr. Harmer supposes that the vessels of wood and stone mentioned above, may refer to the process of filtration, which no doubt has been practised among them from the remotest period. The meaning given above, I think to be more natural.

The first plague—The waters turned into blood.

Verse 20. *All the waters—were turned to blood.*] Not merely in appearance, but in reality; for these changed waters became corrupt and insalubrious, so that even the fish that were in the river died; and the smell became highly offensive, so that the waters could not be drunk. ver. 21.

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was blood throughout all the land of Egypt.

22 ^a And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; ^b as the Lord had said.

23 And Pharaoh turned and went into his

house, 'neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; ^c for they could not drink of the water of the river.

25 And ^d seven days were fulfilled, after that the Lord had smitten the river.

^a Ver. 11. ch. 8. 7. 8. Wisd. 17. 7. — ^b Prov. 29. 1. Isai. 26. 11. Jer. 5.

3. & 36. 21. — ^c ver. 3. — ^d ver. 13, 21. — ^e 2 Sam. 24. 13.

Verse 22. *And the magicians—did so*] But if all the water in Egypt was turned into blood by Moses, where did the magicians get the water which they changed into blood? This question is answered in ver. 24. The Egyptians digged round about the river for water to drink, and it seems that the water obtained by this means was not bloody like that in the river: on this water, therefore, the magicians might operate. Again, though a general commission was given to Moses, not only to turn the waters of the river (Nile) into blood, but also those of their streams, rivers, ponds, and pools; yet it seems pretty clear, from ver. 20. that he did not proceed thus far, at least in the first instance; for it is there stated, that only the waters of the river were turned into blood. Afterwards, the plague doubtless became general. At the commencement, therefore, of this plague, the magicians might obtain other water to imitate the miracle; and it would not be difficult for them, by juggling tricks, or the assistance of a familiar spirit, (for we must not abandon the possibility of this use) to give it a bloody appearance, a fetid smell, and a bad taste. On either of these grounds, there is no contradiction in the Mosaic account, though some have been very studious to find one.

The plague of the bloody waters may be considered as a display of retributive justice against the Egyptians, for the murderous decree, which enacted, that all the male children of the Israelites should be drowned in that river, the waters of which, so necessary to their support and life, were now rendered not only insalubrious, but deadly, by being turned into blood. As it is well known that the Nile was a chief object of Egyptian idolatry, (see on ver. 15.) and that annually they sacrificed a girl, or as others say, both a boy and girl, to this river, in gratitude for the benefits received from it, (*Universal Hist.* Vol. I. p. 178. fol. edit.) God might have designed this plague as a punishment for such cruelty; and the contempt poured upon this object of their adoration, by turning its waters into blood, and rendering them fetid and corrupt, must have had a direct tendency to correct their idolatrous notions, and lead them to acknowledge the power and authority of the true God.

Verse 25. *And seven days were fulfilled*] So we learn, that this plague continued at least a whole week.

The contention between Moses and Aaron and the magicians of Egypt, has become famous throughout the world. Tradition, in various countries, has preserved, not only the account, but also the names of the chief persons concerned in the opposition made by the Egyptians to these messengers of God. Though their names are not mentioned in the sacred text, yet tradition had preserved them in the Jewish records, from which St. Paul undoubtedly quotes, 2 Tim. iii. 8. where, speaking of the enemies of the Gospel, he compares them to *Jannes and Jambres, who withstood Moses*. That these names

existed in the ancient Jewish records, their own writings shew. In the *Targum* of Jonathan ben Uzziel on this place, they are called יַנְנִיס וְיַמְבְּרִיס *Jannis and Jambreis*; and in the Babylonian *Talmud* they are named *Joanne and Mambre*, and are represented as chiefs of the sorcerers of Egypt, and as having ridiculed Moses and Aaron for pretending to equal them in magical arts. And Rab. *Tancum*, in his Commentary, names them *Jonos and Jombrus*. If we allow the readings of the ancient editions of Pliny to be correct, he refers, in *Hist. Nat.* l. xxx. c. 2. to the same persons, the names being a little changed—*Est et alia magices factio a Mose & Jonne & Jotape Judæis pendens, sed multis millibus annorum post Zoroastrem*. "There is also another faction of magicians, which took its origin from the Jews, Moses, Jannes, and Jotapes, many thousands of years after Zoroaster;" where he confounds Moses with the Egyptian magicians; for the heathens having no just notion of the power of God, attributed all miracles to the influence of magic. Pliny also calls the Egyptian magicians *Jews*: but this is not the only mistake in his history; and as he adds, *sed multis millibus annorum post Zoroastrem*, he is supposed by some to refer to the Christians, and particularly the *Apostles*, who wrought many miracles, and whom he considers to be a magical sect derived from Moses and the Jews; because they were Jews by nation, and quoted Moses and the Prophets, in proof of the truth of the doctrines of Christianity, and of the divine mission of Christ.

Numenius, a Pythagorean philosopher, mentioned by Eusebius, names these magicians *Jannes and Jambres*, and mentions their opposition to Moses; and we have already seen, that there was a tradition among the Asiatics, that Pharaoh's daughter had Moses instructed by the wise men *Jannes and Jambres*: see *Abul Faraje*, edit. Pocock. p. 26. Here then is a very remarkable fact, the principal circumstances of which, and the chief actors in them, have been preserved by a sort of universal tradition. See *Ainsworth*.

When all the circumstances of the preceding case are considered, it seems strange that God should enter into any contest with such persons as the Egyptian magicians: but a little reflection will shew the absolute necessity of this. Mr. *Psalmenezar*, who wrote the *account of the Jews*, in the first volume of the *Universal History*, gives the following judicious reasons for this:—"If it be asked," says he, "why God did suffer the Egyptian magicians to borrow power from the devil to invalidate, if possible, those miracles which his servant wrought by his divine power; the following reasons may be given for it: 1. It was necessary that these magicians should be suffered to exert the utmost of their power against Moses, in order to clear him from the imputation of magic or sorcery; for, as the notion of such an extraordinary art was very rife, not only among the Egyptians, but all other nations; if they had not entered into this strenuous competition with him, and

To these a *fourth* reason may be added : God permitted this in mercy to the Egyptians, that they might see that the gods in whom they trusted, were utterly incapable of saving them ; that they could not *undo* or *counteract* one of the plagues sent

on them by the power of Jehovah; the whole of their influence extending only to some superficial imitations, of the genuine miracle wrought by Moses in the name of the true God. By these means, it is natural to conclude, that many of the Egyptians, and perhaps several of the servants of Pharaoh, were cured of their idolatry; though the king himself hardened his heart against the evidences which God brought before his eyes. *THU GOD IS KNOWN* by his judgments: for in every operation of his hand, his design is to enlighten the minds of men, to bring them from false dependences to trust in himself alone; that being saved from error and sin, they may become wise, holy, and happy. When his judgments are abroad in the earth, the inhabitants learn righteousness.—See the note on chap. iv. 21.

CHAPTER VIII.

The plague of frogs threatened, 1, 2. The extent of this plague, 3, 4. Aaron commanded to stretch out his hand, with the rod, over the river and waters of Egypt, in consequence of which the frogs came, 5, 6. The magicians imitate this miracle, 7. Pharaoh intreats Moses to remove the frogs, and promises to let the people go, 8. Moses promises that they shall be removed from every part of Egypt, the river excepted, 9—11. Moses prays to God, and the frogs die throughout the whole land of Egypt, 12—14. Pharaoh finding himself respited, hardens his heart, 15. The plague of lice on man and beast, 16, 17. The magicians attempt to imitate this miracle, but in vain, 18. They confess it to be the finger of God, and yet Pharaoh continues obstinate, 19. Moses is sent again to him to command him to let the people go, and in case of disobedience, he is threatened with swarms of flies, 20, 21. A promise made that the land of Goshen, where the Israelites dwell, should be exempted from this plague, 22, 23. The flies are sent, 24. Pharaoh sends for Moses and Aaron, and offers to permit them to sacrifice in the land, 25. They refuse, and desire to go three days' journey into the wilderness, 26, 27. Pharaoh consents to let them go a little way, provided they would intreat the Lord to remove the flies, 28. Moses consents, prays to God, and the flies are removed, 30, 31. After which, Pharaoh yet hardened his heart, and refused to let the people go, 32.

A. M. 2513.
B. C. 1491. **A**ND the LORD spake unto Moses,
Go unto Pharaoh, and say unto
him, Thus saith the LORD, Let my people go,
that they may serve me.

2 And if thou ^brefuse to let *them* go, behold, I will smite all thy borders with ^cfrogs:

3 And the river shall bring forth frogs abun-

^a Ch. 3, 12, 18.

^b Ch. 7, 14, & 9, 9.—^c Rev. 16, 18.

NOTES ON CHAP. VIII.

The SECOND *plague*—FROGS.

Verse 1. *Let my people go*] God, in great mercy to Pharaoh and the Egyptians, gives them notice of the evils he intended to bring upon them, if they continued in their obstinacy. Having had, therefore, such warning, the evil might have been prevented by a timely humiliation and return to God.

Verse 2. *If thou refuse*] Nothing can be plainer, than that Pharaoh had it still in his power to have dismissed the people; and that his refusal was the mere effect of his own wilful obstinacy.

[*With frogs*] צפרדעים *tsepareldêim*. This word is of doubtful etymology: almost all interpreters, both ancient and modern, agree to render it as we do, though some mentioned by

Aben Ezra think the *crocodile* is meant ; but these can never weigh against the conjoint testimony of the ancient versions. Parkhurst derives the word from צפר *tsaphar*, denoting the *brisk action or motion of the light*, and גידע *gadd*, to *feel*, as they seem to *feel or rejoice in the light*, croaking all the summer months, yet hiding themselves in the winter. The Arabic name for this animal is very nearly the same with the Hebrew, ضفدع *zufdâ*, where the letters are the same, the ר *resh* being omitted. It is used as a quadriliteral root in the Arabic language, to signify *froggy*, or *containing frogs*, see *Golux*. But the true etymology seems to be given by Bochart, who says, the word is compounded of ضفأ *zufâ*, a *bank*, and ردة *radî*, *mud*, because the frog delights in muddy or marshy places ; and that from these two words, the noun ضفدع *zufdâ*.

A. M. 2513.
B. C. 1491.

dantly, which shall go up and come into thine house, and into ^a thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy ^b kneading-troughs :

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, ^c Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and ^d the frogs came up, and covered the land of Egypt.

7 ^e And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, ^f Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, ^g Glory over me: ^h when shall I intreat for thee, and for thy servants, and for thy people, ⁱ to destroy the frogs from thee and thy houses, ^j that they may remain in the river only?

10 And he said, ^k To morrow. And he said, ^l Be it according to thy word: that thou mayest

A. M. 2513.
B. C. 1491.

^a Ps. 105. 30.—^b Or, dough. —^c ch. 7. 17. —^d Ps. 73. 15. & 135. 50. —^e ch. 7. 11. Wisd. 17. 7. —^f ch. 9. 26. & 19. 17. Numb. 21. 7. 1 Kings

13. 6. Acts 8. 21.—^g Or, Have this honour over me, &c.—^h Or, against thee.—ⁱ Heb. to cut off.—^j Or, against to morrow.

is formed, the *re* being dropped. In the *Batrochomymachia* of Homer, the frog has many of its epithets from this very circumstance; hence *Αναγαστα*, *delighting in the lake*; *Βροχοποιοντες*, *lying or engendering in the mud*; *Πηλο- and Πηλοδωτην*, *belonging to the mud, walking in the mud*, &c. &c.

A frog is in itself a very harmless animal: but to most people, who use it not as an article of food, exceedingly loathsome. God, with equal ease, could have brought *crocodiles*, *bears*, *lions*, or *tigers*, to have punished these people and their impious king, instead of *frogs*, *lice*, *flies*, &c. But had he used any of those formidable animals, the effect would have appeared so commensurate to the cause, that the hand of God might have been forgotten in the punishment; and the people would have been exasperated, without being humbled. In the present instance, he shews the greatness of his power, by making an animal, devoid of every evil quality, the means of a terrible affliction to his enemies. How easy is it, both to the justice and mercy of God, to destroy or save by means of the most despicable and insignificant of instruments! Though he is the Lord of Hosts, he has no need of powerful armies, the ministry of angels, or the thunderbolts of justice, to punish a sinner, or a sinful nation: the *frog* or the *fly* in his hands, is a sufficient instrument of vengeance.

Verse 3. *The river shall bring forth frogs abundantly*] The river Nile, which was an object of their adoration, was here one of the instruments of their punishment. The expression, *bring forth abundantly*, not only shews the vast numbers of those animals which should now infest the land, but it seems also to imply, that all the *spawn* or *ova* of those animals, which were already in the river and marshes, should be brought miraculously to a state of perfection. We may suppose, that the animals were already in an embryo existence, but multitudes of them would not have come to a state of perfection, had it not been for this miraculous interference. This supposition will appear the more natural, when it is considered that the Nile was remarkable for breeding frogs, and such other animals, as are principally engendered in such marshy places as must be left in the vicinity of the Nile, after its annual inundations.

Into thine ovens] In various parts of the East, instead of what we call *ovens*, they dig a hole in the ground, in which they insert a kind of earthen pot, which having sufficiently heated, they stick their cakes to the inside, and when baked, remove them, and supply their places with others, and so on. To find such places full of frogs, when they came to heat them in order to bake their bread, must be both disgusting and distressing in the extreme.

Verse 5. *Stretch forth thine hand—over the streams, over the rivers*] The streams and rivers here may refer to the grand divisions of the Nile in the lower Egypt, which were at least seven, and to the canals by which these were connected, as there were no other streams, &c. but what proceeded from this great river.

Verse 6. *The frogs came up, and covered the land of Egypt.*] In some ancient writers, we have examples of a similar plague. The Abderites, according to *Orosius*, and the inhabitants of Pconia and Dardania, according to *Athenaeus*, were obliged to abandon their country, on account of the great numbers of frogs, by which their land was infested.

Verse 7. *The magicians did so*] A little juggling or dexterity of hand might have been quite sufficient for the imitation of this miracle, because frogs in abundance had already been produced; and some of these kept in readiness, might have been brought forward by the magicians, as proofs of their pretended power, and equality in influence to Moses and Aaron.

Verse 9. *Glory over me*] *התפאר עלי* *hithpaer alai*. These words have greatly puzzled commentators in general; and it is not easy to assign their true meaning. The *Septuagint* render the words thus, *καταταξον με πρεσβυτεροι*, &c. *appoint unto me when I shall pray*, &c. The *constitue mihi quando* of the *Vulgate* is exactly the same; and in this sense almost all the versions understood this place. This countenances the conjectural emendation of *Le Clerc*, who, by the change of a single letter, reading *התפאר* *hithbaer*, for *התפאר* *hithpaer*, gives the same sense as that in the ancient versions. *Houbigant*, supposing a corruption in the original, amends the reading thus, *עני אתה באר עלי* *attah baar alai*—*Tell me when thou wishest me to pray for thee*, &c.—“*Tell me when thou wishest me to pray for thee*, &c.”

AM 513. know that ^a there is none like unto
BC 1491 the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses ^b cried unto the LORD, because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses,

out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was ^c rep-
^d spite, ^d he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice through-
out all the land of Egypt.

17 And they did so; for Aaron stretched out

^a Ch. 9, 11. Deut. 33, 26. 2 Sam. 7, 2. 1 Chron. 17, 20. Ps. 96, 3. Isa. 46, 9. Jer. 10, 6, 7.

^b Lev. 30, ch. 9, 33 & 40, 13, & 41, 14. James, 1, 16, 17, 18. ^c Eccl. 9, 11. ^d ch. 7, 11.

which amounts to the same in sense, with that proposed by *Le Clerc*. Several of our English versions preserve the same meaning; so in the Saxon Heptateuch, *Leperre me anne an dagum*; so in Becke's Bible 1549, "*And Moses said unto Pharaoh, Appoint thou the time unto me.*" This appears to be the genuine import of the words, and the sense taken in this way is strong and good. We may conceive Moses addressing Pharaoh in this way—"That thou mayest be persuaded that Jehovah alone is the author of these plagues; appoint the time when thou wouldst have the present calamity removed, and I will pray unto God, and thou shalt plainly see, from his answer, that this is no casual affliction, and that in continuing to harden thy heart and resist, thou art sinning against God." Nothing could be a fuller proof, that this plague was supernatural, than the circumstance of Pharaoh's being permitted to assign *himself* the time of its being removed, and its removal at the intercession of Moses, according to that appointment. And this is the very use made of it by Moses himself, ver. 16, when he says—*Be it according to thy word, that thou mayest know that there is none like unto the Lord our God*; and that, consequently, he might no longer trust in his magicians, or in his false gods.

Verse 14. *They gathered them together upon heaps*]. The killing of the frogs was a mitigation of the punishment; but the leaving them to rot in the land, was a continual proof that such a plague *had* taken place, and that the displeasure of the Lord still continued.

The conjecture of *Celart* is at least rational: he supposes that the plague of *flies* originated from the plague of *frogs*; that the former deposited their *ova* in the putrid masses, and that from these the innumerable swarms afterwards mentioned were hatched. In vindication of this supposition, it may be observed, that God never works a miracle when the end can be accomplished by merely natural means: and in the operations of Divine Providence, we always find, that the *greatest number of effects possible*, are accomplished by the *fewest causes*. As therefore the natural means for this fourth plague had been miraculously provided by the second, the Lord being had a right to use the instruments which he had already prepared.

The third plague. LICE.

Verse 16. *Smite the dust of the land, that it may become lice*. If the vermin commonly designed by this name be intended; it must have been a very dreadful and afflicting plague to the

Egyptians, and especially to their priests, who were obliged to shave the hair off every part of their bodies, and to wear a single tunic, that no vermin of this kind might be permitted to harbour about them. See *Herod. in Euterp.* ch. xxxvii. p. 104. edit. *Gale*. Of the nature of these insects, it is not necessary to say much. The common louse is very prolific. In the space of twelve days a full-grown female lays one hundred eggs, from which, in the space of six days, about fifty males, and as many females, are produced. In eighteen days these young females are at their full growth, each of which may lay one hundred eggs, which will be all hatched in six days more. Thus, in the course of six weeks, the parent female may see 5000 of its own descendants! So mightily does this scourge of *indolence* and *filthiness* increase!

But learned men are not agreed on the signification of the original word כִּנִּים *kinnim*, which different copies of the Septuagint render *sciniphes*, *sciniphes*, and *sciniphes*; and the Vulgate renders *sciniphes*, which signifies the same.

Mr. Harmer supposes he has found out the true meaning in the word *tarrentes*, mentioned by *Finisau*, one of our ancient English writers; who, speaking of the expedition of king Richard I. to the Holy Land, says, that "while the army were marching from Cayphas to Caesarea, they were greatly distressed every night by certain worms called *tarrentes*, which crept on the ground, and occasioned a very burning heat, by most painful punctures: for being armed with stings, they conveyed a poison, which quickly occasioned those who were wounded by them to swell; and was attended with the most acute pain." All this is far fetched. Bochart has endeavoured to prove, that the כִּנִּים *kinnim* of the text may mean *lice* in the common acceptation of the term, and not *gnats*. 1. Because those in question spring from the *dust* of the earth, and not from the *waters*. 2. Because they were both on men and cattle, which cannot be spoken of *gnats*. 3. Because their name comes from the radix כָּנָה *kanah*, which signifies to make *firm*, *fix*, *establish*, which can never agree to *gnats*, *flies*, &c. which are ever *changing their place*, and are almost certainly *in the wing*. 4. Because כִּנִּים *kinnim* is the term by which the Talmudists express the *louse*, &c. See his *Hierozoicon*, Vol. II. c. xviii. col. 571. The circumstance of their being in man and in beast, agrees so well with the nature of the *acarus sanguisugus*, commonly called the *tick*, belonging to the seventh order of insects called *APTERA*, that I am ready to conclude, this is the insect meant. The same

A.M. 2513. his hand with his rod, and smote the
B. C. 1491. dust of the earth, and ^a it became lice
in man, and in beast; all the dust of the land
became lice, throughout all the land of Egypt.

18 And ^b the magicians did so with their enchantments, to bring forth lice, but they ^c could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This is ^d the finger of God: and Pharaoh's ^e heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, ^f Rise

up early in the morning, and stand before Pharaoh; (lo, he cometh forth to the water;) and say unto him, Thus saith the LORD, ^g Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send ^h swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

22 And ⁱ I will sever in that day the land of Goshen, in which my people dwell, that no

^a Ps. 105. 31.—^b ch. 7. 11.—^c Luke 10. 13. Wisd. 17. 7. ^d Tim. 3. 8, 9.—^e 1 Sam. 6. 3, 9. Ps. 8. 3. Matt. 12. 28. Luke 11. 20.—^f ver. 15.

^g Ch. 7. 15.—^h ver. 1.—ⁱ Or, a mixture of noisome beasts, &c.—^j Ch. 9. 1, 6, 20. & 10. 1, & 11. 6, 7. & 12. 13.

buries both its sucker and head equally in man or beast; and can with very great difficulty be extracted, before it is grown to its proper size, and filled with the blood and juices of the animal on which it preys. When fully grown, it has a glossy black oval body: not only horses, cows, and sheep, are infested with it, in certain countries, but even the common people, especially those who labour in the field, in woods, &c. I know no insect to which the Hebrew term so properly applies. This is the fixed, established insect, which will permit itself to be pulled in pieces rather than let go its hold; and this is literally נָאֵר וּבְרֵשׁ נָאֵר ba-adam uba-behemah, in man and in beast, burying its trunk and head in the flesh of both. In woodland countries, I have seen many persons, as well as cattle, grievously infested with these insects.

Verse 18. *The magicians did so*] That is, they tried the utmost of their skill, either to produce these insects, or to remove this plague; but they could not—no juggling could avail here, because insects must be produced, which would stick to and infest themselves in man and beast, which no kind of trick could possibly imitate; and to remove them, as some would translate the passage, was to their power equally impossible. If the magicians even acted by spiritual agents, we find from the case, that these agents had assigned limits, beyond which they could not go: for every agent in the universe is acting under the direction or controul of the Almighty.

Verse 19. *This is the finger of God*] That is, the power and skill of God are here evident. Probably before this, the magicians supposed Moses and Aaron to be conjurers, like themselves; but now they are convinced, that no man could do those miracles which these holy men did, unless God were with him. God permits evil spirits to manifest themselves in a certain way, that men may see that there is a spiritual world, and be on their guard against seduction. He, at the same time, shews that all these agents are under his controul, that men may have confidence in his goodness and power.

The fourth plague—FLIES.

Verse 21. *Swarms of flies upon thee*] It is not easy to ascertain the precise meaning of the original word הָרָעִיב ha-arab; as the word comes from רָעִיב arab, he mingled, it may be supposed to express a multitude of various sorts of insects.

And if the conjecture be admitted, that the putrid frogs became the occasion of this plague, different insects laying their eggs in the bodies of those dead animals, which would soon be hatched, (see on ver. 14.) then the supposition, that a multitude of different kinds of insects is meant, will seem the more probable. Though the plague of the locusts was miraculous, yet God both brought it and removed it by natural means. See chap. x. 13—18, 19.

Bochart, who has treated this subject with his usual learning and ability, follows the Septuagint, explaining the original by *zeuzens*, the dog-fly, which must be particularly hateful to the Egyptians, because they held dogs in the highest veneration; and worshipped Anubis under the form of a dog. In a case of this kind, the authority of the Septuagint is very high, as they translated the Pentateuch in the very place where these plagues happened. But as the Egyptians are well known to have paid religious veneration to all kinds of animals and monsters, hence the poet,

Omnigenūmq; deūm monstra, & letrator Anubis,

I am inclined to favour the literal construction of the word; for as רָעִיב arab, chap. xii. 38. expresses that mixed multitude of different kinds of people who accompanied the Israelites in their departure from Egypt; so here, the same term being used, it may have been designed to express a multitude of different kinds of insects, such as flies, wasps, hornets, &c. &c. The ancient Jewish interpreters suppose, that all kinds of beasts and reptiles are intended, such as wolves, lions, bears, serpents, &c. Mr. Bate thinks the raven is meant, because the original is so understood in other places; and thus he translates it in his literal version of the Pentateuch; but the meaning already given is the most likely. As to the objection against this opinion, drawn from ver. 31. *there remained not one*, it can have very little weight, when it is considered, that this may as well be spoken of one of any of the different kinds, as of an individual of one species.

Verse 22. *I will sever in that day*] הִפְלִיתִי hiphleti, has been translated by some good critics, *I will miraculously separate*—so the Vulgate, *faciam miraculum*—“I will do a marvellous thing.” And the Septuagint, *ποιήσω τέρας*, *I will render illustrious the land of Goshen in that day*; and thus he did, by exempting that land and its inhabitants, the Israelites, from the plagues by which he afflicted the land of Egypt.

A. M. 2113.
B. C. 1391.
swarms of flies shall be there; to the
end thou mayest know that I am the
LORD in the mid-st of the earth.

23 And I will put ^a a division between my
people and thy people: ^b to morrow shall this
sign be.

24 And the LORD did so: and ^c there came a
grievous swarm of flies into the house of Pha-
raoh, and into his servants' houses, and into all
the land of Egypt: the land was ^d corrupted by
reason of the swarm of flies.

25 ¶ And Pharaoh called for Moses and for
Aaron, and said, Go ye, sacrifice to your God
in the land.

26 And Moses said, It is not meet so to do;
for we shall sacrifice ^e the abomination of the

Egyptians to the LORD our God: lo, ^{A. M. 2113.}
shall we sacrifice the abomination of ^{B. C. 1391.}
the Egyptians before their eyes, and will they
not stone us?

27 We will go 'three days' journey into the
wilderness, and sacrifice to the LORD our God,
as ^h he shall command us.

28 And Pharaoh said, I will let you go, that
ye may sacrifice to the LORD your God in
the wilderness; only ye shall not go very far
away: ⁱ intreat for me.

29 And Moses said, Behold, I go out from
thee, and I will intreat the LORD that the swarms
of flies may depart from Pharaoh, from his ser-
vants, and from his people, to morrow: but let
not Pharaoh ^j deal deceitfully any more in not

^a Heb. *a'alam tam*.—^b Or, *by tomorrow*.—^c Ps. 78. 45. & 135. 34.
Wed. 16. 9.—^d Or, *desolate*.—^e Gen. 48. 32. & 49. 34. Deut. 7. 25.
29. & 12. 31.

^f Ch. 5. 13.—^g ch. 3. 12.—^h ver. 8. ch. 9. 26. 1 Kings 13. 1.—
ⁱ ver. 15.

Verse 23. *And I will put a division*] פדה *peduth*, a redemp-
tion, between my people and thy people: God hereby show-
ing, that he had redeemed them from those plagues to which
he had abandoned the others.

Verse 24. *The land was corrupted*] Every thing was
spoiled, and many of the inhabitants destroyed, being prob-
ably stung to death by these venomous insects. This seems
to be intimated by the Psalmist—"He sent divers sorts of flies
among them, which plagued them," Psal. lxxviii. 45.

In ancient times, when political, domestic, and personal
cleanness was but little attended to, and of all different
kinds permitted to corrupt in the streets, and breed vermin,
flies multiplied exceedingly; so that we read in ancient au-
thors of whole districts being laid waste by them: hence
different people had deities, whose office it was to defend them
against flies. Among these we may reckon *Baal-zabab*, the
king of Ekron; *Heracles*, *narcissa alator*, Heracles, the
explorer of seas, of the Romans; the *Healer* of the *Heavens*,
whom they invoked against pestilential swarms of flies; and
hence *Jupiter*, the supreme god of the Romans, had the
epithets of *Avipex*, and *Antipe*, because he was supposed to
repel flies, and defend his worshippers against them.—See Dodd.

Verse 25. *Sacrifice to your God in the land*] That is, Ye
shall not leave Egypt, but I shall cause your worship to be
tolerated here.

Verse 26. *We shall sacrifice the abomination of the Egyp-
tians*] That is, the animals which they hold sacred, and will
not permit to be slain, are those which our customs require
us to sacrifice to our God, and should we do this in Egypt,
the people would rise in a mob, and stone us to death. Per-
haps few people were more superstitious than the Egyptians.
Almost every production of nature was an object of their religious
worship: the sun, moon, planets, stars, the river Nile, ani-
mals of all sorts, from the human being to the monkey, dog,
cat, and ibis, and even the onions and leeks which grew in
their gardens. Jupiter was adored by them under the form
of a ram; Apollo under the form of a crow; Bacchus under
that of a goat; and Juno under that of a heifer. The reason
why the Egyptians worshipped those animals, is given by

Eusebius, viz. that when the giants made war on the gods,
they were obliged to take refuge in Egypt, and assume the
shapes, or disguise themselves under different kinds of ani-
mals, in order to escape. Jupiter hid himself in the body
of a ram; Apollo in that of a crow; Bacchus in a goat;
Diana in a cat; Juno in a white heifer; Venus in a fish; and
Mercury in the bird ias: all which is summed up by Ovid in
the following lines:

*Quique quæ sit Jupiter——
Delus in Corpore, præter Sordida, Capro,
Fide soror Phæti, nec à Sarmatica levi,
Piscæ Viscæ latet, Cytherea thalys ales.*

METAM. l. v. lib. v. l. 326.

These animals, therefore, became sacred to them on account
of the deities, who, as the fable reports, had taken refuge in
them. Others suppose, that the reason why the Egyptians
would not sacrifice or kill those creatures, was their belief in
the doctrine of the metempsychosis, or transmigration of souls;
for they feared lest, in killing an animal, they should kill a
relative or a friend. This doctrine is still held by the
Hindus.

Verse 27. *And sacrifice to the Lord, as he shall command
us*] It is very likely, that neither Moses nor Aaron knew as
yet, in what manner God would be worshipped; and they ex-
pected to receive a direct revelation from him, relative to this
subject, when they should come into the wilderness.

Verse 28. *I will let you go, only ye shall not go very far
away*] Pharaoh relented, because the hand of God was heavy
upon him; but he was not willing to give up his gain. The
Israelites were very profitable to him; they were slaves of
the state, and their hard labour was very productive; hence
he professed a willingness, first to tolerate their religion in the
land, (ver. 25.) or to permit them to go into the wilderness,
so that they went not far away, and would soon return. How
ready is foolish man, when the hand of God presses him sore,
to compound with his Maker! He will consent to give up some
sins, provided God will permit him to keep others.

Intreat for me] Exactly similar to the case of Simon Magus,

A. M. 2513.

B. C. 1491.

letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and ^aintreated the LORD.

31 And the LORD did according to the word

^a Ver. 12.

who, like Pharaoh, fearing the Divine judgments, begged an interest in the prayers of Peter, Acts viii. 24.

Verse 31. *The Lord did according to the word of Moses*] How powerful is prayer! God permits his servant to prescribe even the manner and time in which he shall work.

He removed the swarms] Probably by means of a strong wind, which swept them into the sea.

Verse 32. *Pharaoh hardened his heart at this time also*] See ver. 15. This hardening was the mere effect of his self-determining obstinacy. He preferred his *gain* to the will and command of Jehovah; and God made his obstinacy the means of shewing forth his own power and providence, in a supereminent degree.

1. As every false religion proves there is a true one, as a *copy*, however marred or imperfect, shews there was an *original* from which it was taken; so false miracles prove that there were genuine miracles, and that God chuses, at particular times, for the most important purposes, to invert the established order of nature, and thus prove his omnipotence and universal agency. That the miracles wrought at this time were *real*, we have the fullest proof. The waters, for instance, were not *turned into blood* in appearance merely, but were really thus changed. Hence the people could not drink of them; and as blood in a very short time, when exposed to the air, becomes putrid, so did the bloody waters, therefore all the fish that were in the river died.

2. No human power or ingenuity could produce such *frogs* as annoyed the land of Egypt. This also was a real, not an imaginary plague. Innumerable multitudes of these animals were produced for the purpose; and the heaps of their dead carcases, which putrefied and infected the land, at once demonstrated the reality of the miracle.

3. The *lice*, both on man and beast through the whole land, and the innumerable *swarms of flies*, gave such proofs of their reality, as to put the truth of these miracles out of question for ever. It was necessary that this point should be fully proved, that both the Egyptians and Israelites might see the finger of God in these awful works.

4. To superficial observers only do "Moses and the magicians appear to be nearly matched." The power of God was shewn in producing and removing the plagues. In certain cases, the magicians imitated the production of a plague; but they had no power to remove any. They could not seem to *remove* the bloody colour, nor the putrescency from the waters, through which the fish were destroyed; though they could imitate the colour itself—they could not *remove* the frogs, the lice, or swarms of flies, though they could imitate the former and latter—they could by dexterity of hand,

of Moses; and he removed the swarms ^{A. M. 2513.} *of flies* from Pharaoh, from his servants, ^{B. C. 1491.} and from his people; there remained not one.

32 And Pharaoh ^bhardened his heart at this time also, neither would he let the people go.

^b Ver. 15. ch. 4. 21.

or diabolic influence, produce serpents; but they could not bring one forward that could swallow up the rod of Aaron. In every respect they fall infinitely short of the power and wonderful energy evidenced in the miracles of Moses and Aaron. The opposition, therefore, of those men, served only as a foil to set off the excellence of that power, by which these messengers of God acted.

5. The courage, constancy, and faith of Moses, are worthy of the most serious consideration. Had he not been fully satisfied of the truth and certainty of his divine mission, he could not have encountered such a host of difficulties; had he not been certain of the issue, he could not have persevered amidst so many discouraging circumstances; and had he not had a deep acquaintance with God, his faith in every trial must have necessarily failed. So strong was this grace in him, that he could even pledge his Maker to the performance of works, concerning which he had not as yet consulted him! He therefore let Pharaoh fix the very time on which he would wish to have the plague removed; and when this was done, he went to God by faith and prayer, to obtain this new miracle; and God, in the most exact and circumstantial manner, fulfilled the word of his servant.

6. From all this, let us learn that there is a God who worketh in the earth—that universal nature is under his controul—that he can alter, suspend, counteract, or invert its general laws, whensoever he pleases—and that he can save or destroy by the most feeble and most contemptible instruments. We should therefore deeply reverence his eternal power and Godhead, and look with respect on every creature he has made, as the meanest of them may, in his hand, become the instrument of our salvation or our ruin.

7. Let us not imagine, that God has so bound himself to work by general laws, that those destructions cannot take place which designate a particular Providence. Pharaoh and the Egyptians are confounded, afflicted, routed, and ruined, while the land of Goshen and the Israelites are free from every plague! No blood appears in their streams; no frogs, lice, nor flies, in all their borders! They trusted in the true God, and could not be confounded.—Reader, how secure mayest thou rest, if thou have this God for thy friend! He was the Protector and Friend of the Israelites, through the blood of *that Covenant* which is the very charter of *thy* salvation: trust in and pray to him, as Moses did, and then Satan and his angels shall be bruised under thy feet, and thou shalt not only be preserved from every plague, but be crowned with his loving kindness and tender mercy. He is the same to-day that he was yesterday, and shall continue the same for ever.—Hallelujah, the Lord God omnipotent reigneth!

CHAPTER IX.

The Lord sends Moses to Pharaoh, to inform him that if he did not let the Israelites depart, a destructive pestilence should be sent among his cattle, 1—3: while the cattle of the Israelites should be preserved, 4. The next day, this pestilence, which was the fifth plague, is sent, and all the cattle of the Egyptians die, 5, 6. Though Pharaoh finds that not one of the cattle of the Israelites had died, yet through hardness of heart, he refuses to let the people go, 7. Moses and Aaron are commanded to sprinkle handfuls of ashes from the furnace, that the sixth plague, that of boils and blains, might come on man and beast, 8, 9: which having done, the plague takes place, 10. The magicians cannot stand before this plague, which they can neither imitate nor remove, 11. Pharaoh's heart is again hardened, 12. God's awful message to Pharaoh, with the threat of more severe plagues than before, 13—17. The seventh plague of rain, hail, and fire threatened, 18. The Egyptians commanded to house their cattle, that they might not be destroyed, 19. Those who feared the word of the Lord brought home their servants and cattle, and those who did not regard that word left their cattle and servants in the fields, 20, 21. The storm of hail, thunder, and lightning takes place, 22—24. It nearly desolates the whole land of Egypt, 25, while the land of Goshen escapes, 26. Pharaoh confesses his sin, and begs an interest in the prayers of Moses and Aaron, 27, 28. Moses promises to intercede for him, and while he promises that the storm shall cease, he foretels the continuing obstinacy of both himself and his servants, 29, 30. The flax and barley being in a state of maturity, are destroyed by the tempest, 31; while the wheat and the rie, not being grown up, were preserved, 32. Moses obtains a cessation of the storm, 33. Pharaoh and his servants seeing this, harden their hearts, and refuse to let the people go, 34, 35.

A. M. 2513.
B. C. 1491.

THEN the LORD said unto Moses, ^a Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou ^b refuse to let them go, and wilt hold them still,

3 Behold, the ^c hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen,

^a Ch. 8. 1.—^b ch. 8. 2.

NOTES ON CHAP. IX.

Verse 1. *The Lord God of the Hebrews*] It is very likely that the term Lord, יהוה *Yehovah*, is used here to point out particularly his eternal power and Godhead; and that the term God, אלהים *Elohim*, is intended to be understood in the sense of Supporter, Defender, Protector, &c. Thus saith the self-existent, omnipotent, and eternal Being, the Supporter and Defender of the Hebrews, "Let my people go, that they may worship me."

The fifth plague. The MURRAIN.

Verse 3. *The Land of the Lord*] The power of God manifested in judgment.

Upon the horses] סוסים *sosim*. This is the first place the horse is mentioned; a creature, for which Egypt and Arabia were always famous. סוס *sos*, is supposed to have the same meaning with שש *sas*, which signifies to be active, brisk, or lively; all which are proper appellatives of the horse, especially in Arabia and Egypt. Because of their activity and swiftness, they were sacrificed and dedicated to the Sun; and, perhaps, it was principally on this account that God prohibited the use of them among the Israelites.

and upon the sheep: *there shall be a* <sup>A. M. 2513.
B. C. 1491.</sup> very grievous murrain.

4 And ^d the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the mor-

^c Ch. 7. 4.—^d ch. 8. 22.

A very grievous murrain] The murrain is a very contagious disease among cattle, the symptoms of which are a hanging down and swelling of the head, abundance of gum in the eyes, rattling in the throat, difficulty of breathing, palpitation of the heart, staggering, a hot breath, and a slaving tongue, which symptoms prove, that a general inflammation has taken place. The original word דבר *deber*, is variously translated. The Septuagint have *beastus*, death; the Vulgate has *pestis*, a plague or pestilence; the old Saxon version *epelane*, from *epelan*, to die, any fatal disease. Our English word *murrain*, comes either from the French *mourir*, to die, or from the Greek *marino*, *marino*, to grow lean, waste away. The term *mortality* would be the nearest in sense to the original, as no particular disorder is specified by the Hebrew word.

Verse 4. *The Lord shall sever*] See on chap. viii. 22.

Verse 5. *To-morrow the Lord shall do this*] By thus foretelling the evil, he shewed his presence and power; and from this both the Egyptians and Hebrews must see, that the mortality that ensued was no casualty, but the effect of a pre-determined purpose in the Divine Justice.

Verse 6. *All the cattle of Israel*] That is, all the cattle

A.M. 2513.
B. C. 1491.
row, and ^aall the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And ^bthe heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be ^ca boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became ^da boil breaking forth *with* blains upon man, and upon beast.

^a Ps. 71. 50.—^b ch. 7. 11. & 8. 32.—^c Rev. 16. 2.—^d Deut. 28. 27.

that did die, belonged to the Egyptians, but not one died that belonged to the Israelites, ver. 4. and 6. That the whole stock of cattle belonging to the Egyptians, did not die, we have the fullest proof; because there were cattle, both to be killed and saved alive, in the ensuing plague, ver. 19—25. By this judgment, the Egyptians must see the vanity of the whole of their national worship, when they found the animals, which they not only held sacred, but deified, slain without distinction, among the common herd, by a pestilence sent from the hand of Jehovah. One might naturally suppose, that after this, the animal worship of the Egyptians could never more maintain its ground.

Verse 7. *And Pharaoh sent, &c.*] Finding so many of his own cattle and those of his subjects slain, he sent to see whether the mortality had reached to the cattle of the Israelites, that he might know whether this were a judgment inflicted by their God; and probably designing to replace the lost cattle of the Egyptians with those of the Israelites.

The SIXTH plague—The BOILS and BLAINS.

Verse 8. *Handfuls of ashes from the furnace*] As one part of the oppression of the Israelites consisted in their labour in the brick-kilns, some have observed a congruity between the *crime* and the *punishment*. The *furnaces*, in the labour of which they oppressed the Hebrews, now yielded the instruments of their punishment; for every particle of those *ashes*, formed by unjust and oppressive labour, seemed to be a boil or a blain on the tyrannic king, and his cruel and hard-hearted people.

Verse 9. *Shall be a boil*] שחין *shechin*. This word is generally expounded, an *inflammatory swelling*, a *burning boil*—one of the most poignant afflictions, not immediately mortal, that can well affect the surface of the human body. If a single boil on any part of the body, throws the whole system into a fever, what anguish must a multitude of them on the body at the same time, occasion?

11 And the ^emagicians could not stand before Moses, because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; ^fas the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, ^gRise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; ^hthat thou mayest know that *there is none like me* in all the earth.

15 For now I will ⁱstretch out my hand, that I may smite thee and thy people with pestilence: and thou shalt be cut off from the earth.

^e Ch. 8. 18, 19. 2 Tim. 3. 9.—^f ch. 4. 21.—^g ch. 8. 20.—^h ch. 8. 10.—ⁱ ch. 3. 20.

Breaking forth with blains] אבבית ababith, supposed to come from בצה *badh*, to *swell*, *bulge out*, any *inflammatory swelling*, *node*, or *pustule*, in any part of the body, but more especially in the more glandular parts, the neck, arm-pits, groin, &c. The Septuagint translate it thus, καὶ ἐγενετο ἕλκη πυκνὰ καὶ ἀντιπύοντα, and it shall be an ulcer with burning pustules. It seems to have been a disorder of an uncommon kind, and hence it is called, by way of distinction, *the botch of Egypt*, Deut. xxviii. 27. perhaps never known before in that or any other country. Orosius says, that in the sixth plague, "all the people were blistered, that the blisters burst with tormenting pain, and that worms issued out of them." Εἶτα εἰς πόλιν παρὰ τὸν ποταμὸν, ἣ δὲ πόλις ἤρπιδε ἡφροφθε βεντρενδε, ἣ δὲ πόλις ἀντιπύονδε.—*Alfred's Oros. lib. I. c. vii.*

Verse 11. *The boil was upon the magicians*] They could not produce a similar malady by throwing ashes in the air; and they could neither remove the plague from the people, nor from their own tormented flesh. Whether they perished in this plague, we know not; but they are no more mentioned. If they were not destroyed by this awful judgment, they at least left the field, and no longer contended with these messengers of God. The triumph of God's power was now complete; and both the Hebrews and Egyptians must see that there was neither might, nor wisdom, nor counsel, against the Lord; and that, as universal nature acknowledged his power, devils and men must fail before him.

Verse 15. *For now I will stretch out my hand*] In the Hebrew, the verbs are in the *past* tense, and not in the *future*, as our translation improperly expresses them, by which means a contradiction appears in the text; for neither Pharaoh nor his people were smitten by a pestilence, nor was he by any kind of mortality cut off from the earth. It is true, the *firstborn* were slain by a destroying angel, and Pharaoh himself was drowned in the Red sea; but these judgments do not appear to be referred to in this place. If the words be translated as they ought, in the subjunctive mood, or in the *past* instead of the *future*, this

A.M. 4113. 16 And in very deed for ^a this cause
B.C. 1491. have I ^b raised thee up, for to shew
in thee my power; and that my name may be
declared throughout all the earth.

17 As yet exaltest thou thyself against my
people, that thou wilt not let them go?

18 Behold, to morrow about this time I will
cause it to rain a very grievous hail, such as hath
not been in Egypt, since the foundation thereof,
even until now.

19 Send therefore now, and gather
thy cattle, and all that thou hast in
the field; for upon every man and beast which
shall be found in the field, and shall not be
brought home, the hail shall come down upon
them, and they shall die.

20 He that feared the word of the Lord among
the servants of Pharaoh made his servants and
his cattle flee into the houses:

21 And he that regarded not the word of the

^a Rom. 9. 17. See ch. 14. 17. Prov. 16. 4. 1 Pet. 2. 9.

^b Job. 40. 15. See Job. 1. 10. 1 Pet. 1. 7. 23.

seeming contradiction to facts, as well as all ambiguity, will be avoided. For *if now* I HAD STRENGTHENED MYSELF (שִׁלְחֵתִי שָׁלַחְתִּי had sent forth my hand) and *had smitten thee* (נִכְרַחְתִּי נִכְרַחְתִּי had smitten thee) *and thy people, with the pestilence, that should have been cut off* (יִכְרַחְתִּי יִכְרַחְתִּי I will cut off) *from the earth.* 16 *But truly, on this very account, have I caused thee to stand* (הִנֵּנִי הִנֵּנִי I have caused thee to stand) *that I might cause thee to see my power* (וְעַתָּה וְעַתָּה I have caused thee to see my power) *and that my name might be declared throughout all the earth; or, הִנֵּנִי הִנֵּנִי I have caused thee to stand, in all this land.* See *Alas! it and Hebrant.*

Thus God gave this impious king to know, that it was in consequence of his especial Providence that both he and his people had not been already destroyed by means of the *past* plagues; but God had preserved him for this very purpose, that he might have a farther opportunity of manifesting that he, Jehovah, was the only true God, for the full conviction both of the Hebrews and Egyptians; that the former might follow, and the latter fear before him. Judicious critics of almost all creeds, have agreed to translate the original as above; a translation which it not only can bear, but requires; and which is in strict conformity to both the Septuagint and Targum. Neither the Hebrew הִנֵּנִי הִנֵּנִי *he-hinneni*, I have caused thee to stand, nor the Apostol's translation of it, Rom. ix. 17. *I have raised thee up*; nor that of the Septuagint, *ἐν τῇ ἐκείνῃ τῇ ὥρᾳ*, on this account art thou preserved, viz. in the past plagues—can countenance that most exceptionable meaning put on the words by certain commentators, viz. “That God ordained or appointed Pharaoh *from all eternity*, by certain means, to *this end*; that he made him to exist in time; that he raised him to the throne; promoted him to that high honour and dignity; that he preserved him, and did not cut him off as yet; that he strengthened and hardened his heart; irritated, provoked, and stirred him up against his people Israel; and suffered him to go all the lengths he did go in his obstinacy and rebellion; all which was done for to *show in him his power*, in destroying him and his host in the Red-sea. The sum of which is, that this man was raised up by God, in every sense, for God to shew his power in his destruction.” So *man* speaks: thus, God hath not spoken.

Verse 17. *As yet exaltest thou thyself against my people:*] So it appears, that at this time he might have submitted, and thus prevented his own destruction.

The SEVENTH plague. The HAIL.

Verse 18. *To-morrow about this time*] The time of this plague is marked thus circumstantially, to shew Pharaoh that Jehovah was Lord of heaven and earth; and that the water,

the fire, the earth, and the air, which were all objects of Egyptian idolatry, were the creatures of his power, and subservient to his will; and that, far from being able to help them, they were now, in the hands of God, instruments of their destruction.

To-morrow about this time] *To-morrow* is, to-morrow, or some day, or in a short time, a more precise period of expectation; but nothing can be more correct. “Days of rain falling through a cold region of the atmosphere, are frozen and converted into hail;” and thus the hail is produced by rain. When it begins to fall, it is rain; when it is falling, it is converted into hail: thus it is literally true, that *it rains hail*. The further a hail-storm is, the larger it generally is; because, in its descent, meeting with innumerable particles of water, they become attached to it, are also frozen, and thus its bulk is continually increasing till it reaches the earth. In the case in question, if natural means were still used, we may suppose a highly electrified state of an atmosphere loaded with vapours, which becoming condensed and frozen, and having a considerable space to fall through, were of an unusually large size. Though this was a supernatural storm, there have been many of a kind and kind, that have been exceedingly dreadful. A storm of hail near Liverpool, in Lancashire, in the year 1793, which greatly damaged the vegetation, broke windows, &c. &c. Many of the stones measured five inches in circumference. Dr. Halley mentions a similar storm of hail in Lancashire, Cheshire, &c. in 1697, April 29, that for sixty miles in length, and two miles in breadth, did immense damage, by splitting trees, killing fowls and all small animals, knocking down men and houses, &c. &c. Mezey, in the History of France, says, that in Italy, in 1510, there was for some time a horrible darkness, thicker than that of night; after which the clouds broke into thunder and lightning, and there fell a shower of hail-stones, which destroyed all the beasts, birds, and even fish of the country. It was attended with a strong smell of sulphur, and the stones were of a blueish colour, some of them weighing one hundred pounds weight. The Almighty says to Job—“Hast thou seen the tokens of the hail, which I have reserved against the time of trouble, against the day of battle and war?” Job, chap. xxxviii. 22-26. Would God his such artillery at his command, how soon may he desolate a country, or a world!

Verse 19. *Send now and gather thy cattle*] So in the midst of judgment, God remembers mercy. The miracle should be wrought, that they might know, it was the Lord; but all the lives, both of men and beasts, might have been saved had Pharaoh and his servants taken the warning, and immediately

A. M. 2513.

B. C. 1491.

LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be ^a hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and ^b the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt, since it became a nation.

25 And the hail smote throughout all the land

of Egypt all that *was* in the field, both man and beast; and the hail ^c smote every herb of the field, and brake every tree of the field.

26 ^d Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, ^e I have sinned this time: ^f the LORD is righteous, and I and my people *are* wicked.

28 ^g Intreat the LORD (for *it is enough*) that there be no *more* ^h mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will ⁱ spread abroad

^a Rev. 16. 21.—^b Josh. 10. 11. Ps. 13. 13. & 78. 47. & 105. 32. & 148. 8. Isai. 30. 30. Ezek. 33. 22. Rom. 8. 7.—^c Ps. 105. 33.—^d ch. 8. 22. & 9. 4. 6. & 10. 23. & 11. 7. & 12. 13. Isai. 32. 19, 19.—^e ch. 10. 16.—

^f 2 Chron. 12. 6. Ps. 129. 4. & 145. 17. Lam. 1. 13. Dan. 9. 14.—^g ch. 8. 8, 28. & 10. 17. Acts 3. 24.—^h Heb. *voices of God*. Ps. 29. 3, 4.—ⁱ 1 Kings 8. 22, 36. Ps. 143. 6. Isai. 1. 15.

given them. While some regarded not the word of the Lord, others feared it, and their cattle and their servants were saved. See ver. 20, 21.

Verse 23. *The Lord sent thunder*—קולות koloth, voices; but loud repeated peals of thunder are meant—and hail, and the fire ran along upon the ground] וַתֵּלַךְ אֵשׁ אֶרֶץ va-tihalec esh avetsah, and the fire walked upon the earth. It was not a sudden flash of lightning, but a devouring fire, walking through every part, destroying both animals and vegetables, and its progress was irresistible.

Verse 24. *Hail, and fire mingled with the hail*] It is generally allowed, that the electric fluid is essential to the formation of hail. On this occasion it was supplied in a supernatural abundance; for streams of fire seem to have accompanied the descending hail, so that herbs and trees, beasts and men, were all destroyed by them.

Verse 26. *Only in the land of Goshen—was there no hail.*] What a signal proof of a most particular Providence! Surely both the Hebrews and Egyptians profited by this display of the goodness and severity of God.

Verse 27. *The Lord is righteous, and I and my people are wicked.*] The original is very emphatic—*The Lord is THE RIGHTEOUS ONE*, הַרְשָׁאִים ha-rashaim, and *I and my people are THE SINNERS*, הָרָשָׁעִים ha-rashaim; i. e. He is *alone* righteous, and we *alone* are transgressors. Who could have imagined that, after such an acknowledgement and confession, Pharaoh should have again hardened his heart?

Verse 28. *It is enough*] There is no need of any farther plague; I submit to the authority of Jehovah, and will rebel no more.

Mighty thunderings] קולות אלהים koloth elohim, voices of God; that is, superlatively loud thunder. So *mountains of God*, Psal. xxxvi. 7. mean, exceeding high mountains. So a *prince of God*, Gen. xxiii. 6. means, a mighty prince. See a description of *thunder*, Psal. xxix. 3—8. "The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters. The voice of the LORD is powerful; the voice of the LORD is full of majesty. The voice of the LORD breaketh the cedars; the voice of the LORD di-

videth the flames of fire. The voice of the LORD shaketh the wilderness," &c. The production of rain by the electric spark, is alluded to in a very beautiful manner, Jerem. x. 13. *When he uttereth his voice, there is a multitude of waters in the heavens.* See the note on Gen. vii. 11. and viii. 1.

Verse 29. *I will spread abroad my hands*] That is, I will make supplication to God, that he may remove this plague. This may not be an improper place to make some observations on the ancient manner of approaching the Divine Being in prayer. *Kneeling down, stretching out of the hands, and lifting them up* to heaven, were in frequent use among the Hebrews in their religious worship. Solomon *kneeled down* on his knees, and *spread forth his hands to heaven*, 2 Chron. vi. 13. So DAVID, Psal. cxliii. 6. *I stretch forth my hands unto thee.* So EZRA, *I fell upon my knees, and spread out my hands unto the Lord my God*: chap. ix. 5. See also JOB xi. 13. *If thou prepare thine heart, and stretch out thy hands towards him.* Most nations who pretended to any kind of worship, made use of the same means in approaching the objects of their adoration, viz. *kneeling down, and stretching out their hands*; which customs it is very likely they borrowed from the people of God. *Kneeling* was ever considered to be the proper posture of supplication, as it expressed *humility, contrition, and subjection*. If the person to whom the supplication was addressed, was within reach, the supplicant caught him by the knees; for as among the ancients, the forehead was consecrated to *genius*, the ear to *memory*, and the right-hand to *faith*, so the knees were consecrated to *mercy*. Hence those who entreated favour, fell at and caught hold of the knees of the person whose kindness they supplicated. This mode of supplication is particularly referred to in the following passages in Homer.

Τῶν μὲν μὴ μνησάσθαι παριζέο, καὶ λαοὶ γονῶν. Iliad A. ver. 407

Now therefore, of these things reminding Jove,
Embrace his knees.

Cowper.

To which the following answer is made:

Καὶ τοῦ ἐπειτὰ τοι ἐμὲ Διὸς ποτὶ χαλκοῦσθαι δέ,
Καὶ μὴ γονυκλισίαι, καὶ μὴ πεπτεῖσθαι οἶα. Iliad A. ver. 426.

A.M. 2513. my hands unto the LORD; and the
B.C. 1491. thunder shall cease, neither shall
there be any more hail; that thou mayest know
how that the ^a earth is the LORD's.

30 But as for thee and thy servants, ^b I know

^a Ps. 24. 1. 1 Cor. 10. 26, 28. — ^b Is. 1. 26. 19

"Then will I to Jove's brazen floored abode,
That I may *clasp his knees*; and much misdeem
Of my end — *our*, or my pray'r shall speed." Id.

See the issue of thus addressing Jove, Ibid. ver. 500—502.
and ver. 511, &c.

In the same manner we find our Lord accosted, Matth.
xvii. 14. *There came to him a certain man, kneeling down to
him, and saying, Lord, have mercy on me.*

As to the *lifting up*, or *stretching out the hands* (often joined to
kneeling) of which we have seen already several instances, and
of which we have a very remarkable one in this book, chap.
xvii. 11. where the *lifting up*, or *stretching out of the hands* of
Moses was the means of Israel's prevailing over Amalek; we
find many examples of both in ancient authors. Thus Virgil,

Corripio è stratis corpus, TENOQUE SUPINAS
AD CULUM cum voce MANUS, et manera libo.
Æneid iii. ver. 176.

I started from my bed, and raised on high
My hands and voice in rapture to the sky;
And pour libations. Pitt.

Dixerat: et GENUA AMPLEXUS, genibusque volutus
Hærebat. Ibid. ver. 607.

Then kneeled the wretch, and suppliant clung around
My knees, with tears, and grovelled on the ground. Id.

— media inter murina dicunt,
Multa Jovem MANIBUS SUPPLEX orasse SUPINIS.
Ibid. iv. ver. 204.

Amidst the statues of the god's he stands,
And spreading forth to Jove, his lifted hands—— Id.

Et DUPLICES cum voce MANUS ad sidera TENDIT.
Ibid. x. ver. 667.

And lifted both his hands and voice to heaven.

In some cases, the person petitioning came forward, and
either sat in the dust or kneeled on the ground, placing his
left hand on the knee of him, from whom he expected the
favour, while he touched the person's chin with his right. We
have an instance of this also in HOMER:

Και γὰρ προσέειπεν αὐτοῖς καὶ ἔειπεν, καὶ ἔειπεν
Σκεῖν δὲ δεξιᾷ τῇ ἀπ' αὐτῶν ἀνδρῶν ἀνδρῶν. Ibid. A. ver. 500.

Suppliant the goddess stood: one hand she plac'd
Beneath his chin, and one his knee embrac'd. POPE.

When the suppliant could not approach the person to whom
he prayed, as where a deity was the object of the prayer, he
washed his hands, made an offering, and kneeling down, either
stretched out both his hands to heaven, or laid them upon the
offering, or *swore* *vice*, or upon the altar. Thus Homer represents
the priest of Apollo praying:

that ye will not yet fear the LORD A.M. 2513.
God. B.C. 1491.

31 And the flax and the barley was smitten:
^a for the barley was in the ear, and the flax was
bolled.

^a Ruth. 1. 22. A. 2. 23.

Νεφέλη δὲ ὕδατος ἐκ τοῦ οὐρανοῦ καὶ ἀνέχετο αὐτοὺς.
Τότε δὲ Χρῆστος ποταμὸν ἔχοντος, χερσὶν αὐτοῦ
Iliad A. ver. 449.

With water purify their hands, and take
The sacred off'ring of the salted cake,
While thus with arms devoutly rais'd in air,
And solemn voice, the priest directs his pray'r. POPE.

How necessary ablutions of the whole body and of the hands
particularly, accompanied with offerings and sacrifices, were un-
der the law, every reader of the Bible knows: see especially Exod.
xxx. 1—4. where Aaron and his sons were commanded to be
washed, previously to their performing the priest's office; and
chap. xxx. 19—21. where it is said, "Aaron and his sons shall
wash their hands—that they die not." See also Lev. xvi. 19.
When the high-priest among the Jews blessed the people, he
lifted up his hands, Lev. ix. 23. And the Israelites, when they
presented a sacrifice to God, lifted up their hands, and placed them
on the head of the victim. "If any man of you bring an offering
unto the Lord—of the cattle, of the herd, and of the flock—he
shall put his hand upon the head of the burnt-offering, and it shall
be accepted for him; to make atonement for him." Lev. i.
2—4. To these circumstances the Apostle alludes, 1 Tim. ii. 8.
"I will therefore that men pray every where, lifting up holy hands
without wrath and doubting." In the Apostle's word, *επισπορας*,
lifting up, there is a manifest reference to *stretching out the hands*
to place them either on the altar, or on the head of the victim.
Four things were signified by this lifting up of the hands. 1. It
was the posture of supplication, and expressed a strong invitation
—*Come to my help*. 2. It expressed the earnest desire of the person
to lay hold on the help he required, by bringing him who was the
object of his prayer to his assistance. 3. It shewed the ardour of the
person to receive the blessings he expected. And 4. By this act he
designated and consecrated his offering or sacrifice to his God.

From a great number of evidences and coincidences, it is
not unreasonable to conclude, that the heathens borrowed all
that was pure and rational, even in their mode of worship, from
the ancient people of God; and that the preceding quotations
are proofs of this.

Verse 31. *The flax and the barley was smitten* The word
פִּשְׁתָּהּ *pishetah*, flax, Mr. Parkhurst thinks is derived from the
root פָּשַׁח *pashat*, to strip, because the substance which we term
flax, is properly the bark or rind of the vegetable, pilled or
stripped off the stalks. From time immemorial, Egypt was
celebrated for the production and manufacture of flax: hence
the linen, and fine linen of Egypt; so often spoken of in ancient
authors.

Barley] שְׂעִיר *she'irah*, from שָׁעַר *she'ar*, to stand on end, to
be rough, bristly, &c. hence שֵׁעַר *she'ir*, the hair of the head, and
שֵׁעִיר *she'ir*, a he-goat, because of its shaggy hair; and hence also,
barley, because of the rough and prickly beard, with which the
ears are covered and defended.

Dr. Pocock has observed that there is a double seed time and
harvest in Egypt: rice, India wheat, and a grain called the
corn of Damascus, and in Italian, *zugo corno*, are sown and

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B. C. 1491.

32 But the wheat and the rice were not smitten: for they were ^a not grown up.

33 And Moses went out of the city from Pharaoh, and ^b spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth.

^a Heb. *hidden*, or *dark*. — ^b ver. 29. ch. 8. 12.

reaped at a very different time from wheat, barley, and flax. The first are sown in March before the overflowing of the Nile, and reaped about October; whereas the wheat and barley are sown in November and December as soon as the Nile is gone off, and are reaped before May.

Pliny observes, *Hist. Nat. lib. xviii. chap. 10.* that in Egypt the barley is ready for reaping in six months after it is sown, and wheat, in seven. *In Agypto, HORDEUM scito a satu mense, TRITICUM septuaginta tor.*

The flax was *lotted*] Meaning, I suppose, was grown up into a stalk: the original is גִּבְלָהּ *giblah*, podded, or was in the pod. The word well expresses that globous pod on the top of the stalk of flax, which succeeds the flower, and contains the seed; very properly expressed by the Septuagint, τοῦ δὲ λίνου σπέρματιζον, but the flax was in seed, or was seedling.

Verse 32. *Let the wheat and the rice were not smitten*] *Wheat* חִטָּה *chittah*, which Mr. Parkhurst thinks should be derived from the Chaldee and Samaritan חֲטִי *chati*, which signifies *tender, delicious, delicate*, because of the superiority of its flavour, &c. to every other kind of grain. But this term in Scripture appears to mean any kind of *bread-corn*. רֵעֶה *re'eh*, עֲסֻסֶת *esseneth*, from עָסַם *casam*, to have long hair; and hence, though the particular species is not known, the word must mean some bearded grain. The Septuagint call it *σπῆλγος*, the Vulgate *far*, and Aquila *ζῆα*, which signify the grain called *spelt*; and some suppose that *rice* is meant.

Mr. Harmer, referring to the double harvest in Egypt, mentioned by Dr. Pocock, says that the circumstance of the wheat and the rice being אֶפְרוֹתָיִם *aph'oth*, dark or *lilken*, as the margin renders it (i. e. they were sown, but not grown up) shews that it was the Indian wheat, or *sergo roseo*, mentioned ver. 31. which, with the rice, *esenged*; while the barley and flax were smitten, because they were at or nearly at a state of maturity. See Harmer's Obs. vol. iv. p. 11. Ch. 1863. But what is intended by the words in the Hebrew text, we cannot positively say: as there is a great variety of opinions on this subject, both among the versions and the commentators. The Anglo-Saxon translator, probably from not knowing the meaning of the words, omits the whole verse.

Verse 33. *Spread abroad his hands*] Probably with the rod of God in them. See what has been said on the *spreading out of the hands* in prayer, ver. 29.

Verse 34. *He sinned yet more, and hardened his heart*] These were merely acts of his own: "For who can deny," says Mr. Psalmenezor, "that what God did on Pharaoh was much more proper to *soften* than to *harden* his heart; especially when it is observable, that it was not till after seeing each miracle, and after the ceasing of each plague, that his heart is said to have been hardened? The verbs here used are in the conjugations *piel* and *hiphil*, and often signify a bare permission, from which it is plain, that the words should have been read. *God*

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34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And ^c the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken ^d by Moses.

^c Ch. 4. 21. — ^d Heb. *by the hand of Moses*. ch. 4. 13.

suffered the heart of Pharaoh to be hardened." — Universal Hist. vol. i. p. 494. Note D.

Verse 35. *And the heart of Pharaoh was hardened*] In consequence of his *sinning yet more, and hardening his own heart*, against both the judgments and mercies of God; we need not be surprized, that after God had given him the means of softening and repentance, and he had in every instance resisted and abused them, he should, at last, have been left to the hardness and darkness of his own obstinate heart, so as to fill up the measure of his iniquity, and rush headlong to his own destruction.

In the fifth, sixth, and seventh plagues, described in this chapter, we have additional proofs of the justice and mercy of God, as well as of the stupidity, rebellion, and wickedness of Pharaoh and his courtiers. As these continued to contradict and resist, it was just that God should continue to inflict those punishments which their iniquities deserved. Yet, in the midst of judgment, he remembers mercy; and therefore Moses and Aaron are sent to inform the Egyptians that such plagues would come, if they continued obstinate. Here is mercy: the cattle only are destroyed, and the people saved! Is it not evident, from all these messages, and the repeated exhortations of Moses and Aaron, in the name and on the authority of God, that Pharaoh was bound by no fatal necessity to continue his obstinacy; that he might have humbled himself before God, and thus prevented the disasters that fell on the land, and saved himself and his people from destruction. But he would sin, and therefore he must be punished.

In the sixth plague Pharaoh had advantages which he had not before. The magicians, by their successful imitations of the miracles wrought by Moses, made it doubtful to the Egyptians, whether Moses himself was not a *magician*, acting without any divine authority; but the plague of the bees, which they could not imitate, by which they were themselves afflicted, and which they confessed to be the finger of God, decided the business. Pharaoh had no longer any excuse, and must know that he had now to contend, not with Moses and Aaron, mortals like himself, but with the living God. How strange, then, that he should continue to resist! Many affect to be astonished at this, and think it must be attributed only to a sovereign controuling influence of God, which rendered it impossible for him to repent, or take warning. But the whole conduct of God shews the improbability of this opinion: and is not the conduct of Pharaoh and his courtiers copied and repeated by thousands, who are never suspected to be under any such necessitating decree? Every sinner under heaven, who has the Bible in his hand, is acting the same part. God says to the swearer and the profane—*Thou shalt not take the name of the Lord thy God in vain*; and yet common swearing and profanity are most scandalously common among multitudes who

bear the Christian name, and who presume on the mercy of God to get at last to the kingdom of heaven! He says also—Remember the sabbath-day to keep it holy—thou shalt not kill—thou shalt not commit adultery—thou shalt not steal—thou shalt not bear false witness—thou shalt not covet—and sanctifies all these commandments with the most awful penalties; and yet, with all these things before them, and the professed belief that they came from God, sabbath-breakers, men-slayers, adulterers, fornicators, thieves, dishonest men, false witnesses, liars, slanderers, backbiters, covetous men, lovers of the world more than lovers of God, are found by hundreds and thousands! What were the crimes of the poor half-blind Egyptian king, when compared with these! He sinned against a comparatively unknown God: these sin against the God of their fathers—against the God and Father of Him whom they call their Lord and Saviour Jesus Christ! They sin with the Bible in their hand, and a conviction of its divine authority in their hearts! They sin against light and knowledge—against the checks of their consciences, the reproofs of their friends, the admonitions of the messengers of God—against Moses and Aaron in the Law—against the testimony of all the Prophets—against the Evangelists, the Apostles, the Maker of heaven and earth, the Judge of all men, and the Saviour of the

world! What were Pharaoh's crimes, to the crimes of these? On comparison, his atom of moral turpitude is lost in their world of iniquity. And yet, who supposes these to be under any necessitating decree to sin on, and go to perdition? Nor are they—nor was Pharaoh. In all things, God has placed both his justice and mercy to be clear in this point. Pharaoh, through a principle of covetousness, refused to dismiss the Israelites, whose services he found profitable to the state: these are absorbed in the love of the world, the love of pleasure, and the love of gain; nor will they let one lust go, even in the presence of the thunders of Sinai, or in sight of the agony, bloody sweat, crucifixion, and death of Jesus Christ! Alas! how many are in the habit of considering Pharaoh the worst of human beings, inevitably cut off from the possibility of being saved, because of his iniquities, who out-do him so far in the viciousness of their lives, that Pharaoh hardening his heart against ten plagues, appears a saint, when compared with those who are hardening their hearts against ten millions of mercies.—Reader, art thou of this number? Proceed no farther! God's judgments linger not. Desperate as thy state is, thou mayest return; and thou, even thou, find mercy, through the blood of the Lamb.

See the note at the conclusion of the next chapter.

CHAPTER X.

Moses is again sent to Pharaoh, and expostulates with him on his refusal to let the Hebrews go, 1—3. The eighth plague, viz. of locusts, is threatened, 4. The extent and oppressive nature of this plague, 5, 6. Pharaoh's servants counsel him to dismiss the Hebrews, 7. He calls for Moses and Aaron, and enquires who they are of the Hebrews who wish to go, 8. Moses having answered that the whole people, with their flocks and herds, must go and hold a feast to the Lord, 9. Pharaoh is enraged, and having granted permission only to the men, drives Moses and Aaron from his presence, 10, 11. Moses is commanded to stretch out his hand and bring the locusts, 12. He does so, and an east-wind is sent, which blowing all that day and night, brings the locusts the next morning, 13. The devastation occasioned by these insects, 14, 15. Pharaoh is humbled, acknowledges his sin, and begs Moses to intercede with Jehovah for him, 16, 17. Moses does so, and at his request a strong west-wind is sent, which carries all the locusts to the Red Sea, 18, 19. Pharaoh's heart is again hardened, 20. Moses is commanded to bring the ninth plague, an extraordinary darkness over all the land of Egypt, 21. The nature, duration, and effects of this, 22, 23. Pharaoh again humbled, consents to let the people go, provided they leave their cattle behind, 24. Moses insists on having all their cattle, because of the sacrifices which they must make to the Lord, 25, 26. Pharaoh again hardened, refuses, 27. Orders Moses from his presence, and threatens him with death should he ever return, 28. Moses departs with the promise of returning no more, 29.

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AND the LORD said unto Moses, Go in unto Pharaoh: ^afor I have hardened his heart, and the heart of his

servants, ^bthat I might shew these my signs before him:
2 And that ^cthou mayest tell in the ears of

A.M. 2513.
B.C. 1491.

^a Ch. 4. 21. & 7. 14.—^b ch. 7. 4.

^c Deut. 4. 9. Ps. 44. 1. & 71. 18. & 78. 5, &c. Joel 1. 3.

NOTES ON CHAP. X.

Verse 1. *Hardened his heart*] God suffered his natural obstinacy to prevail, that he might have farther opportunities of shewing forth his eternal power and Godhead.
Verse 2. *That thou mayest tell in the ears of thy son*] That the miracles wrought at this time might be a record for the

instruction of the latest posterity, that Jehovah alone, the God of the Hebrews, was the sole Maker, Governor, and Supporter of the heavens and the earth. Thus we find, God so did his marvellous works, that they might be had in everlasting remembrance. It was not to crush the poor worm, Pharaoh, that he wrought such mighty wonders, but to convince his enemies, to

A. M. 2515. thy son, and of thy son's son, what
B. C. 1491. things I have wrought in Egypt, and
my signs which I have done among them; that
ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to ^ahumble thyself before me? let my people go, that they may serve me;

A. M. 2515. 4 Else, if thou refuse to let my
B. C. 1491. people go, behold, to morrow will I
bring the ^blocusts into thy coast:

5 And they shall cover the ^cface of the earth, that one cannot be able to see the earth: and ^dthey shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

^a 1 Kings 21. 29. 2 Chron. 7. 14. & 34. 27. Job 42. 6. Jer. 13. 13. James 4. 10. 1 Pet. 5. 6.

^b Prov. 30. 27. Wisd. 16. 9. Rev. 9. 3.—^c Heb. *eye*. ver. 15.—^d ch. 9. 32. Joel 1. 4. & 2. 25.

the end of the world, that no cunning or power can prevail against him; and to shew his followers, that whosoever trusted in him should never be confounded.

Verse 3. *How long wilt thou refuse to humble thyself?* Had it been impossible for Pharaoh, in all the preceding plagues, to have humbled himself and repented, can we suppose that God could have addressed him in such language as the preceding? We may rest assured, that there was always a time in which he might have relented, and that it was because he hardened his heart at such times, that God is said to harden him; i. e. to give him up to his own stubborn and obstinate heart, in consequence of which he refused to let the people go, so that God had a fresh opportunity to work another miracle, for the very gracious purposes mentioned in verse 2d. Had Pharaoh relented before, the same gracious ends would have been accomplished by other means.

The EIGHTH plague—The LOCUSTS.

Verse 4. *To morrow will I bring the locusts*] The word אֲרֵב *arbeh*, a locust, is probably from the root רָבָה *rabah*, he multiplied, became great, mighty, &c. because of the immense swarms of these animals, by which different countries, especially the East, are infested. The locust, in entomology, belongs to a genus of insects known among naturalists by the term GRILLI; and includes three species, crickets, grasshoppers, and those commonly called locusts; and as they multiply faster than any other animal in creation, they are properly entitled to the name אֲרֵב *arbeh*, which might be translated the numerous or multiplied insect. See this circumstance referred to Judg. vi. 5. vii. 12. Psal. cv. 34. Jerem. xlv. 23. li. 14. Joel i. 6. Nahum iii. 15. Judith ii. 19, 20. where the most numerous armies are compared to the *arbeh*, or locust. The locust has a large open mouth; and in its two jaws, it has four incisive teeth, which traverse each other like scissors, being calculated, from their mechanism, to gripe or cut. Mr. Volney, in Travels in Syria, gives a striking account of this most awful scourge of God:

" Syria partakes together with Egypt and Persia, and almost all the whole middle part of Asia, in that terrible scourge, I mean those clouds of locusts of which travellers have spoken; the quantity of which is incredible to any person who has not himself seen them, the earth being covered by them for several leagues round. The noise they make in browsing the plants and trees, may be heard at a distance, like an army plundering in secret. Fire seems to follow their tracks. Wherever their legions march, the verdure disappears from the country, like a curtain drawn aside; the trees and plants despoiled of their leaves, make the hideous appearance of

winter, instantly succeed to the bright scenes of spring. When these clouds of locusts take their flight, in order to surmount some obstacle, or the more rapidly to cross some desert, one may literally say, that the sun is darkened by them."

Baron de Tott gives a similar account: " Clouds of locusts frequently alight on the plains of the Noguais, (the Tartars) and giving preference to their fields of millet, ravage them in an instant. Their approach darkens the horizon, and so enormous is their multitude, it hides the light of the sun. They alight on the fields, and there form a bed of six or seven inches thick. To the noise of their flight, succeeds that of their devouring actively, which resembles the rattling of hail-stones; but its consequences are infinitely more destructive. Fire itself eats not so fast; nor is there any appearance of vegetation to be found when they again take their flight, and go elsewhere to produce new disasters."

Dr. Shaw, who witnessed most formidable swarms of these in Barbary, in the years 1724 and 1725, gives the following account of them: " They were much larger than our grasshoppers, and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was towards the latter end of March. In the middle of April, their numerous swarms, like a succession of clouds, darkened the sun. In the month of May, they retired to the adjacent plains to deposit their eggs: these were no sooner hatched, in June, than the young brood first produced, while in their caterpillar or worm-like state, formed themselves into a compact body of more than a furlong square, and marching directly forward, climbed over trees, walls, and houses, devouring every plant in their way. Within a day or two, another brood was hatched, and advancing in the same manner, gnawed off the young branches and bark of the trees left by the former, making a complete desolation. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water, or else heaped up therein heath stubble, &c. which they set on fire, but to no purpose; for the trenches were quickly filled up, and the fires extinguished, by infinite swarms succeeding one another: while the front seemed regardless of danger, and the rear pressed on so close, that a retreat was altogether impossible. In a month's time they threw off their worm-like state; and in a new form, with wings and legs, and additional powers, returned to their former voracity."—*Shaw's Travels*, 187, 188. 4to edition.

The descriptions given by these travellers shew, that God's army, described by the prophet Joel, chap. ii. was innumerable swarms of locusts, to which the account given by Dr. Shaw and others exactly agrees.

A. M. 2513. 6 And they ^a shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 ¶ And Pharaoh's servants said unto him, How long shall this man be ^b a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet, that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but ^c who are they that shall go?

9 And Moses said, We will go with our young

and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for ^d we must hold a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, ^e Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and ^f eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an

^a Ch. 9. 3, 21. — ^b ch. 23. 23. Josh. 23. 13. 1 Sam. 13. 21. Eccles. 7. 26. 1 Cor. 7. 35.

^c Heb. *who, and who*, &c. — ^d ch. 5. 1. — ^e ch. 7. 19. — ^f ver. 4, 5.

Verse 5. *They shall cover the face of the earth*] They sometimes cover the whole ground to the depth of six or eight inches. See the preceding accounts.

Verse 6. *They shall fill thy houses*] Dr. Shaw mentions this circumstance: "They entered," says he, "into our very houses and bedchambers, like so many thieves."—*Ibid.* p. 187.

Verse 7. *How long shall this man be a snare unto us?*] As there is no noun in the text, the pronoun *he*, may either refer to the Israelites, to the plague by which they were then afflicted, or to Moses and Aaron, the instruments used by the Most High in their chastisement. The Vulgate translates, *Usquequo patiemur hoc scandalum?*—"How long shall we suffer this scandal, or reproof?"

Let the men go, that they may serve the LORD their God] Much of the energy of several passages is lost, by translating *יהוה* *Jehovah*, by the term *Lord*. The Egyptians had their gods, and they supposed that the Hebrews had a God like unto their own; that this Jehovah required their services, and would continue to afflict Egypt till his people were permitted to worship him in his own way.

Egypt is destroyed] This last plague had nearly ruined the whole land.

Verse 8. *Who are they that shall go?*] Though the Egyptians, about four-score years before, wished to destroy the Hebrews, yet they found them now so profitable to the state, that they were unwilling to part with them.

Verse 9. *We will go with our young and with our old, &c.*] As a feast was to be celebrated to the honour of Jehovah, all who were partakers of his bounty and providential kindness, must go and perform their part in the solemnity. The men and the women must make the feast, the children must witness it, and the cattle must be taken along with them, to furnish the sacrifices necessary on this occasion. This must appear reasonable to the Egyptians, because it was their own custom in their religious assemblies. Men, women, and children, attended them, often to the amount of several hundred thousand. *Herodotus* informs us, in speaking of the six annual feasts celebrated by the Egyptians in honour of their deities, that

they hold their chief one at the city of *Bubastis* in honour of *Neith* or *Diana*; that they go thither by water in boats, men, women, and children; that during their voyage, some of the women play on castanets, and some of the men upon flutes, while the rest are employed in singing and clapping their hands; and that, when they arrive at *Bubastis*, they sacrifice a vast number of victims, and drink much wine: and that, at one such festival, the inhabitants assured him, that there were not assembled fewer than 700,000 men and women, without reckoning the children. *Euterpe*, ch. lix. lx.

Moses and Aaron requesting liberty for the Hebrews to go three days' journey into the wilderness, and with them all their wives, little ones, and cattle, in order to hold a feast unto Jehovah their God, must have, at least, appeared as reasonable to the Egyptians as their going to the city of *Bubastis* with their wives, little ones, and cattle, to hold a feast to *Neith*, or *Diana*, who was there worshipped. The parallel, in these two cases, is too striking to pass unnoticed.

Verse 10. *Let the LORD be so with you*] This is an obscure sentence. Some suppose that Pharaoh meant it as a curse, as if he had said, "May your God be as surely with you, as I shall let you go!" For as he purposed not to permit them to go, so he wished them as much of the divine help as they should have of his permission.

Look for evil is before you.] *ראה כי רעה נגד פניכם* *ra'ah ki re'ah neged panejcem*—See ye that evil is before your faces. If you attempt to go, ye shall meet with the punishment ye deserve. Probably Pharaoh intended to insinuate, that they had some sinister designs, and that they wished to go in a body, that they might the better accomplish their purpose; but if they had no such designs, they would be contented for the males to go, and leave their wives and children behind; for he well knew, if the men went and left their families, they would infallibly return; but that, if he permitted them to take their families with them, they would undoubtedly make their escape: therefore he says, ver. 11. *Go now, ye that are men, and serve the LORD.*

Verse 13. *The LORD brought an east-wind*] As locusts

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east wind upon the land all that day, and all *that* night; and when it was morning, the east wind brought the locusts.

14 And ^a the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; ^b before them there were no such locusts as they, neither after them shall be such.

15 For they ^c covered the face of the whole earth, so that the land was darkened; and they ^d did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh ^e called for Moses and Aaron in haste; and he said, ^f I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and ^g intreat the LORD your

God, that he may take away from me this death only.

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18 And he ^h went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and ⁱ cast them ^k into the Red sea; there remained not one locust in all the coasts of Egypt.

20 But the LORD ^l hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, ^m Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, ⁿ even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a ^o thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any

^a Ps. 78. 46. & 105. 34. — ^b Joel 2. 2. — ^c ver. 5. — ^d Ps. 105. 35. — ^e Heb. hastened to call. — ^f ch. 9. 27. — ^g ch. 9. 28. 1 Kings 13. 6.

^h Ch. 9. 30. — ⁱ Heb. fastened. — ^k Joel 2. 20. — ^l ch. 4. 21. & 11. 10. — ^m ch. 9. 22. — ⁿ Heb. that one may feel darkness. — ^o Ps. 105. 28. Wisd. 17. 2, &c.

abounded in those countries, and particularly in Ethiopia, and more especially at this time of the year, God had no need to create new swarms for this purpose; all that was requisite, was to cause such a wind to blow as would bring those which already existed, over the land of Egypt. The miracle in this business was the bringing the locusts at the appointed time, and causing the proper wind to blow for that purpose, and then taking them away after a similar manner.

Verse 14. *Before them there were no such locusts, &c.*] They exceeded all that went before, or were since, in *number*, and in the *devastations* they produced. Probably both these things are intended in the passage.—See ver. 15.

Verse 15. *There remained not any green thing*] See the note on ver. 4.

Verse 17. *Forgive, I pray thee, my sin only this once*] What a strange case! And what a series of softening and hardening, of sinning and repenting! Had he not now another opportunity of returning to God? But the love of gain, and the gratification of his own self-will and obstinacy, finally prevailed.

Verse 19. *A mighty strong west-wind*] רוח ים *ruach yam*, literally, the *wind of the sea*; the wind that blew from the Mediterranean sea, which lay north-west of Egypt, which had the Red sea on the east. Here again God works by natural means: he brought the locusts by the east-wind, and took them away by the west or north-west wind, which carried them to the Red sea where they were drowned.

The Red sea] ים סוף *yam suph*, the *weedy sea*, so called, as some suppose, from the great quantity of *alga* or sea weed, which grows in it, and about its shores; but Mr. Bruce, who has sailed the whole extent of it, declares that he never saw in it a weed of any kind; and supposes it has its name *Suph* from the vast quantity of coral which grows in it, as trees and plants do on land. One of these, he observes, from a root nearly central, threw out ramifications on a nearly circular form, measuring *twenty-six* feet diameter every way. Travels,

vol. ii. p. 138. In the Septuagint, it is called θαλασσα ερυθρα, the *Red sea*, from which version we have borrowed the name; and Mr. Bruce supposes that it had this name from *Edom*, or *Esau*, whose territories extended to its coasts; for it is well known that the word אֶדְוֹם *Edom*, in Hebrew, signifies *red* or *ruddy*. The *Red sea*, called also the *Arabic gulph*, separates Arabia from Upper Ethiopia and part of Egypt. It is computed to be *three hundred and fifty* leagues in length from Suez to the Straits of Babelmandel, and is about *forty* leagues in breadth. It is not very tempestuous, and the winds usually blow from *north to south*, and from *south to north*, six months in the year; and like the monsoons of India, invariably determine the seasons of sailing into or out of this sea. It is divided into two gulphs, that to the east called the *Elanitic gulph*, from the city of *Elana* to the north end of it: and that to the west called the *Heroopolitic gulph*, from the city of *Heroopolis*; the former of which belongs to Arabia, the latter to Egypt. The *Elanitic gulph* is called by the Arabians *Bahr el Koltum*, the *sea of destruction*, or of *Clysma*, an ancient town in that quarter; and the *Heroopolitic gulph* *Bahr el Akaba*, the *sea of Akaba*, a town situated on its most inland point.

The NINTH plague—The THICK DARKNESS.

Verse 21. *Darkness which may be felt.*] Probably this was occasioned by a superabundance of aqueous vapours floating in the atmosphere; which were so thick as to prevent the rays of the sun from penetrating through them: an extraordinary thick mist, supernaturally i. e. miraculously brought on. An awful emblem of the darkened state of the Egyptians and their king.

Verse 23. *They saw not one another.*] So deep was the obscurity; and probably such was its nature, that no artificial light could be procured, as the thick clammy vapours would prevent lamps, &c. from burning; or if they even could be ignited, the light, through the palpable obscurity, could diffuse itself to no distance from the burning body. The author of

A.M. 2513. from his place for three days: ^a but
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in their dwellings.

24 ¶ And Pharaoh called unto Moses, and
^b said, Go ye, serve the LORD; only let your
flocks and your herds be stayed: let your ^c little
ones also go with you.

25 And Moses said, Thou must give ^d us also
sacrifices and burnt offerings, that we may sac-
rifice unto the LORD our God.

26 Our cattle also shall go with us; there shall
not a hoof be left behind; for thereof must

A.M. 2513. we take to serve the LORD our
B.C. 1491. God; and we know not with what
we must serve the LORD, until we
come thither.

27 ¶ But the LORD ^e hardened Pharaoh's heart,
and he would not let them go.

28 And Pharaoh said unto him, Get thee
from me, take heed to thyself, see my face no
more; for in *that* day thou seest my face thou
shalt die.

29 And Moses said, Thou hast spoken well,
^f I will see thy face again no more.

* Ch. 8. 22. Wisd. 18. 1.—^b ver. 8.—^c ver. 10.—^d Heb. into our hands.
^e Ver. 20. ch. 4. 21. & 14. 1, 8. —^f Heb. 11. 27.

the book of Wisdom, chap. xvii. 2—19. gives a fearful de-
scription of this plague. He says the Egyptians were shut up
in their houses, the prisoners of darkness: and were fettered with
the bonds of a long night. They were scattered under a dark
veil of forgetfulness, being horribly astonished and troubled with
strange apparitions; for neither might the corner that held them,
keep them from fear; but noises as of waters falling down,
sounded about them; and such visions appeared unto them with
heavy sentences. No power of the fire could give them light
—only there appeared unto them a fire kindled of itself very
dreadful; for being much terrified, they thought the things which
they saw, to be worse than the sight they saw not—For though
no terrible thing did scar them, yet being scared with beasts that
passed by, and hissing of serpents, they died for fear:—for
whether he were husbandman, or shepherd, or a labourer in the
field, he was overtaken—for they were all bound with one chain
of darkness.—Whether it were a whistling wind—or a terrible
sound of stones cast down, or a running that could not be seen,
of tripping beasts; or a roaring voice of most savage wild
beasts, or a rebounding echo from the hollow mountains, these
things made them to swoon for fear.—See Psal. lxxviii. 49.

To this description nothing need be added, except this cir-
cumstance, that the darkness with its attendant horrors, lasted
for three days.

All the children of Israel had light] By thus distinguishing
the Israelites, God shewed the Egyptians that the darkness
was produced by his power—that he sent it in judgment
against them for their cruelty to his people—that because they
trusted in him, they were exempted from those plagues—that
in the displeasure of such a Being, his enemies had every thing
to fear, and in his approbation his followers had every thing to
hope.

Verse 24. Only let your flocks and your herds be stayed] Pharaoh cannot get all he wishes: and as he sees it impossible
to contend with Jehovah, he now consents to give up the
Israelites, their wives, and their children, provided he may
keep their flocks and their herds. The cruelty of this demand,
is not more evident than its avarice. Had six hundred thousand
men, besides women and children, gone three days' journey
into the wilderness, without their cattle, they must have inevi-
tably perished, being without milk for their little ones, and
animal food for their own sustenance, in a place where little as
a substitute could possibly be found. It is evident from this,
that Pharaoh intended the total destruction of the whole
Israelitish host.

Verse 26. We know not with what we must serve the Lord, &c.] The law was not yet given—the ordinances concerning the
different kinds of sacrifices and offerings, not known. What
kind and what number of animals God should require to be sac-
rificed, even Moses himself could not as yet tell. He there-
fore, very properly insists on taking the whole of their herds
with them, and not leaving even one hoof behind.

Verse 27. The Lord hardened Pharaoh's heart] He had yet
another miracle to work for the complete conviction of the Egyp-
tians, and triumph of his people; and till that was wrought, he
permitted the natural obstinacy of Pharaoh's haughty heart to
have its full sway, after each resistance of the gracious influence,
which was intended to soften and bring him to repentance.

Verse 28. See my face no more] Hitherto Pharaoh had left
the way open for negotiation; but now, in wrath against
Jehovah, he dismisses his ambassador, and threatens him with
death, if he should attempt any more to come into his presence.

Verse 29. I will see thy face again no more.] It is very
likely that this was the last interview that Moses had with
Pharaoh: for what is related, chap. xi. 4—8. might have been
spoken on this very occasion, as it is very possible that God
gave Moses to understand his purpose to slay the first-born,
while before Pharaoh, at this time; so in all probability, the
interview mentioned here, was the last which Moses had with the
Egyptian king. It is true that in ver. 31. of chap. xii. it is
stated, that Pharaoh called for Moses and Aaron by night, and
ordered them to leave Egypt, and to take all their substance
with them, which seems to imply that there was another inter-
view; but the words may imply no more than that Moses
and Aaron received such a message from Pharaoh. If, how-
ever, this mode of interpreting these passages should not seem
satisfactory to any, he may understand the words of Moses
thus, I will see thy face, seek thy favour no more in behalf
of my people—which was literally true; for if Moses did appear
any more before Pharaoh, it was not as a supplicant, but merely
as the ambassador of God, to denounce his judgments, by
giving him the final determination of Jehovah, relative to the
destruction of the first-born.

1. To the observations at the conclusion of the preceding
chapter, we may add, that at first view it seems exceedingly
strange, that after all the proofs Pharaoh had of the power of
God, he should have acted in the manner related in this and
the preceding chapters, alternately sinning and repenting: but
it is really a common case; and multitudes who condemn the

conduct of this miserable Egyptian king, act in a similar manner. They relent when smarting under God's judgments, but harden their hearts when these judgments are removed. Of this kind, I have witnessed numerous cases. To such God says by his prophet, *Why should ye be stricken any more, ye will revolt more and more.* Reader, are not the vows of God upon thee? Often when afflicted in thyself or family, hast thou not said like Pharaoh (ver. 17.) *Now therefore forgive, I pray thee, my sin only this once—and take away from me this death only.* And yet when thou hadst respite, didst thou not harden thy heart, and with returning health and strength, didst thou not return unto iniquity? And art thou not still in the broad road of transgression?—Be not deceived: God is not mocked.—He warns thee, but he will not be mocked by thee.—*What thou sowest, that thou must reap.* Think then, what a most dreadful harvest thou mayest expect from the seeds of vice which thou hast already sown!

2. Even in the face of God's judgments, the spirit of avarice

will make its requisitions! *Only let your flocks and your herds be stayed,* says Pharaoh. The love of gain was the ruling principle of this man's soul; and he chuses desperately to contend with the justice of his Maker, rather than give up his bosom sin! Reader, is this not thy own case? And art thou not ready with Pharaoh to say to the messenger of God, who rebukes thee for thy worldly-mindedness, &c. *Get thee gone from me:—Take heed to thyself and see my face no more.* Esau and Pharaoh have both got a very bad name, and many persons who are repeating their crimes, are the foremost to cover them with obloquy! When shall we learn to look at home? to take warning by the miscarriages of others, and thus shun the pit, into which we have seen so many fall? If God were to give the history of every man who hardens himself from his fear, how many Pharaoh-like cases should we have on record! But a day is coming in which the secrets of every heart shall be revealed, and the history of every man's life laid open to an assembled world.

CHAPTER XI.

God purposes to bring another plague upon Pharaoh, after which he should let the Israelites go, 1. They are commanded to ask gold and silver from the Egyptians, 2. The estimation in which Moses was held among the Egyptians, 3. Moses predicts the destruction of the firstborn of the Egyptians, 4—6, and Israel's protection, 7. On seeing which, Pharaoh and his servants should entreat the Hebrews to depart, 8. The prediction of his previous obstinacy, 9, 10.

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AND the LORD said unto Moses, **A** Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: ^a when he shall let you go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, ^b jewels of silver, and jewels of gold.

3 ^c And the LORD gave the people favour in the sight of the Egyptians.

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Moreover the man ^d Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 ¶ And Moses said, Thus saith the LORD, ^e About midnight will I go out into the midst of Egypt:

5 And ^f all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth

^a Ch. 12. 31, 38, 39.—^b ch. 3. 22. & 12. 35.—^c ch. 3. 21. & 12. 36. Ps. 106. 46.

^d 2 Sam. 7. 9. Esther 9. 4. Eccles. 45. 1.—^e ch. 12. 12, 23, 29. Amos 5. 17.—^f ch. 12. 12, 29. Amos 4. 10.

NOTES ON CHAP. XI.

Verse 1. *The Lord said unto Moses*] Calmet contends that this should be read in the *preterpluperfect* tense—for the Lord *had said to Moses*, as the fourth, fifth, sixth, seventh, and eighth verses appear to have been spoken when Moses had the interview with Pharaoh mentioned in the preceding chapter, see the note there on ver. 29. If therefore this chapter be connected with the preceding, as it should be, and the first three verses not only read in the *past* tense, but also in a parenthesis, the sense will be much more distinct and clear than it now appears.

Verse 2. *Let every man borrow*] For a proper correction of the strange mistranslation of the word *שאול* *shaal* in this verse, see the note on chap. iii. 22.

Verse 3. *The man Moses was very great*] The miracles which Pharaoh and his servants had already seen him work,

had doubtless impressed them with a high opinion of his wisdom and power. Had he not appeared in their sight as a very extraordinary person, whom it would have been very dangerous to molest, we may naturally conclude, that some violence would long ere this, have been offered to his person.

Verse 4. *About midnight will I go out*] Whether God did this by the ministry of a good, or of an evil angel, is a matter of little importance, though some commentators have greatly magnified it. Both kinds of angels are under his power and jurisdiction, and he may employ them as he pleases. Such a work of destruction as the slaying of the firstborn, is supposed to be more proper for a bad, than for a good angel. But the works of God's justice are not less holy and pure than the works of his mercy; and the highest archangel may, with the utmost propriety, be employed in either.

Verse 5. *The firstborn of Pharaoh, &c.*] From the heir to the

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upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.

6^a And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7^b But against any of the children of Israel shall not a dog move his tongue, against man

or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And ^aall these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people ^bthat follow thee: and after that I will go out. And he went out from Pharaoh in ^ca great anger.

Ch. 12. 30. Amos 5. 17. Wisd. 18. 10.—^a ch. 8. 21.—^b Josh. 10. 21.
^c ch. 12. 33.

^a Heb. that is at thy feet. See Judges 1. 1. & 2. 5. 1 Kings 20. 11. 2 Kings 19. 21.—^b Heb. that I will go out.

Egyptian throne, to the son of the most abject slave, or the principal person in each family. See the note on chap. xii. ver. 29. *The maid-servant that is behind the mill*] The meanest slaves were employed in this work. In many parts of the East, they still grind all their corn with a kind of portable mill-stones, the upper one of which is turned round by a sort of lever fixed in the rim. A drawing of one of these machines as used in China, is now before me, and the person who grinds, is represented as pushing the lever before him, and thus running round with the stone. Perhaps something like this is intended by the expression, *BEHIND the mill*, in the text. On this passage Dr. Shaw has the following observation: "Most families grind their wheat and barley at home, having two portable mill-stones for that purpose; the uppermost of which is turned round by a small handle of wood or iron that is placed in the rim. When this stone is large, or expedition required, a second person is called in to assist; and as it is usual for women alone to be concerned in this employment, who sent themselves over against each other with the mill-stone between them, we may see, not only the propriety of the expression, Exod. xi. 5. *of sitting behind the mill*, but the force of another, Matt. xxiv. 40. *that two women shall be grinding at the mill, the one shall be taken and the other left*." Travels p. 231. 4to edit. These portable mills, under the name of *querns*, were used among our ancestors in this and the sister kingdoms, and some of them are in use to the present day. Both the instrument and its name, our forefathers seem to have borrowed from the continent.

Verse 6. *There shall be a great cry*] Of the dying and for the dead.—See more on this subject ch. xii. 30.

Verse 7. *Not a dog move his tongue*] This passage has been generally understood as a proverbial expression, intimating, that the Israelites should not only be free from this death, but that they should depart without any kind of molestation. For, though there must be much trouble and comparative confusion in the sudden removal of six hundred thousand persons with their wives, children, goods, cattle, &c. yet this should produce so little alarm, that even the dogs should not bark at them, which it would be natural to expect, as the principal stir was to be about midnight.

After giving this general explanation from others, I may be permitted to hazard a conjecture of my own. And 1. Is it not probable that the allusion is here, made to a well known custom of dogs howling when any mortality is in a village, street, or even house, where such animals are? There are innumerable instances of the faithful house dog howling when death happens in the family, as if distressed on the account, either for the loss of his benefactor: but their apparent pressing such an event by their cries, as some will have it, may be attributed, not to any prescience, but to the exquisiteness of their scent. If the words may be understood in this

way, then the *great cry* through the whole land of Egypt may refer to this very circumstance: as dogs were sacred among them, and consequently religiously preserved, they must have existed in great multitudes. 2. We know that one of their principal deities was Osiris, whose son, worshipped under the form of a dog, or a man with a dog's head, was called *Anubis*, the barking Anubis. May he not be represented as depicting a calamity which he had no power to prevent among his worshippers, nor influence to inflict punishment upon those who set his deity at nought. Hence while there was a great cry, צעקה נוראה *tsedakah gedolah*, throughout all the land of Egypt, because of the mortality in every house, yet among the Israelites there was no death, consequently no dog moved his tongue to rool for their calamity; nor could the object of the Egyptians' worship, inflict any similar punishment on the worshippers of Jehovah.

In honour of this dog-god, there was a city called Anubis in Egypt, by the Greeks called *Cynopolis*, the city of the dog; the same that is now called *Menich*: in this he had a temple, and dogs which were sacred to him, were here fed with consecrated victuals.

Thus, as in the first plagues, their magicians were confounded, so in this last, their gods were put to flight. And may not this be referred to in chap. xii. 12. when Jehovah says, *Against all the gods of Egypt I will execute judgment*. Should it be objected, that to consider the passage in this light, would be to acknowledge the being and deity of the fictitious Anubis, it may be answered, that in the Sacred Writings it is not an uncommon thing to see the idol acknowledged in order to shew its nullity, and the more forcibly to express contempt for it; for its worshippers, and for its worship. Thus Isaiah represents the Babylonish idols as being endowed with sense, bowing down under the judgments of God, utterly unable to help themselves or their worshippers, and being a burden to the beasts that carried them: *Beh. boweth down, Nero sto-peth: their idols were upon the beasts and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity*. Chap. xlv. 1, 2. The case of Elijah and the prophets of Baal should not be forgotten here: this prophet by seeming to acknowledge the reality of Baal's being, though by a strong irony, poured the most sovereign contempt upon him, his worshippers, and his worship. *And Elijah mocked them and said, Cry aloud: for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked*. 1 Kings xviii. 27. See the observations at the end of chap. xii.

The Lord doth put a difference] See on chap. viii. 22. And for the variations between the Hebrew and Samaritan Pentateuch in this place, see at the end of the chapter.

Verse 8. *And all these thy servants shall come*] A prediction of what actually took place. See chap. xii. 31 - 33.

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9 ¶ And the LORD said unto Moses, ^a Pharaoh shall not hearken unto you ; that ^b my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these won-

^a Ch. 3. 19. & 7. 4. & 10. 1.—^b ch. 7. 3.

Verse 9. *Pharaoh shall not hearken unto you*] Though *shall* and *will* are both reputed signs of the future tense, and by many indiscriminately used ; yet they make a most essential difference in composition, in a variety of cases. For instance, if we translate *לֹא יִשְׁמָע* to *yishmā*, Pharaoh *shall not hearken*, as in our text, the word *shall*, strongly intimates that it was impossible for Pharaoh to hearken, and that God had placed him under that impossibility ; but if we translate, as we should do, Pharaoh *will not hearken*, it alters the case most essentially, and agrees with the many passages in the preceding chapters, where he is said to have hardened his own heart ; as this proves, that he, without any impulsive necessity, obstinately refused to attend to what Moses said or threatened ; and that God took the advantage of this obstinacy to work another miracle, and thus multiply his wonders in the land.

Pharaoh will not hearken unto you ; and because he would not, God hardened his heart, left him to his own obstinacy.

To most critics it is well known that there are in several parts of the Pentateuch, considerable differences between the Hebrew and Samaritan copies of this work. In this chapter, the variations are of considerable importance ; and competent critics have allowed that the Samaritan text, especially in this chapter, is fuller and better connected than that of the Hebrew. 1. It is evident that the eighth verse in the present Hebrew text has no natural connection with the seventh. For in the seventh verse Moses delivers to the Israelites what God had commanded him to say ; and in the eighth he appears to continue a direct discourse unto Pharaoh, though it does not appear when this discourse was begun. This is quite contrary to the custom of Moses, who always particularly notes the commencement of his discourses.

2. It is not likely that the Samaritans have added these portions, as they could have no private interest to serve by so doing ; and therefore it is likely that these additions were originally parts of the Sacred Text, and might have been omitted, because an ancient copyist found the substance of them in other places. It must however be granted, that the principal additions in the Samaritan, are repetitions of speeches which exist in the Hebrew text.

3. The principal part of these additions do not appear to have been borrowed from any other quarter. Interpolations, in general, are easily discerned from the confusion they introduce ; but instead of deranging the sense, the additions here, make it much more apparent : for should these not be admitted, it is evident that some thing is wanting, without which the connection is incomplete. See *Calmet*. But the reader is still requested to observe, that the supplementary matter in the Samaritan is collected from other parts of the Hebrew text ; and that the principal merit of the Samaritan is, that it preserves the words in a better arrangement.

Dr. Kennicott has entered into this subject at large, and by printing the two texts in parallel columns, the supplementary matter in the Samaritan, and the hiatus in the Hebrew text,

ders before Pharaoh : ^c and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

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^c Ch. 10. 20, 27. Rom. 2. 5. & 9. 22.

will be at once perceived. It is well known that he preferred the Samaritan to the Hebrew Pentateuch ; and his reasons for that preference in this case, I shall subjoin ; as the work is extremely scarce from which I select them, one class of readers especially, will be glad to meet with them in this place.

" Within these five chapters, vii, viii, ix, x, and xi, are seven very great differences between the Hebrew and Samaritan Pentateuchs, relating to the speeches which denounced seven out of the ten judgments upon the Egyptians ; viz. waters into blood, frogs, flies, murrain, hail, locusts, and destruction of the firstborn. The Hebrew text gives the speeches concerning these judgments only once at each ; but the Samaritan gives each speech twice. In the Hebrew we have the speeches concerning the five first as in command from God to Moses, without reading that Moses delivered them ; and concerning the two last as delivered by Moses to Pharaoh, without reading that God had commanded them. Whereas in the Samaritan we find every speech twice : God commands Moses to go and speak thus or thus before Pharaoh—Moses goes and denounces the judgment—Pharaoh disobeys, and the judgment takes place. All this is perfectly regular, and exactly agreeable to the double speeches of Homer in very ancient times. I have not the least doubt, but that the Hebrew text now wants many words in each of the seven following places : chap. vii. between verses 18. and 19. end of chap. vii. chap. viii. between 19. and 20. chap. x. between 2. and 3. at chap. xi. at verses 3. and 4. The reader will permit me to refer him (for all the words thus omitted) to my own edition of the Hebrew Bible (Oxford 1780. 2 vols. fol.) where the whole differences are most clearly described. As this is a matter of very extensive consequence, I cannot but observe here, that the present Hebrew text of Exod. chap. xi. did formerly, and does still appear to me to furnish a demonstration against itself, in proof of the double speech being formerly recorded there, as it is now in the Samaritan. And some very learned men have confessed the impossibility of explaining this chapter without the assistance of the Samaritan Pentateuch. I shall now give this important chapter as I presume it stood originally, distinguishing by *Italics* all such words as are added to, or differ from, our present translation. And before this chapter must be placed the two last verses of the chapter preceding, Exod. x. 28. *And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more ; for in that day thou seest my face thou shalt die.* 29 *And Moses said, Thou hast well spoken : I will see thy face again no more.*

EXODUS XI.

HEBREW text and PRESENT version.

SAMARITAN text and NEW version.

1. And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh and upon Egypt, afterwards he will let you go hence, when he shall let you go, he shall

1. Then Jehovah said unto Moses, Yet will I bring one plague more upon Pharaoh and upon Egypt, and afterwards he will send you out hence, when he will send you away, he will

EXODUS XI.

EXODUS XI.

HEBREW.

SAMARITAN.

HEBREW.

SAMARITAN.

surely thrust you out hence altogether.

2. Speak now in the ears of the people; and let every man borrow of his neighbour, and every woman of her neighbour jewels of silver and jewels of gold.

3. And the Lord gave the people favour in the sight of the Egyptians.

surely drive you hence altogether.

2. Speak now in the ears of the people; and let every man ask of his neighbour, and every woman of her neighbour vessels of silver and vessels of gold and raiment.

3. And I will give this people favour in the sight of the Egyptians, so that they shall give them what they ask.

4. For about midnight I will go forth into the midst of the land of Egypt.

5. And every first-born in the land of Egypt shall die, from the first-born of Pharaoh who sitteth upon his throne, unto the first-born of the maid-servant that is behind the mill; and even unto the first-born of every beast.

6. And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more.

7. But against any of the children of Israel shall not a dog move his tongue, against man or even against beast; that thou mayest know that Jehovah doth put a difference between the Egyptians and Israel.

8. And thou also shalt be greatly honoured in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

9. Then Moses said unto Pharaoh, Thus saith Jehovah, Israel is my son my first-born; and I said unto thee, Let my son go that he may serve me.

10. But thou hast refused to let him go; behold Jehovah slayeth thy son, thy first-born.

11. And Moses said, Thus saith Jehovah, About midnight will I go forth into the midst of the land of Egypt.

12. And every first-born in

the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill: and all the first-born of beasts.

6. And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more.

7. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

8. And all these thy servants shall come down unto me, and bow down themselves unto me saying, Get thee out and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in great anger.

9. And the Lord said unto Moses, Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt.

10. And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, unto the first-born of the maid-servant that is behind the mill; and even unto the first-born of every beast.

13. And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more.

14. But against any of the children of Israel shall not a dog move his tongue, against man or even against beast: that thou mayest know that the Lord doth put a difference between the Egyptians and Israel.

15. And all these thy servants shall come down to me, and bow down themselves to me saying, Go forth, thou and all the people that follow thee; and then I will go forth.

16. Then went he forth from before Pharaoh in great indignation.

17. And Jehovah said unto Moses, Pharaoh doth not hearken unto you; that my wonders may be multiplied in the land of Egypt.

18. And Moses and Aaron performed all these wonders before Pharaoh: but Jehovah hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

The reader has now the whole of this chapter before him. When, therefore, he has first read the 28th and 29th verses of the preceding chapter, and has then observed, with due surprise, the confusion of the Hebrew text in chap. xi. he will be prepared to acknowledge with due gratitude, the regularity and truth of the Samaritan text, through these many and very considerable differences." REMARKS on select passages in the Old Testament. 8vo. Oxford 1787.

The reader will pass his own judgment on the weight of this reasoning, and the importance of the additions preserved in the Samaritan text; a conviction of their utility has induced me to insert them.

CHAPTER XII.

The month Abib is to be considered as the commencement of the year, 1, 2. The PASS-OVER instituted: the lamb or kid to be used on the occasion, to be taken from the flock the tenth day of the month, and each family to provide one, 3, 4. The lamb or kid to be a male of the first year without blemish, 5. To be killed on the fourteenth

day, 6, and the blood to be sprinkled on the side-posts and lintels of the doors, 7. The flesh to be prepared by roasting, and not to be eaten either sodden or raw, 8, 9: and no part of it to be left till the morning, 10. The people to eat it with their loins girded, &c. as persons prepared for a journey, 11. Why called the PASS-OVER, 12. The blood sprinkled on the door-posts, &c. to be a token to them of preservation from the destroying angel, 13. The fourteenth day of the month Abib to be a feast for ever, 14. Unleavened bread to be eaten seven days, 15. This also to be observed in all their generations for ever, 17—20. Moses instructs the elders of Israel how they are to offer the lamb and sprinkle his blood, and for what purpose, 21—23. He binds them to instruct their children in the nature of this rite, 24—27. The children of Israel act as commanded, 28. All the firstborn of Egypt slain, 29, 30. Pharaoh and the Egyptians urge Moses, Aaron, and the Israelites to depart, 31—33. They prepare for their departure, and get gold, silver, and raiment from the Egyptians, 34—36. They journey from Rameses to Succoth, in number six hundred thousand men, besides women and children, and a mixed multitude 37, 38. They bake unleavened cakes of the dough they brought with them out of Egypt, 39. The time in which they sojourned in Egypt, 40—42. Different ordinances concerning the PASS-OVER, 43—49; which are all punctually observed by the people, who are brought out of Egypt the same day, 50, 51.

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An. Exod. Isr.

1.

Abib or Nism.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2^a This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 ¶ Speak ye unto all the congregation of

Israel, saying, In the tenth day of this month they shall take to them every man a ^b lamb, according to the house of their fathers, a lamb for a house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it, according to the number of the

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1.

Abib or Nisan.

^a Ch. 13. 4. Deut. 16. 1. & 25. 15. & 34. 13. Lev. 13. 5. Num. 28. 16.

Esth. 3. 7.—^b Or, kid.

NOTES ON CHAP. XII.

Verse 2. *This month shall be unto you the beginning of months*] It is supposed that God now changed the commencement of the Jewish year. The month to which this verse refers, the month *Abib*, answers to a part of our *March* and *April*; whereas it is supposed that previously to this, the year began with *Tisri*, which answers to a part of our *September*; for in this month the Jews suppose God created the world, when the earth appeared at once with all its fruits, in perfection. From this circumstance, the Jews have formed a twofold commencement of the year, which has given rise to a twofold denomination of the year itself, to which they afterwards attended in all their reckonings: that which began with *Tisri* or *September*, was called their *civil* year; that which began with *Abib* or *March*, was called the *sacred* or *ecclesiastical* year.

As the *Exodus* of the *Israelites* formed a particular *Æra*, which is referred to in Jewish reckonings down to the building of the Temple, I have marked it as such in the chronology in the margin; and shall carry it down to the time in which it ceased to be acknowledged.

Some very eminently learned men dispute this; and especially Houbigant, who contends with great plausibility of argument, that no new commencement of the year is noted in this place; for, that the year had always begun in this month, and that the words *shall be*, which are inserted by different versions, have nothing answering to them in the Hebrew, which he renders literally thus, *Hic mensis vobis est caput mensium*; *hic vobis primus est anni mensis*. "This month is to you the head or chief of the months; it is to you the first month of the year." And he observes farther, that God only

marks it thus, as is evident from the context, to shew the people that this month, which was the beginning of their year, should be so designated as to point out to their posterity, on what month and on what day of the month they were to celebrate the pass-over and the feast of unleavened bread. His words are these: *Ergo superest, et Hebr. ipso ex contextu efficitur, non hic novi ordinis annum constitui, sed eum anni mensem, qui esset primus, ideo commemorari, ut posteris constaret, quo mense, et quo die mensis pascha et azyma celebranda essent.*

Verse 3. *In the tenth day of the month*] In after times, they began their preparation on the *thirteenth* day, or day before the PASS-OVER, which was not celebrated till the *fourteenth* day, see ver. 6. but on the present occasion, as this was their first *pass-over*, they probably required more time to get ready in; as a state of very great confusion must have prevailed at this time. Mr. Ainsworth remarks, that on this day the *Israelites* did afterwards go through Jordan into the land of Canaan. Josh. iv. 19. And Christ our paschal Lamb, on this day, entered Jerusalem, riding on an ass; the people bearing palm branches, and crying, Hosanna, John xii. 1, 12, 13, &c. and in him this type was truly fulfilled.

A lamb] The original word *שֶׁח* *seh* signifies the young of sheep and of goats, and may be indifferently translated either *lamb* or *kid*. See ver. 5.

A lamb for a house] The whole *host* of Israel was divided into *twelve* tribes, these tribes into *families*, the families into *houses*, and the houses into *particular* persons; Numb. i. Josh. vii. 14. Ainsworth.

Verse 4. *If the household be too little*] That is, If there be not persons enow in one family, to eat a whole lamb, then

A.M. 2513. souls; every man according to his eating, shall make your count for the lamb.
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An. Exod. 1st. 5 Your lamb shall be ^a without blemish, a male ^b of the first year: ye shall take it out from the sheep, or from the goats:
1. 6 And ye shall keep it up until the ^c fourteenth day of the same month: and the whole assembly

of the congregation of Israel shall kill it ^d in the evening.
7 And they shall take of the blood, and strike it on the two side posts, and on the upper door post of the houses, wherein they shall eat it.
8 And they shall eat the flesh in that night,

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An. Exod. 1st:
1.
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^a Lev. 22. 19, 20, 21. Mal. 1. 8, 14. Hebr. 9. 14. 1 Pet. 1. 19. — ^b Heb. son of a year. Lev. 22. 12.

^c Lev. 23. 5. Numb. 9. 3 & 38. 16. Deut. 16. 1, 6. — ^d Heb. between the two evenings. Gen. 28. 12.

two families must join together. The Rabbins allow that there should be at least ten persons to one paschal lamb, and not more than twenty.

Take it according to the number of the souls] The persons who were to eat of it were to be first ascertained, and then the lamb to be slain and dressed for that number.

Verse 5. Without blemish] Having no natural imperfection, no disease, no deficiency or redundancy of parts. On this point, the Rabbins have trifled most egregiously, reckoning fifty blemishes that render a lamb or a kid, or any animal, improper to be sacrificed: five in the ear, three in the eye-lid, eight in the eye, three in the nose, six in the mouth, &c. &c.

A male of the first year] That is, Any age in the first year, between eight days and twelve months.

From the sheep or from the goats] That is, the *שֶׁה* *seh* means either; and either was equally proper, if without blemish. The Hebrews, however, in general preferred the lamb to the kid.

Verse 6. Ye shall keep it up until the fourteenth day] The lamb or kid was to be taken from the flock on the tenth day, and kept up and fed by itself till the fourteenth day, when it was to be sacrificed. This was never commanded nor practised afterwards. The Rabbins mark four things that were required in the first pass-over, that were never required afterwards: 1. The eating of the lamb in their houses dispersed through Goshen. 2. The taking the lamb on the tenth day. 3. The striking of its blood on the door-posts and lintels of their houses. And 4. Their eating it in haste. These things were not required of the succeeding generations.

The whole assembly—shall kill it] Any person might kill it; the sacrificial act, in this case, not being confined to the priests.

In the evening] בֵּין הָעָרֵבִים *beyn ha-arábayim*, “between the two evenings.” The Jews divided the day into morning and evening: till the sun passed the meridian, all was morning or forenoon; after that, all was afternoon or evening. Their first evening began just after twelve o’clock, and continued till sunset; their second evening began at sunset, and continued till night, i. e. during the whole time of twilight:—between twelve o’clock, therefore, and the termination of twilight, the pass-over was to be offered.

“The day, among the Jews, had twelve hours, Josh. xi. 9. Their first hour was about six o’clock in the morning with us. Their sixth hour was our noon. Their ninth hour answered to our three o’clock in the afternoon. By this we may understand that the time in which Christ was crucified, began at the third hour, that is, at nine o’clock in the morning, the ordinary time for the daily morning sacrifice, and ended at the ninth hour, that is, three o’clock in the afternoon, the time of the evening sacrifice, Mark xv. 25, 33, 34, 37. Wherefore their ninth hour was their hour of prayer, when they used to go into the temple at the daily evening sacrifice, Acts in. 1.

and this was the ordinary time for the pas-over. It is worthy of remark, that God sets no particular hour for the killing of the passover: any time between the two evenings, i. e. between twelve o’clock in the day, and the termination of twilight, was lawful. The daily sacrifice, see Exod. xxix. 38, 39. was killed at half past the eighth hour, that is, half an hour BEFORE three in the afternoon; and it was offered up at half past the ninth hour, that is, half an hour AFTER three. In the evening of the passover it was killed at half past the seventh hour, and offered at half past the eighth, that is, half an hour BEFORE three: and if the evening of the passover fell on the evening of the Sabbath, it was killed at half past the SIXTH hour, and offered at half past the SEVENTH, that is, half an hour BEFORE two in the afternoon. The reason of this was, they were first obliged to kill the daily sacrifice, and then to kill and roast the paschal lamb, and also to rest the evening before the passover. Agreeably to this, *Magmonides* says, The killing of the passover is after mid-day; and if they kill it before, it is not lawful; and they do not kill it till after the daily evening sacrifice, and burning of incense: and after they have trimmed the lamps, they begin to kill the paschal lambs until the end of the day. By this time of the day, God foreshewed the sufferings of Christ in the evening of times or in the last days, Heb. i. 2. 1 Pet. i. 19, 28. and about the same time of the day, when the paschal lamb ordinarily died, He died also, viz. at the ninth hour: Matt. xxvii. 46—50.” See Ainsworth.

Verse 7. Take of the blood, and strike it on the two side posts] This was to be done by dipping a bunch of hyssop into the blood, and thus sprinkling it upon the posts, &c. see ver. 22. That this sprinkling of the blood of the paschal lamb, was an emblem of the sacrifice and atonement made by the death of Jesus Christ, is most clearly intimated in the Sacred Writings, 1 Pet. i. 2. Heb. ix. 13, 14. viii. 10. It is remarkable, that no blood was to be sprinkled on the threshold, to teach, as Mr. Ainsworth properly observes, a reverent regard for the blood of Christ, that men should not tread under foot the Son of GOD, nor count the blood of the covenant where-with they were sanctified, an unholy thing. Heb. x. 29.

Verse 8. They shall eat the flesh—roast with fire] As it was the ordinary custom of the Jews to boil their flesh, some think that the command given here was in opposition to the custom of the Egyptians, who ate raw flesh in honour of Osiris: The Ethiopians are to this day remarkable for eating raw flesh; as is the case with most savage nations.

Unleavened bread] מַצּוֹת *matsoth*, from מָצָה *matsah*, to squeeze or compress, because the bread prepared without leaven or yeast, was generally compressed, sad or heavy, as we term it. The word here properly signifies unleavened cakes; the word for leaven in Hebrew is חָמֵץ *chamets*, which simply signifies to ferment. It is supposed that leaven was forbidden on this and other occasions, that the bread being less agreeable to

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roast with fire, and ^a unleavened bread; and with bitter herbs they shall eat it.
9 Eat not of it raw, nor sodden at all with water, but ^b roast with fire; his head with his legs, and with the purtenance thereof.

10 ^c And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning, ye shall burn with fire.

^a Ch. 34. 25. Deut. 16. 3. Numb. 9. 11. 1 Cor. 5. 3. — ^b Deut. 16. 7. —

the taste, it might be emblematical of their bondage and bitter servitude: as this seems to have been one design of the bitter herbs which were commanded to be used on this occasion; but this certainly was not the sole design of the prohibition: *leaven* itself is a species of *corruption*, being produced by *fermentation*, which, in such cases, tends to *putrefaction*. In this very light St. Paul considers the subject in this place: hence alluding to the passover as a type of Christ, he says, *Purge out therefore the old leaven—for Christ our pass-over is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth*, 1 Cor. v. 6—8.

Bitter herbs] What kind of herbs or sallad is intended by the word מרורים *merarim*, which literally signifies *bitters*, is not well known. The Jews think *cichory*, *wild lettuce*, *horserhound*, and the like, are intended. Whatever may be implied under the term, whether *bitter herbs*, or *bitter ingredients* in general, it was designed to put them in mind of their bitter and severe bondage in the land of Egypt, from which God was now about to deliver them.

Verse 9. *With the purtenance thereof.*] All the intestines, for these were abused by the heathens to purposes of divination; and when roasted in the manner here directed, they could not be thus used. The command also implies, that the lamb was to be roasted whole; neither the *head* or *legs* were to be separated, nor the intestines removed. I suppose that these last simply included the *heart*, *lungs*, *liver*, *kidneys*, &c. and not the intestinal canal.

Verse 10. *Ye shall let nothing of it remain until the morning*] Merely to prevent *putrefaction*; for it was not meet that a thing offered to God should be subjected to corruption, which in such hot countries it must speedily undergo. Thus, the body of our blessed Lord *saw no corruption*, Psal. xvi. 10. Acts ii. 27. because, like the Paschal Lamb, it was a *sacrifice* offered to God.

It appears that, from the Jewish pass-over, the heathens borrowed their sacrifice, termed PROPTER VIAM. It was their custom, previously to their undertaking a journey, to offer a sacrifice to their gods, and to eat the *whole*, if possible; but if any part was left, they burned it with fire; and this was called *propter viam*, because it was made to procure a *prosperous journey*. It was in reference to this, that Cato is said to have called a person called 2. *Albidius*, who, having eaten up all his goods, set fire to his house, his only remaining property. "He has offered his sacrifice *propter viam*," said Cato, "because he has burned what he could not eat." This account is given by *Macrobius*, Saturn. lib. ii. 2. edit. Bipont. vol. I. p. 333. and is a remarkable instance how closely some of the religious observances of the people of God have been copied by the heathen nations.

Verse 11. *And thus shall ye eat it; with your loins girded*] As in the Eastern countries they wear long loose garments,

11 ¶ And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: ^d it is the LORD's pass-over.

12 For I ^e will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and

^c ch. 23. 18. & 34. 25. — ^d Deut. 16. 5. — ^e ch. 11. 4, 5. Amos 5. 17.

whenever they travel, they tuck up the fore parts of their garments in the girdle, which they wear round their loins.

Your shoes on your feet] This seems particularly mentioned, because not customary. "The easterns throw off their shoes when they eat, because it would be troublesome," says Sir J. Chardin, "to keep their shoes upon their feet, they sitting cross-legged on the floor, and having no hinder quarters to their shoes, which are made like *slippers*: and as they do not use *tables* and *chairs* as we do in Europe, but have their floors covered with carpets, they throw off their shoes when they enter their apartments, lest they should soil those beautiful pieces of furniture." On the contrary, the Israelites were to have their *shoes on*, because now about to commence their journey. It was customary among the Romans to lay aside their shoes when they went to a banquet. The servants took them off them when they entered the house; and returned them when they departed to their own habitations.

Your staff in your hand] The same writer observes, that the Eastern people universally make use of a *staff* when they travel on foot.

Ye shall eat it in haste] Because they were suddenly to take their departure: the destroying Angel was at hand, their enemies were coming against them, and they had not a moment to lose.

It is the LORD's PASS-OVER.] That is, Jehovah is now about to *pass over* the land, and the houses only where the blood is sprinkled, shall be safe from the stroke of death. The Hebrew word פסח *pesach*, which we very properly translate PASS-OVER, and which should be always pronounced as *two words*, has its name from the Angel of God *passing by* or *over* the houses of the Israelites, on the posts and lintels of which the blood of the lamb was sprinkled; while he *stopped* at the houses of the Egyptians, to slay their firstborn.

Verse 12. *Against all the gods of Egypt, &c.*] As different animals were sacred among the Egyptians, the slaying of the *first-born* of all the beasts, might be called executing judgment upon the *gods* of Egypt. As this, however, does not appear very clear and satisfactory, some have imagined that the word אלהי *elohey*, should be translated *princes*, which is the rendering in our margin: for as these princes, which were rulers of the kingdom under Pharaoh, were equally hostile to the Hebrews with Pharaoh himself, therefore these judgments fell equally heavy on them also. But we may ask, Did not these judgments fall equally on all the families of Egypt, though multitudes of them had no particular part either in the evil counsel against the Israelites, or in their oppression? Why then distinguish those in calamities, in which all equally shared? None of these interpretations, therefore, appear satisfactory. *Houbigant*, by a very simple and natural emendation, has, he thinks, restored the whole passage to sense and reason. He supposes, that אלהי *elohey*, gods, is a

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A. M. 2513. B. C. 1491. An. Exod. Ier. 1. Abb or Nism. 1. ^a against all the ^b gods of Egypt I will execute judgment : ^c I am the Lord. 13 And the blood shall be to you for a token upon the houses where ye are : and when I see the blood, I will pass over you, and the plague shall not be upon you ^d to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you ^e for a memorial ; and ye shall keep it a ^f feast to the Lord throughout your generations ; ye shall keep it a feast ^g by an ordinance for ever.

^a Numb. 33. 4. — ^b Or planets, ch. 21. 6. & 22. 3. Ps. 136. 1, 6. John 10. 34. 35. — ^c ch. 6. 2. — ^d Heb. *the land of Egypt* — ^e ch. 13. 9. — ^f Lev. 23. 4. 5. — ^g 2 Kings 23. 21. — ^h ver. 24. 15. & ch. 13. 10.

mistake for אֱלֹהִים *alehym*, TEXTS, or *habitations* ; the ה *he*, and the ש *shamed*, being merely *interchanged*. This certainly gives a very consistent sense, and points out the universality of the desolation, to which the whole context continually refers. He therefore contends, that the text should be read thus—*And on all the TEXTS, OR HABITATIONS, of Egypt I will execute judgment* ; by which words the Lord signified, that not *one dwelling* in the whole land of Egypt should be exempted from the judgment here threatened. It is but justice to say, that however probable this criticism may appear, it is not supported by any of the ancient versions, nor by any of the MSS. calculated by Kennicott and De Rossi. The parallel place also, Num. xxxiii. 4. is rather against Houbigant's interpretation. For the Egyptians buried all their *gods* ; which the Lord had smitten among them : upon *their gods also* [וְעַל-אֱלֹהֵיהֶם] the Lord executed judgments. But Houbigant amends the word in this place, in the same way as he does that in Exo. ius. There appears also to be an allusion to this former judgment, Isai. xiv. 1. Behold, the Lord shall cast thee into Egypt, and the idols [אֱלֹהֵיךָ] of Egypt shall be moved at his presence. And in Jerem. x. 11. The idols of the gods [אֱלֹהֵי בָתֵּי אֱלֹהִים] of the Egyptians shall be burnt with fire. The Rabbins say, that "when Israel came out of Egypt, the holy blessed God threw down all the images of their abominations, and they were broken to pieces."—When a nation was conquered, it was always supposed that their gods had either abandoned them, or were overcome. Thus Egypt was ruined, and their gods conquered and destroyed by Jehovah.—See the note on chap. x. 1.

Verse 13. The blood shall be to you for a token. It shall be the sign to the destroying angel, that the house in which he sees this blood sprinkled, is under the protection of God, and that no person in it is to be injured. See on ver. 11.

Verse 14. A memorial. To keep up a remembrance of the severity and goodness, or justice and mercy of God. Ye shall keep it a feast—it shall be annually observed, and shall be celebrated with solemn religious joy. To keep it a feast throughout your generations—as long as ye continue to be a distinct people—an ordinance, a divine appointment—an institution of God—so, neither to be altered nor set aside by any human authority.

For ever. חֻק עוֹלָם *chukh eolam*, an everlasting or endless statute, because representative of the Lamb of God who taketh away the sin of the world ; whose mediation, in consequence of his sacrifice, shall endure while time itself lasts : and to whose merits and efficacy, the salvation of the soul shall be ascribed.

15 Seven days shall ye eat unleavened bread ; even the first day ye shall put away leaven out of your houses : for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you ; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

^a Ch. 13. 6. 7. & 24. 15. & 25. 19. 5. Lev. 23. 6. 8. Numb. 28. 17. Deut. 16. 3. 5. 1 Cor. 5. 7. & 1 Tim. 4. 14. 15. Numb. 9. 10. — ^b Lev. 23. 8. Numb. 28. 18. 19. — ^c Heb. *ye shall*.

throughout eternity ! This, therefore, is a statute and ordinance, that can have no end, either in this world or in the world to come. It is remarkable that though the Jews have ceased from the whole of their sacrificial system, so that sacrifices are no longer offered by them in any part of the world, yet they all, in all their generations and in all countries, keep up the remembrance of the pass-over, and observe the feast of unleavened bread ! But no lamb is sacrificed. Their sacrifices have all totally ceased, ever since the destruction of Jerusalem by the Romans. Even the flesh that is used on this occasion, is partly roasted, and partly boiled, that it may not even resemble the paschal sacrifice ; for they deem it unlawful to sacrifice out of Jerusalem. The truth is, the true Lamb of God that taketh away the sin of the world, has been offered ; and they have no power to restore the ancient type. See on ver. 27.

Verse 15. Seven days shall ye eat unleavened bread. This has been considered as a distinct ordinance, and not essentially connected with the pass-over. The pass-over was to be observed on the fourteenth day of the first month ; the feast of unleavened bread began on the fifteenth and lasted seven days : the first and last of which were holy convocations.

That soul shall be cut off. There are thirty-six places, in which this *excision or cutting off* is threatened against the Jews for neglect of some particular duty ; and what is implied in the thing itself is not well known. Some think it means a violent death ; some a premature death ; and some an eternal death. It is very likely that it means no more, than a separation from the rights and privileges of an Israelite ; so that after this excision, the person was considered as a mere stranger, who had neither lot nor part in the land, nor any right to the blessings of the covenant. This is probably what St. Paul means, Rom. ix. 4. But we naturally suppose this punishment was not inflicted, but on those who had shewed a *contempt* and *contumacious* contempt for the divine authority. This punishment appears to have been nearly the same with *excommunication* among the Christians : and from this general notion of the *cutting off*, the Christians are sometimes accused to have been deprived.

Verse 16. In the first day there shall be a holy convocation. This is the first place, where we meet with the observance of an assembly convened for the more purpose of religious worship. Such assemblies are called *aggregations*, which is a very appropriate appellation for a religious assembly ; they were called together by the express command of God, and were to be employed in a work of holiness. *Aggregations* is a word of similar import with the Greek

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17 And ye shall observe *the feast of unleavened bread*; for ^a in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 ^b In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 ^c Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, ^d even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, ^e Draw out and take you a ^f lamb according to your families, and kill the pass-over.

^a Ch. 13. 3. — ^b Lev. 23. 5. Numb. 28. 16. — ^c Exod. 23. 15. & 34. 18. Deut. 16. 3. 1 Cor. 5. 7, 8. — ^d Numb. 9. 13. — ^e ver. 3. Numb. 9. 4. Josh. 5. 10. 2 Kings 23. 21. Ezra 6. 20. Matt. 26. 18, 19. Mark 14. 12 — 16. Luke 22. 7, &c. — ^f Or, kid.

ἐκκλησία, which we commonly translate *church*, and which properly signifies an assembly convened by public call.

Verse 17. *Selfsame day*] *בַּיּוֹם* *be'etsem*—in the body of this day, or in the strength of this day—probably they began their march about day-break, called here the *body* or *strength* of the day; and in Deut. xvi. 1. *by night*, some time before the sun rose.

Verse 19. *No leaven found in your houses*] To meet the letter of this precept in the fullest manner possible, the Jews, on the eve of this festival, institute the most rigorous search through every part of their houses, not only removing all leavened bread, but sweeping every part clean, that no crum of bread shall be left that had any leaven in it. And so strict were they in their observance of the letter of this law, that if even a mouse was seen to run across the floor with a crum of bread in its mouth, they considered the whole house as polluted, and began their purification afresh. We have already seen that *leaven* was an emblem of sin, because it proceeded from corruption: and the putting away of this, implied the turning to God with simplicity and uprightness of heart. See on ver. 8. and the note on ver. 27.

Verse 21. *Kill the pass-over.*] That is, the *lamb*, which was called the *paschal* or *pass-over* lamb; the *animal* that was to be sacrificed on this occasion, got the name of the *institution* itself: thus the word *covenant* is put often for the sacrifice offered in making the covenant—so the *rock* was *Christ*, 1 Cor. x. 4. *bread and wine*, the *body* and *blood* of *Christ*, Mark xiv. 22, 24. St. Paul copies the expression, 1 Cor. v. 7. *Christ our pass-over* (that is, our *paschal* lamb) *is sacrificed for us*.

Verse 22. *A bunch of hyssop*] The original word *עֶשְׂב* *esob* has been variously translated *musk*, *rosemary*, *polypod* of the wall *mint*, *origanum*, *marjoram*, and *hyssop*: the latter seems

22 ^g And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and ^h strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

23 ⁱ For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and ^k will not suffer ^l the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, ^m according as he hath promised, that ye shall keep this service.

26 ⁿ And it shall come to pass, when your children shall say unto you, What mean ye by this service?

^g Hebr. 11. 28. — ^h ver. 7. — ⁱ ver. 12. 13. — ^k Ezek. 9. 6. Rev. 7. 3. & 9. 4. — ^l 2 Sam. 24. 16. 1 Cor. 10. 10. Hebr. 11. 28. — ^m ch. 3. 8, 17. — ⁿ ch. 13. 8, 14. Deut. 32. 7. Josh. 4. 6. Ps. 78. 6.

to be the most proper. Parkhurst says it is named from its detestive and cleansing qualities, whence it was used in sprinkling the blood of the paschal lamb, in cleansing the leprosy, Lev. xiv. 4, 6, 51, 52. in composing the water of purification, Numb. xix. 6. and sprinkling it, ver. 18. It was a type of the purifying virtue of the bitter sufferings of Christ. And it is plain from Psal. li. 9. that the Psalmist understood its meaning. Among botanists, Hyssop is described as “a genus of the *gymnospermia* (naked seeded) order, belonging to the *didymia* class of plants. It has under shrubby, low, bushy stalks, growing a foot and a half high; small, spear-shaped, close-sitting, opposite leaves, with several smaller ones rising from the same joint; and all the stalks and branches terminated by erect whorled spikes of flowers of different colours, in the varieties of the plant. The leaves have an aromatic smell, and a warm pungent taste. The leaves of this plant are particularly recommended in humoral asthmas, and other disorders of the breast and lungs, and greatly promote expectoration.” Its medicinal qualities, were probably the reason why this plant was so particularly recommended in the Scriptures.

Verse 26. *What mean ye by this service?*] The establishment of this service annually, was a very wise provision to keep up in remembrance this wonderful deliverance. From the remotest antiquity, the institution of feasts, games, &c. has been used to keep up the memory of past grand events. Hence God instituted the *sabbath*, to keep up the remembrance of the creation; and the *pass-over*, to keep up the remembrance of the deliverance from Egypt. All the other feasts were instituted on similar reasons. The Jews never took their sons to the tabernacle or temple till they were *twelve years of age*, nor suffered them to eat of the flesh of any victim, till they had themselves offered a sacrifice at the temple, which they were not

A.M. 2513. 27 That ye shall say, ^a It is the sacrifice of the LORD's pass-over, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people ^b bowed the head and worshipped.

28 And the children of Israel went away, and ^c did as the LORD had commanded Moses and Aaron, so did they.

29 ^d And it came to pass, that at midnight ^e the LORD smote all the firstborn in the land of Egypt, ^f from the firstborn of Pharaoh

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^a Ver. 11. — ^b ch. 4. 31. — ^c Hebr. 11. 28. — ^d ch. 11. 4. — ^e Numb. 3. 17. & 33. 4.

P. 78. 51. & 105. 2. & 135. 3. & 166. 10. — ^f ch. 4. 25. & 11. 5. Wisd. 13. 11.

permitted to do before the twelfth year of their age. It was at this age that Joseph and Mary took our blessed Lord to the temple, probably for the first time, to offer his sacrifice.—See Calmet.

Verse 27. *It is the sacrifice of the Lord's pass-over*] We have already intimated, that the paschal lamb was an illustrious type of Christ; and we shall find, that every thing in this account is *typical*, or representative. 1. The bondage and affliction of the people of Israel may be considered as emblems of the hard slavery and wretchedness consequent on a state of sinfulness. Satan reigns over both body and soul, bringing the whole into subjection to the law of sin and death; while various evil tempers, passions, lusts, and irregular appetites, act as subordinate tormentors, making the lives of the vassals of sin bitter, because of the rigour by which they are obliged to serve. Reader, is this thy case? The mercy of God projects the redemption of man from this cruel bondage and oppression; and a *sacrifice* is appointed for the occasion, by God himself; to be offered with particular and significant rites and ceremonies, all of which represented the *passion* and *death* of our blessed Lord; and the great *end* for which he became a *sacrifice*, viz. the redemption of a lost world from the power, the guilt, and the pollution of sin, &c. And it is worthy of remark, 1st, That the *anniversary* or annual commemoration of the pass-over was strictly and religiously kept by the Jews on the *day*, and *hour* of the day, on which the original transaction took place, throughout all their succeeding generations. 2dly, That on one of these anniversaries, and, as many suppose, on the very day and hour on which the paschal lamb was originally offered, our blessed Lord expired on the cross for the salvation of the world. 3dly, That after the destruction of Jerusalem, the paschal lamb ceased to be offered by the Jews throughout the world, though they continue to hold the anniversary of the pass-over, but *without any sacrifice*, notwithstanding their deep-rooted inveterate antipathy against the Author and grace of the gospel. 4thly, That the *sacrament* of the Lord's supper was instituted to keep this true paschal sacrifice in commemoration, and that this has been religiously observed by the whole Christian world (one very small class of Christians excepted) from the foundation of Christianity to the present day! 5thly, That the Jews were commanded to eat the paschal lamb; and our Lord, commemorating the pass-over, commanded his disciples, saying, Take eat, this is my body, which is given for you; do this, in remembrance of ME. In the communion service of the Church of England, the spirit and design both of the type and antitype, are most expressively condensed into one point of view, in the address to the communicant. "Take and eat this in remembrance, that Christ died for thee; and feed upon him, in thy heart, by faith with THANKSGIVING." Thus, God continues the memorial of that grand transaction which he has said should be an ordinance for ever; evidently meaning thereby, that the *paschal lamb* should be the

significator *till* the passion and death of Christ; and that afterwards *bread* and *wine* taken sacramentally, in commemoration of his crucifixion, should be the *continual representatives* of that sacrifice till the end of the world. Thus the pass-over in *itself*, and in its *reference*, is an *ordinance for ever*; and thus the words of the Lord are literally fulfilled. Reader, learn from this, 1. That if thou art not rescued from the thralldom of sin, thou must perish for ever. 2. That nothing less than the power and mercy of God can set thee free. 3. That God will save thee in no other way, than by bringing thee out of thy sinful state, and from thy wicked practices and companions. 4. That in order to thy redemption, it was absolutely necessary that the Son of God should take thy nature upon him, and *die in thy stead*. 5. That unless the blood of this sacrifice be sprinkled, in its atoning efficacy and merits, on thy heart and conscience, the guilt and power of thy sin cannot be taken away. 6. That as the blood of the paschal lamb must be sprinkled on *every house*, in order to the preservation of its inhabitants, so there must be a *personal* application of the blood of the cross, to thy conscience, to take away thy sins. 7. As it was not enough that the pass-over was *instituted*, but the blood must be *sprinkled* on the lintels and door-posts of every house, to make the rite effectual to the salvation of each individual; so, it is not enough that Christ should have taken human nature upon him, and died for the sin of the world; for no man who has the opportunity of hearing the gospel, is saved by that death, who does not, by faith, get a personal application of it to his own heart. 8. That those who wish for an application of the atoning blood, must receive this spiritual pass-over, with a perfect readiness to depart from the land of their captivity, and travel to the rest that remains for the people of God: it being impossible, not only to a *gross sinner*, continuing such, to be finally saved (however he may presume upon the mercy of God) but also to a *worldly-minded* man, to get to the kingdom of God; for Christ died to save us *from the present evil world, according to the will of God*. 9. That in order to commemorate aright, in the sacrament of the Lord's Supper, the great atonement made for the sin of the world, *all* leaven of malice, bitterness, and insincerity, must be put away; as God will have no man to partake of this mystery who does not fully enter into its spirit and meaning. See 1 Cor. v. 7, 8.

Verse 29. *Smote all the firstborn*] If we take the term *first-born* in its literal sense *only*, we shall be led to conclude, that in a vast number of the houses of the Egyptians there could have been no death, as it is not at all likely that every firstborn child, of every Egyptian family, was still alive; and that all the firstborn of their cattle still remained. And yet it is said ver. 30. that there was *not a house* where there was *not one dead*. The word, therefore, must not be taken in its literal sense only. From its use in a great variety of places in the Scriptures, it is evident that it means the *chief*, *most excellent*, *best beloved*, *most distinguished*, &c. In this sense our blessed Lord

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that sat on his throne, unto the first-born of the captive that *was* in the ^a dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a ^b great cry in Egypt; for *there was* not a house where *there was* not one dead.

31 ¶ And ^c he called for Moses and Aaron by night, and said, Rise up, and get you forth

from among my people, ^d both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 ^e Also take your flocks and your herds, as ye have said, and be gone; and ^f bless me also.

33 ^g And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, ^h We be all dead men.

34 And the people took their dough before

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^a Heb. house of the pin.—^b ch. 11. 6. Prov. 21. 13. Amos 5. 17. Jam. 2. 13.—^c ch. 11. 1. Ps. 105. 38.

^d Ch. 10. 9.—^e ch. 10. 26.—^f Gen. 27. 34.—^g ch. 11. 8. Ps. 105. 38.—^h Gen. 20. 3.

is called the FIRSTBORN of every creature, Coloss. i. 15. and, the FIRSTBORN among many brethren, Rom. viii. 29. that is, he is more excellent than all creatures, and greater than all the children of men. In the same sense we may understand Rev. i. 5. where CHRIST is called the FIRST-BEGOTTEN from the dead, i. e. the chief of all that have ever visited the empire of death, and on whom death has had any power; and the only one, who by his own might, quickened himself. In the same sense wisdom is represented as being brought forth before all the creatures, and being possessed by the Lord in the beginning of his ways, Prov. viii. 22—30. that is, the wisdom of God is peculiarly conspicuous in the production, arrangement, and government of every part of the creation. So Ephraim is called the Lord's FIRSTBORN, Jer. xxxi. 9. And the people of Israel are often called by the same name, see Exod. iv. 22. *Israel is my son, my FIRSTBORN*: that is, the people in whom I particularly delight, and whom I shall especially support and defend. And because the firstborn are, in general, peculiarly dear to their parents, and because among the Jews, they had especial and peculiar privileges, whatever was most dear, most valuable, and most prized, was thus denominated. So Micah vi. 7. *Shall I give my FIRSTBORN for my transgression, the fruit of my body for the sin of my soul?* Shall I give up the most beloved child I have, he that is most dear and most necessary to me, in order to make an atonement for my sins? In like manner, the prophet Zech. xii. 10. speaking of the conversion of the Jews to the gospel of Christ, represents them as looking on him whom they have pierced, and being as one that is in bitterness for his FIRSTBORN: that is, they shall feel distress and anguish as those who had lost their most beloved child. So the church triumphant in the kingdom of God are called, Heb. xii. 23. *the general assembly and church of the FIRSTBORN*, i. e. the most noble and excellent of all human, if not created beings. So Homer, Il. iv. v. 102. Ἀρῶν πρωτογονῶν ῥέζῃ κλέϊτε βεκατομβῆν. "A hecatomb of lambs all firstlings of the flock." That is, the most excellent of their kind.

In a contrary sense, when the word firstborn is joined to another that signifies any kind of misery or disgrace, it then signifies the depth of misery, the utmost disgrace. So the FIRSTBORN of the poor, Isai. xiv. 30. signifies the most abject, destitute, and impoverished. The FIRSTBORN of death, Job xviii. 13. means the most horrible kind of death. So in the threatening against Pharaoh, chap. xi. 5. where he informs him that he will slay all the firstborn, from the firstborn of Pharaoh that sitteth upon the throne, to the firstborn of the maid-servant that is behind the mill, he takes in the very highest and lowest conditions of life. As there was no state in Egypt superior to the throne, so there was none inferior to that of the female slave that ground at the mill. The prophet Habakkuk seems to fix

this as the sense in which the word is used here; for speaking of the plagues of Egypt in general, and the salvation which God afforded his people, he says, chap. iii. 13. *Thou wentest forth for the salvation of thy people—thou woundedst the HEAD* (רֹאשׁ rosh, the chief, the most excellent) of the house of the wicked—of Pharaoh and the Egyptians. And the author of the book of Wisdom understood it in the same way. *The master and the servant were punished after one manner; and like as the king, so suffered the common people—for in one moment the NORLEST OFFSPRING of them was destroyed*: chap. xviii. 11, 12. And in no other sense can we understand the word in Psal. lxxxix. 27. where, among the promises of God to David, we find the following, *Also I will make him my FIRSTBORN, higher than the kings of the earth*; in which passage, the latter clause explains the former: David, as king, should be the FIRSTBORN of God, i. e. he should be higher than the kings of the earth—the MOST EMINENT potentate in the universe. In this sense, therefore, we should understand the passage in question: the most eminent person in every family in Egypt, as well as those who were literally the firstborn, being slain in this plague. Calmet and some other critics particularly contend for this sense.

Verse 30. *There was a great cry*] No people in the universe were more remarkable for their mournings than the Egyptians, especially in matters of religion: they whipped, beat, tore themselves, and howled in all the excess of grief. When a relative died, the people left the house, ran into the streets, and howled in the most lamentable and frantic manner, see Diod. Sicul. lib. i. and Herod. lib. ii. c. 85, 86. And this latter author, happening to be in Egypt on one of their solemnities, saw myriads of people whipping and beating themselves in this manner, lib. ii. c. 60. and see Mr. Bryant on the Plagues of Egypt, where many examples are given, p. 162, &c. How dreadful then must the scene of horror and distress appear, when there was not one house or family in Egypt where there was not one dead; and according to their custom, all the family running out into the streets, bewailing this calamity!

Verse 31. *Called for Moses and Aaron*] That is, he sent the message here mentioned to them; for it does not appear that he had any farther interview with Moses and Aaron, after what is mentioned chap. x. 28, 29. and xi. 8.—See the notes there.

Verse 33. *The Egyptians were urgent upon the people*] They felt much, they feared more; and therefore wished to get immediately rid of a people, on whose account they found they were smitten with so many and such dreadful plagues.

Verse 34. *They took their dough before it was leavened, &c.*] There was no time now to make any regular preparation for their departure, such was the universal hurry and confusion.

A. M. 2443. it was leavened, their ^a kneading
B. C. 1491. troughs being bound up in their
A. D. 1800. clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians ^b jewels of silver, and jewels of gold, and raiment:

36 ^c And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto

them *such things as they required.*

And ^d they spoiled the Egyptians.

37 ^e And the children of Israel journeyed from ^f Rameses to Succoth, about ^g six hundred thousand on foot *that were men, besides children.*

38 And ^h a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

^a Or, dough, ch. vi. 11. — ^b Or, silver, ch. vi. 21. — ^c Or, silver, ch. vi. 21. — ^d Or, silver, ch. vi. 21. — ^e Or, silver, ch. vi. 21. — ^f Or, silver, ch. vi. 21. — ^g Or, silver, ch. vi. 21. — ^h Or, silver, ch. vi. 21.

^a Gen. i. 1. & ii. 3. — ^b Num. i. 4. & ii. 21. — ^c Num. i. 4. & ii. 21. — ^d Num. i. 4. & ii. 21. — ^e Num. i. 4. & ii. 21. — ^f Num. i. 4. & ii. 21. — ^g Num. i. 4. & ii. 21. — ^h Num. i. 4. & ii. 21.

The Israelites could carry but little of their household utensils with them; but some, such as they kneaded their bread and kept their meal in, they were obliged to carry with them. The *kneading troughs* of the Arabs are comparatively small wooden bowls, which, after kneading their bread in, serve them as dishes, out of which they eat their victuals. And as to their being bound up in their clothes, no more may be intended than their wrapping them up in their long loose garments, or in what is still used among the Arabs, and called *zafes*, which is a long kind of blanket, something resembling a Highland plaid, in which they often carry their provisions, wrap themselves by day, and sleep at night. Dr. Shaw has been particular in his description of this almost entire wardrobe of an Arab. He says, they are of different sizes and of different qualities, but generally about six yards in length, and five or six feet broad. He supposes, that what we call Ruth's veil, Ruth iii. 15. was a *halec*, and that the same is to be understood of the clothes of the Israelites mentioned in this verse. See his Travels, p. 224. 4to. edition.

Verse 35. *They borrowed of the Egyptians.* See the note on chap. iii. 22. where the very exceptionable term *borrow* is largely explained.

Verse 37. *From Rameses to Succoth.* Rameses appears to have been another name for Goshen, though it is probable, that there might have been a chief city or village in that land, where the children of Israel rendezvoused, previously to their departure, called Rameses. As the term Succoth signifies *booths*, or *tents*, it is probable that this place was so named from its being the place of the first *encampment* of the Israelites.

Six hundred thousand. That is, there was this number of effective men, twenty years old and upward, who were able to go out to war. But this was not the whole number, and therefore the sacred writer says, they were *about* 600,000; for when the numbers were taken about thirteen months after this, they were found to be *so hundred and three thousand, five hundred and fifty*, without reckoning those under twenty years of age, or any of the tribe of Levi, see Num. i. 45, 46. But besides those *on foot*, or foot-men, there were no doubt many *old* and comparatively *infirm persons*, who rode on camels, horses, or asses, besides the immense number of women and children, which must have been at least double to one of the others; and the mixed multitude, ver. 38. probably of refugees in Egypt, who came to sojourn there, because of the dearth which had obliged them to emigrate from their own countries; and who now seeing that the land of Goshen was against the Egyptians, and *with* the Israelites, armed themselves of the general consternation, and took their leave of Egypt; choosing Israel's God for their portion, and his people

for their companions. Such a company moving at once, and emigrating from their own country, the world never before, nor since, witnessed; no doubt upwards of two millions of souls, besides their *flocks and herds*, even *very much cattle*; and what but the mere providence of God could support such a multitude, and in the wilderness too, where to this day the necessities of life are not to be found?

Suppose we take them at a round calculation, thus, two millions will be found too small a number.

| | |
|--|-----------|
| Effective men, 20 years old and upward | 600,000 |
| Two-thirds of whom we may suppose were married, in which case their wives would amount to | 400,000 |
| These, on an average, might have 5 children under 20 years of age, an estimate which falls considerably short of the number of children each family must have averaged, in order to produce from 75 persons, in A. M. 2298, upwards of 600,000 effective men in A. M. 2494, a period of only 196 years | 2,000,000 |
| The Levites, who probably were not included among the effective men | 45,000 |
| Their wives | 33,000 |
| Their children | 165,000 |
| The mixed multitude, probably not less than | 20,000 |

Total 3,263,000

Besides a multitude of *old* and *infirm* persons, who would be obliged to ride on camels and asses, &c. and who must, from the proportion that such bear to the young and healthy, amount to many thousands more! Exclude even the *flocks* and *herds*, their families, and upwards of three millions will be left.

Had not Moses the fullest proof of his divine mission, he never could have put himself at the head of such an immense concourse of people, who, without the most especial and effective Providence, must all have perished for lack of food. This single circumstance, unconnected with all others, is an ample demonstration of the divine mission of Moses, and of the authenticity and divine inspiration of the Pentateuch. To suppose that an impostor, or one pretending only to a divine call, could have ventured to place himself at the head of such an immense body of people, to lead them through a trackless wilderness, utterly unprovided for such a journey, to a land as yet in the possession of several powerful nations, whom they must expel before they could possess the country, would have implied such an extreme of madness and folly, as has never been witnessed in an individual; and such a blind credulity in the multitude, as is unparalleled in the annals of mankind! The succeeding stupendous events proved, that Moses had the

A. M. 2513.
P. C. 1491.
A. M. 2513.
P. C. 1491.
A. M. 2513.
P. C. 1491.

39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt; for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, was ^bfour hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the self-same day

^a Ch. 7. 1. & 11. 1. & ver. 22.—^b Gen. 15. 13. Acts 7. 6. Gal. 3. 17.

authority of God to do what he did; and the people had, at best, such a general conviction that he had this authority, that they implicitly followed his directions, and received their law from his mouth.

Verse 40. *Now the sojourning of the children of Israel, &c.*] The statement in this verse is allowed on all hands to be extremely difficult; and therefore the passage stands in especial need of illustration. "That the descendants of Israel did not dwell 430 years in Egypt," says Dr. Kennicott, "may be easily proved; and has often been demonstrated. Some therefore imagine, that by *Egypt* here, both *it* and *Canaan* are to be understood. But this greater latitude of place will not solve the difficulty; since the Israelites, including Israel their father, did not sojourn 430 years in both countries previous to their departure from Egypt. Others, sensible of the still remaining deficiency, would not only have Egypt in the text to signify *it* and *Canaan*; but, by a figure more comprehensive, would have the *children of Israel* to mean, *Israel's children*, and *Israel* their father, and *Isaac* the father of Israel, and *part of the life of Abraham*, the father of Isaac.

"Thus indeed," says Dr. Kennicott, "we arrive at the exact sum, and by this method of reckoning we might arrive at any thing—but *truth*: which we may presume was never thus conveyed by an inspired writer." But can the difficulty be removed without having recourse to such absurd shifts? Certainly it can. The Samaritan Pentateuch, in all its manuscripts and printed copies, reads the place thus:

וְשֵׁנִיב לְעַמִּי יִשְׂרָאֵל וְעַבְדָּם אֲשֶׁר יָשְׁבוּ בְּאֶרֶץ
מִצְרַיִם וְעַבְדָּם מִצְרַיִם שְׁלֹשִׁים וְאַרְבָּעִים וְשָׁנָה
וְעַבְדָּם אֲשֶׁר יָשְׁבוּ בְּאֶרֶץ

*U'nesheb le'emy Yisrael ve'ebdām āsher yashēbu ba'arets
Mitsrayim, u'ebdām mitsrayim sheloshim shanah ve'ebdā meeth
shanah.*

"Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was 430 years." This same sum is given by St. Paul, Gal. iii. 17. who reckons from the promise made to Abraham, when God commanded him to go to Canaan, to the giving of the law, which soon followed the departure from Egypt; and this chronology of the Apostle is concordant with the Samaritan Pentateuch, which, by preserving the two passages, *they and their fathers*, and, *in the land of Canaan*, which are lost out of the present copies of the Hebrew text, has

it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It is ^aa night to be much observed unto the LORD, for bringing them out from the land of Egypt: this is that night of the LORD, to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the pass-over: There shall no stranger eat thereof:

^c Ch. 7. 1. & ver. 51.—^d Heb. a night of observations.—^e See Deut. 16. 6. —^f Numb. 9. 11.

rescued this passage from all obscurity and contradiction. It may be necessary to observe, that the Alexandrian copy of the Septuagint has the same reading as that in the Samaritan. The Samaritan Pentateuch is allowed by many learned men to exhibit the most correct copy of the five books of Moses; and the Alexandrian copy of the Septuagint must also be allowed to be one of the most authentic, as well as most ancient, copies of this version which we possess. As to St. Paul, no man will dispute the authenticity of his statement; and thus in the mouth of these three most respectable witnesses, the whole account is indubitably established. That these three witnesses have the truth, the chronology itself proves; for, from Abraham's entry into Canaan to the birth of Isaac, was 25 years, Gen. xii. 4.—xvii. 1—21. Isaac was 60 years old at the birth of Jacob, Gen. xxv. 26. And Jacob was 130 at his going down into Egypt, Gen. xlvii. 9. which three sums make 215 years. And then Jacob and his children having continued in Egypt 215 years more, the whole sum of 430 years is regularly completed.—See Kennicott's Dissertation on the Hebrew Text.

Verse 42. *A night to be much observed*] A night to be held in everlasting remembrance, because of the peculiar display of the power and goodness of God; the observance of which annually, was to be considered a religious precept, while the Jewish nation should continue.

Verse 43. *This is the ordinance of the pass-over*] From the last verse of this chapter, it appears pretty evident, that this to the 50th verse inclusive, constituted a part of the directions given to Moses, relative to the proper observance of the first pass-over, and should be read conjointly with the preceding account, beginning at verse 21. It may be supposed, that these latter verses contain such particular directions as God gave to Moses after he had given those general ones mentioned in the preceding verses; but they seem all to belong to this first pass-over.

No stranger shall eat of it] בֶּן נֶעֱרָר *ben neccar*, the son of a stranger, or foreigner: i. e. one who was not of the genuine Hebrew stock, or one who had not received circumcision; for any circumcised person might eat the pass-over, as the total exclusion extends only to the uncircumcised, see ver. 48. As there are two sorts of strangers mentioned in the sacred writings; one who was admitted to all the Jewish ordinances, and another, who, though he dwelt among the Jews, was not permitted to eat the pass-over, or partake of any of their solemn feasts, it may be necessary to shew what was the

A. M. 3113. 44 But every man's servant that is
B. C. 1491. bought for money, when thou hast
An. 1500. 1. ^acircumcised him, then shall he eat
4th of Nisan. thereof.

45 ^bA foreigner, and a hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; ^cneither shall ye break a bone thereof.

^a Gen. 17. 12, 13.—^b Lev. 22. 10.—^c Numb. 9. 12. John 19. 36, 37.

A. M. 3113. 47 ^aAll the congregation of Israel shall ^ckeep it.
B. C. 1491.

48 And ^bwhen a stranger shall sojourn with thee, and will keep the pas-over to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 ^cOne law shall be to him that is home-

^a Ver. 6. Numb. 9. 13.—^b Heb. 10. 22.—^c Numb. 9. 14.—Numb. 14 & 15. 18. 46. Gen. 3. 7.

essential point of distinction, through which the one was admitted, and the other excluded.

In treatises on the religious customs of the Jews, we frequently meet with the term *proselyte*, from the Greek, *πρόσκλητος*, a stranger, or foreigner, one who is come from his own people and country to sojourn with another. All who were not descendants of some one of the twelve sons of Jacob, or of Ephraim and Manasseh, the two sons of Joseph, were reputed *strangers*, or *proselytes*, among the Jews. But of those strangers, or proselytes, there were *two* kinds, called among them *proselytes of the gate*, and *proselytes of justice*, or of the covenant. The former were such as wished to dwell among the Jews, but would not submit to be circumcised; they, however, acknowledged the true God, avoided all idolatry, and observed the seven precepts of Noah; but were not obliged to observe any of the Mosaic institutions. The latter submitted to be circumcised, obliged themselves to observe all the rites and ceremonies of the law, and were in nothing different from the Jews, but merely in their having once been *heathens*. The former, or *proselytes of the gate*, might not eat the pas-over, or partake of any of the sacred festivals; but the latter, the *proselytes of the covenant*, had the same rights, spiritual and secular, as the Jews themselves.—See ver. 48.

Verse 45. *A foreigner* [יָגוּר *reshub*, from יָשַׁב *qashab*, to sit down, or dwell, one who is a mere sojourner, for the purpose of traffic, merchandise, &c. but who is neither proselyte of the gate, nor of the covenant.

And a hired servant] Who, though he be bought with money, or has indented himself for a certain term, to serve a Jew; yet has not become either *proselyte of the gate*, or of the covenant. None of these shall eat of it, because *not circumcised*; not brought under the bond of the covenant; and not being under obligation to observe the Mosaic law, had no right to its privileges and blessings. Even under the gospel of our Lord Jesus Christ, He is the Author of eternal salvation only to them who *only him*, Heb. v. 9. And those who become Christians, are chosen to salvation through sanctification of the Spirit, and belief of the truth, 2 Thess. ii. 13. And the grace of God, that bringeth salvation to all men, hath appeared; teaching us, that DENYING UNGodLINESS, and worldly lusts, we should live soberly, righteously, and Godly, in this present world, Tit. ii. 11, 12. Such persons only, walk worthy of the vocation wherewith they are called.

Verse 46. *In one house shall it be eaten*] In one family, if that be large enough; if not, a neighbouring family might be invited, verse 4.

Thou shalt not carry forth ought of the flesh] Every family

must abide *within doors*, because of the destroying angel; none being permitted to go out of his house, till the next day, ver. 22.

Neither shall ye break a bone thereof] As it was to be eaten *in haste*, ver. 11, there was no time either to separate the bones, or to break them, in order to extract the marrow; and lest they should be tempted to consume time in this way, therefore this ordinance was given. It is very likely that, when the whole lamb was brought to table, they cut off the flesh without even separating any of the large joints, leaving the skeleton, with whatever flesh they could not eat, to be consumed with fire, ver. 10. This precept was also given to point out a most remarkable circumstance, which 1500 years after, was to take place in the crucifixion of the Saviour of mankind, who was the true Paschal Lamb, that Lamb of God, that takes away the sin of the world; who, though he was crucified as a common malefactor, and it was a usual custom to break the legs of such on the cross, yet so did the providence of God order it, that a bone of him was not broken.—See the fulfilment of this wondrously expressive type, John xix. 33, 36.

Verse 48. *And when a stranger—will keep the pas-over, &c.*] Let all who sojourn among you, and who desire to partake of this sacred ordinance, not only be circumcised themselves, but all the males of their families likewise, that they may all have an equal right to the blessings of the covenant.

Verse 49. *One law shall be to him that is home-born, &c.*] As this is the first place that the term *תּוֹרָה* *torah*, or LAW, occurs, a term of the greatest importance in Divine Revelation, and on the proper understanding of which much depends, I judge it best to give its genuine explanation once for all.

The word *תּוֹרָה* *torah*, comes from the root *יָרָה*, which signifies to aim at, teach, point out, direct, lead, guide, rule straight, or even; and from these significations, on the word, and in all these senses it is used in the Bible. We may see at once, the nature, properties, and design of the *torah* of God. It is a system of instructions, which points out to teaches the difference between moral good and evil; declares what is right and to be done, and what shall be left undone, because improper to be performed. It continually directs the glory of God, and the happiness of his creatures—reveals the true knowledge of the true God, and the destructive nature of sin—points out the absolute necessity of an atonement, as the only means by which God can be reconciled to transgressors; and in its very significant rites and ceremonies, points out the Son of God till he should come to

A. M. 2513.
B. C. 1491.
An. Exod. Isr.
1.
Abib or Nisan.

born, and unto the stranger that sojourneth among you.
50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

^a Ver. 41.

put away iniquity by the sacrifice of himself. It is a revelation of God's wisdom and goodness, wonderfully well calculated to direct the hearts of men into the truth: to guide their feet into the path of life; and to make straight, even, and plain that way which leads to God, and in which the soul must walk, in order to arrive at eternal life. It is the fountain whence every correct notion relative to God, his perfections, providence, grace, justice, holiness, omniscience, and omnipotence, has been derived. And it has been the origin whence all the true principles of law and justice have been deduced. The pious study of it was the grand means of producing the greatest kings, the most enlightened statesmen, the most accomplished poets, and the most holy and useful men that ever adorned the world. It is exceeded only by the gospel of Jesus Christ, which is at once the accomplishment of its rites and predictions, and the fulfilment of its great plan and outline. As a system of teaching or instruction, it is the most sovereign and most effectual: as by it is the knowledge of sin; and it alone is the school-master, παιδαγωγός, that leads men to Christ, that they may be justified through faith, Gal. iii. 24. Who can absolutely ascertain the exact quantum of *obliquity* in a crooked line, without the application of a straight one? And could sin, in all its twistings, windings, and varied involutions, have ever been truly ascertained, had not God given to man this perfect rule to judge by? The nations who acknowledge this revelation of God, have, as far as they attend to its dictates, the wisest, purest, most equal, and most beneficial laws. The nations that do not receive it, have laws at once extravagantly severe and extravagantly indulgent. The proper distinctions between moral good and evil, in such states, are not known; hence the penal sanctions are not founded on the principles of justice, weighing the exact proportion of moral turpitude; but on the most arbitrary caprices, which, in many cases, shew the utmost indulgence to first-rate crimes, while they punish minor offences with rigour and cruelty. What is the consequence? Just what might be reasonably expected: the will and caprice of a man being put in the place of the wisdom of God, the government is oppressive; and the people frequently goaded to distraction, rise up in a mass and overturn it: so that the monarch, however powerful for a time, seldom lives out half his days. This was the case in Greece, in Rome, in the major part of the Asiatic governments, and is the case in all nations of the world to the present day, where the governor is despotic, and the laws not formed according to the revelation of God.

The word *lex*, law, among the Romans, has been derived from *lego*, I read; because when a law or statute was made, it was hung up in the most public places, that it might be seen, read, and known by all men; that those who were to obey the laws, might not break them through ignorance, and thus incur the penalty. This was called *promulgatio legis*, q. *promulgatio*, the promulgation of the law, i. e. the laying it before the common people. Or from *ligo*, I bind, because the law binds men to the strict observance of its precepts. The Greeks call a law *νομος*, *nomos*, from *νομίζω*, to divide, distribute, minister to, or

51 ^a And it came to pass the self-same day, that the LORD did bring the children of Israel out of the land of Egypt ^b by their armies.

A. M. 2513.
B. C. 1491.
An. Exod. Isr.
1.
Abib or Nisan.

^b Ch. 6. 26.

serve, because the law divides to all their just rights, appoints or distributes to each his proper duty, and thus serves or ministers to the welfare of the individual and the support of society. Hence, where there are either no laws, or unequal and unjust ones, all is distraction, violence, rapine, oppression, anarchy, and ruin.

Verse 51. *By their armies.*] צבאות *tsebotam*, from צבא *tsaba*, to assemble, meet together in an orderly or regulated manner; and hence to war, to act together as troops in battle: whence צבאות *tsebaoth*, troops, armies, hosts. It is from this that the Divine Being calls himself יהוה צבאות *Yehovah tsebaoth*, the LORD of hosts or armies, because the Israelites were brought out of Egypt under his direction, marshalled and ordered by himself; guided by his wisdom, supported by his providence, and protected by his might. This is the true and simple reason, why God is so frequently stiled in Scripture, *The Lord of Hosts*: for the LORD did bring the children of Israel out of the land of Egypt by their ARMIES.

On this chapter, the Notes have been so full and so explicit, that little can be added to set the subject before the Reader, in a clearer light. On the ordinance of the PASS-OVER, the Reader is requested to consult the Notes on verses 7, 14, and 27. For the display of God's power and providence in supporting so great a multitude, where humanly speaking, there was no provision; and the proof that the Exodus of the Israelites gives of the truth of the Mosaic history, he is referred to ver. 37. And for the meaning of the term LAW, to ver. 49.

On the ten plagues, it may be but just necessary after what has been said in the Notes, to make a few general Reflexions. When the nature of the Egyptian idolatry is considered, and the plagues which were sent upon them; we may see at once the peculiarity of the judgment, and the great propriety of its being inflicted in the way related by Moses. The plagues were either inflicted on the objects of their idolatry, or by their means.

1. That the river Nile was an object of their worship, and one of their greatest gods, we have already seen. As the first plague, its waters were therefore turned into blood; and the fish, many of which were objects also of their adoration, died. Blood was particularly offensive to them; and the touch of any dead animal, rendered them unclean. When then, their great god the river, was turned into blood, and its waters became putrid, so that all the fish, minor objects of their devotion, died, we see a judgment at once calculated to punish, correct, and reform them. Could they ever more trust in gods, who could neither save themselves nor their deuded worshippers?

2. Mr. Bryant has endeavoured to prove that frogs, the second plague, were sacred animals in Egypt, and were dedicated to Osiris: they certainly appear on many ancient Egyptian monuments; and in such circumstances and connexions, as to shew that they were held in religious veneration. These therefore became an awful scourge; first, by their numbers,

7. The grievous hail, the SEVENTH plague, attended with rain, thunder, and lightning, in a country where these scarcely ever occur, and according to an express prediction of Moses, must in

10. The Tenth and last *plague*, the slaying of the *firstborn*, or *chief* person in each family, may be considered in the light of a divine *retribution*; for, after that their nation had been preserved by one of the Israelitish family, they had, says Mr. Bryant, “contrary to all right, and in defiance of original stipulation, enslaved the people to whom they had been so much indebted: and not contented with this, they had proceeded to murder their offspring, and to render the peoples’ bondage intolerable by a wanton exertion of power. It had been told them that the family of the Israelites were esteemed as God’s *firstborn*, chap. iv. 22. therefore God said, Let my son go, that he may serve me: and if thou refuse—I demand, I will slay thy son, even thy firstborn, ver. 23. But they heeded not this admonition, and hence those judgments came upon them, that terminated in the death of the eldest in each family: a just retaliation for their disobedience and cruelty.” See several curious and important remarks on this subject, in a work entitled, *Observations upon the plagues inflicted on the Egyptians*, by Jacob Bryant, 8vo. 1810.

On the whole, we may say, Behold the goodness and severity of God! Severity mixed with goodness, even to the same people. He *punished* and *corrected* them at the same time; for there was not one of these judgments, that had not, from its peculiar nature and circumstances, some emendatory influence. Nor could a more efficacious mode be adopted, to demonstrate to that people, the absurdity of their idolatry, and the mediocrity of their dependance, than that made use of on this occasion by the wise, just, and merciful God. At the same time, the Israelites themselves, must have received a lesson of the most impressive instruction, on the vanity and wickedness of idolatry, to which they were at all times most deplorably prone; and of which they would no doubt, have given many more examples, had they not had the Egyptian plagues continually before their

eyes. It was probably, these signal displays of God's power and justice, and *these alone*, that induced them to leave Egypt at his command by Moses and Aaron; otherwise, with the dreadful wilderness before them, totally unprovided for such a journey, in which humanly speaking, it was impossible for them and their households to subsist, they would have rather preferred the ills they then suffered, than have run the risk of greater, by an attempt to escape from their present bondage. This is proved by their murmurings, chap. xvi. from which it is evident that they preferred Egypt with all its curses, to their situation in the wilderness, and never could have been induced to leave it, had they not had the fullest evidence that it was the will of God; which will, they were obliged, on pain of utter destruction, to obey.

CHAPTER XIII.

God establishes the law concerning the firstborn, and commands, that all such, both of man and beast, should be sanctified unto him, 1, 2. Orders them to remember the day in which they were brought out of Egypt, when they should be brought to the land of Canaan; and to keep this service in the month Abib, 3—5. Repeats the command concerning the leavened bread, 7. and orders them to teach their children the cause of it, 8. and to keep strictly in remembrance, that it was by the might of God alone, they had been delivered from Egypt, 9. Shews that the consecration of the firstborn, both of man and beast, should take place when they should be settled in Canaan, 10—12. The firstborn of man and beast to be redeemed, 13. The reason of this also to be shewn to their children, 14, 15. Frontlets or phylacteries for the hands and forehead, commanded, 16. And the people are not led directly to the promised land, but about through the wilderness; and the reason assigned, 17, 18. Moses takes the bones of Joseph with him, 19. They journey from Succoth and come to Etham, 20. And the Lord goes before them by day in a pillar of cloud, and by night in a pillar of fire, 21. which miracle is regularly continued, both by day and night, 22.

A. M. 2513.

B. C. 1391.

An. Exod. Isr.

1.

Abib or Nisan.

AND the Lord spake unto Moses, saying,

2 ^a Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

3 ¶ And Moses said unto the people, ^b Remember this day, in which ye came out from

Egypt, out of the house of ^c bondage; for ^d by strength of hand the Lord brought you out from this place: ^e there shall no leavened bread be eaten.

4 ^f This day came ye out in the month Abib.

5 And it shall be when the Lord shall ^g bring thee into the land of the Canaanites, and the

A. M. 2513.

B. C. 1391.

An. Exod. Isr.

1.

Abib or Nisan.

^a Ver. 12, 13, 15. ch. 22, 29, 30, & 34, 19. Lev. 27, 26. Numb. 3, 13, & d. 16, 17, & 18, 15. Deut. 15, 19. Luke 2, 23.

^b Ch. 12, 12. Deut. 16, 3. — ^c Heb. servants. — ^d ch. 6, 1. — ^e ch. 12, 8.

^f ch. 23, 15, & 31, 13. Deut. 16, 1. — ^g ch. 3, 8.

NOTES ON CHAP. XIII.

Verse 1. *The Lord spake unto Moses*] The commands in this chapter, appear to have been given at Succoth, on the same day in which they left Egypt.

Verse 2. *Sanctify unto me all the firstborn*] To sanctify, *שׁוּבַח*, signifies to consecrate, separate, and set apart a thing or person from all secular purposes, to some religious use; and exactly answers to the import of the Greek *αγιαζε*, from *αγια*, holiness, and *ζωω*, the earth, because every thing offered or consecrated to God, was separated from all earthly uses. Hence a holy person, or saint, is termed *Αγιος*; i. e. a person separated from the earth—one who lives a holy life entirely devoted to

the service of God. Thus the persons and animals sanctified to God, were employed in the service of the tabernacle and temple; and the animals, such as were proper, were offered in sacrifice.

Whatsoever openeth the womb] i. e. the firstborn, if a male, for females were not offered; nor the first male, if a female had been born previously. Again, if a man had several wives, the firstborn of each, if a male, was to be offered to God. And all this was done, to commemorate the preservation of the firstborn of the Israelites, when those of the Egyptians were destroyed.

Verse 5. *When the Lord shall bring thee into the land*] Hence

A. M. 2513.
B. C. 1491.
An. P. d. 1st.
1. Hittites, and the Amorites, and the
Hivites, and the Jebusites, which he
2. sware unto thy fathers to give thee,
a land flowing with milk and honey,
3. that thou shalt keep this service in this month.
6. Seven days thou shalt eat unleavened bread,
and in the seventh day shall be a feast to the
LORD.
7. Unleavened bread shall be eaten seven days;
and there shall be no leavened bread be seen with
thee, neither shall there be leaven seen with
thee in all thy quarters.
8. And thou shalt shew thy son in that day,
saying, *This is done*, because of that which the
LORD did unto me, when I came forth out of
Egypt.

1 Ch. 6, 9.—Ex. 12, 25, 26.—Lev. 12, 15, 16.—Deut. 16, 19, 20.
2 ver. 11, ch. 12, 2.—See ver. 10, ch. 12, 14.—Num. 9, 10.—Deut.
6, 8, & 11, 13.—Prov. 1, 2.—Isa. 52, 1.—Jer. 31, 22, 23.—Mic. 6, 7.

it is pretty evident, that the Israelites were not obliged to cele-
brate the pass-over, or keep the feast of unleavened bread,
till they were brought into the promised land.
Verse 6. *Unleavened bread*] See on chap. xii. 15, 16.
Verse 9. *And it shall be for a sign—upon thy hand*] This
direction repeated and enlarged ver. 16. gave rise to *Phylacteries*,
or *Tephillin*; and this is one of the passages when the
Jews write upon them, to the present day. The manner in
which the Jews understood and kept these commands may
appear in their practice. They wrote the following four por-
tions of the Law, upon slips of parchment or vellum; *Scrolled
unto me the firstborn*, Exod. xiii. from ver. 2—10. inclusive.
And it shall be when the Lord shall bring thee into the land,
Exod. xiii. from ver. 11—16. inclusive. *Hear, O Israel, the
Lord our God is one Lord*, Deut. vi. from ver. 4—9. inclusive.
And it shall come to pass, if ye shall hearken diligently, Deut.
xii. from ver. 13—21. inclusive. These four portions running
in all 30 verse, written as mentioned above, and covered with
leather, they tied to the forehead, and to the hand or arm.
Those which were for the head, (the *frontlets*) they were on
four slips of parchment, and rolled up each by itself, and
placed them in four compartments, joined together in one
piece of skin or leather.
Those which were designed for the hand, were formed of
one piece of parchment, the four portions being written upon
it in four columns, and rolled up from one end to the other.
These were all correct transcripts from the Mosaic Text, with-
out one redundant or deficient letter, otherwise they were not
lawful to be worn. Those for the head, were tied on, so as to
rest on the forehead. Those for the hand or arm were usually
tied on the left arm, a little above the elbow, on the palm, so
that they might be near the heart, according to the command,
Deut. vi. 6. *And these words which I command thee, shall be
in thine heart*. These phylacteries formed no inconsi-
derable part of a Jew's religion; they wore them as a sign of
their obligation to God, and as representing some future bless-
edness. Hence, they did not wear them on fast days, nor on
the sabbath, because these things were, in themselves, signs

9. And it shall be for a sign unto
thee upon thine hand, and for a me-
morial between thine eyes, that the
LORD's Law may be in thy mouth: for
with a strong hand hath the LORD brought thee
out of Egypt.
10. Thou shalt therefore keep this ordinance
in his season, from year to year.
11. And it shall be when the LORD shall
bring thee into the land of the Canaanites, as he
swore unto thee and to thy fathers, and shall give
it thee,
12. That thou shalt set apart unto the LORD
all that openeth the matrix, and every firstling
that cometh of a beast which thou hast; the
males shall be the LORD's.

1 ver. 11, 14, 15.—Ex. 13, 25, 26.—Lev. 12, 15, 16.—Num.
9, 10.—Deut. 16, 19, 20.—Ex. 12, 14.—Lev. 12, 15.—Deut.
16, 19, 20.—Ex. 12, 14.—Lev. 12, 15.—Deut. 16, 19, 20.

but they wore them always when they read the Law, or when
they prayed; and hence they called them *phylacteries*,
from *phylaktos*, to protect, or *phylaktos*, to preserve. In pro-
cess of time, the spirit of this law was lost in the letter, and
when the word was not in their mouth, nor the Law in their
heart, they had their phylacteries on their heads, and on their
hands. And the Pharisees, who in our Lord's time affected
extraordinary piety, made their phylacteries very broad, that
they might have many sentences written upon them, or the
ordinary portions in very large and observable letters.
It appears that the Jews wore these for three different pur-
poses.
1. As signs or *reminders*. This was the original design,
as the institution itself sufficiently proves.
2. To *remember* and *respect* in the sight of the Lord.
This reason is given in the *Gemara*, Beracoth. chap. i.
“Whence is it proved, that the phylacteries, or tephillin, are
the strength of Israel? *Ans.* From what is written, Deut.
xviii. 10. ‘An the people of the earth shall see that thou art
called by the name of the Lord [יהוה יהודה] and they shall
be afraid of thee.’
3. To *remember* and *respect* in the sight of the Lord.
This appears from the *Lamantia*, Canticles, vii. 3.
The left hand is under my head, &c. “The phylactery
is as a shield, I am not above all people, because I read
my phylactery on my left hand and on my right, and the
scroll is fixed to the right side of my gate, the third part of
which looks to my bed-chamber, that dæmons may not be
permitted to injure me.”
An original phylactery or *phylacterie* now lies before
me; it is a piece of fine vellum, about 2 1/2 inches long,
and 1 1/2 inches broad. It is divided into four unequal
compartments; the letters are very well formed, but written
with many *apices*, after the manner of the German Jews. In
the first compartment is written the portion from Exod.
xiii. 2—10. In the second, Exod. xiii. 11—16. In the third,
Deut. vi. 4—9. In the fourth, Deut. xii. 13—21. is the por-
tion. This had originally served for the hand or arm

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13 And ^aevery firstling of an ass thou shalt redeem with a ^blamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children ^cshalt thou redeem.

14 ^dAnd it shall be when thy son asketh thee ^ein time to come, saying, What is this? that thou shalt say unto him, ^fBy strength of hand the Lord brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that ^gthe Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: there-

fore I sacrifice to the Lord all that openeth the matrix, being males; but all the first-born of my children, I redeem.

16 And it shall be for ^ha token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people ⁱrepent when they see war, and ^kthey return to Egypt:

18 But God ^lled the people about, *through*

^a Ch. 34. 20. Numb. 12. 15, 16. — ^b Or, kid. — ^c Numb. 3. 46, 47, & 18. 15, 16. — ^d ch. 12. 26. Deut. 6. 20. Josh. 4. 6, 21. — ^e Heb. to-morrow.

^f Ver. 5. — ^g ch. 12. 29. — ^h ver. 9. — ⁱ ch. 14. 11, 12. Num. 14. 1—4. — ^j Deut. 17. 16. — ^k ch. 11. 2. Numb. 33. 6, &c.

These passages seem to be chosen in vindication of the use of the phylactery itself, as the reader may see on consulting them at large. Bind them for a sign upon thy hand; and *for* frontlets *between* thy eyes; write them upon the posts of thy house, and upon thy gates; all which commands the Jews take in the most literal sense. To acquire the reputation of extraordinary sanctity, they wore the *fringes* of their garments of an uncommon length. Moses had commanded them Num. xv. 28, 29. to put fringes to the borders of their garments, that when they looked upon even these distinct threads, they might remember not only the Law in general, but also the very minute or smaller parts of all the *precepts*, *rites*, and *ceremonies* belonging to it. As those hypocrites, for such our Lord proves them to be, were destitute of all the life and power of religion *within*, they endeavoured to supply its place with phylacteries and fringes *without*. The same principles distinguish hypocrites every where, and multitudes of them may be found among those termed *Christians*, as well as among the *Jews*. It is probably to this institution relative to the phylactery, that the words, Rev. xiv. 1. allude; And I looked, and lo—144,000 having his Father's name *written on their foreheads*. That is, says Mr. Answorth, as a *sign* of the profession of God's law; for that which in the Gospel is called his NAME, Matt. xii. 21. in the Prophets is called his LAW, Isai. xlii. 4. So again, Antichrist exacts the obedience to his precepts, by a mark on men's *right hands*, or on their *foreheads*, Rev. xiii. 16.

Verse 13. *Every firstling of an ass thou shalt redeem with a lamb*] Or, a *kid*, as in the margin. In Num. xviii. 15. it is said, "The firstborn of man shalt thou surely redeem; and the firstling of an unclean beast shalt thou redeem." Hence we may infer, that *ass* is put here for any *unclean beast*, or for unclean beasts in general. The *lamb* was to be given to the Lord, that is, to his priest, Num. xviii. 8, 15. And then the owner of the ass might use it for his own service, which, without this redemption, he could not do, see Deut. xv. 19.

The *firstborn of man*—*shalt thou redeem*.] This was done, by giving to the priests *five standard shekels*, or shekels of the sanctuary; every shekel weighing *twenty gerahs*. What the *gerah* was, see on Gen. xx. 16. And for the shekel, see Gen. xxiii. 15.

It may be necessary to observe here, that the Hebrew doctors teach, that if a father had neglected or refused thus to redeem his firstborn, the son himself was obliged to do it when he came of age. As this redeeming of the firstborn was instituted in consequence of sparing the firstborn of the Israelites, when the firstborn both of man and beast among the Egyptians, was destroyed; on this ground, all the firstborn were the Lord's, and should have been employed in his service; but he permitted the firstborn of a useful unclean animal, to be *redeemed* by a *clean animal* of much less value. And he chose the tribe of Levi in place of all the firstborn of the tribes in general; and the five shekels were ordered to be paid in lieu of such firstborn sons as were liable to serve in the sanctuary; and the money was applied to the support of the priests and Levites. See this subject at large, in Num. iii. 12, 13, 41, 43, 45, 47—51.

Verse 16. *It shall be for a token, &c.*] See the Note on ver. 9.

Verse 17. *God led them not through the way of the land of the Philistines, &c.*] Had the Israelites been obliged to commence their journey to the promised land, by a *military campaign*, there is little room to doubt, that they would have been discouraged, have rebelled against Moses and Aaron, and have returned back to Egypt. Their long slavery had so degraded their minds, that they were incapable of any great or noble exertions; and it is only on the ground of this mental degradation, the infallible consequence of *slavery*, that we can account for their many dastardly acts, murmurings, and repinings after their escape from Egypt. The Reader is requested to bear this in mind, as it will serve to elucidate several circumstances in the ensuing history. Besides, the Israelites were in all probability *unarmed*, and totally unequipped for battle, encumbered with their flocks, and certain culinary utensils, which they were obliged to carry with them in the wilderness to provide them with bread, &c.

Verse 18. *But God led the people about*] Dr. Shaw has shewn that there were two roads from Egypt to Canaan; one through the vallies of Jendilly, Rumeleah, and Baideah, bounded on each side by the mountains of the lower *Thebais*; the other lies higher, having the northern range of the mountains of Mocatee running parallel with it, on the right hand, and

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the way of the wilderness of the Red sea: and the children of Israel went up ^aharnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, ^bGod will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And ^cthey took their journey from Suc-

coth, and encamped in Etham, in the edge of the wilderness.

21 And ^dthe Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

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^aOr, by fire in a rank. — ^bGen. 30. 25. Josh. 24. 32. Acts 7. 16. — Numb. 33. 6. — ^cExod. 14. 19, 24. & 10. 33. Numb. 9. 13. & 10. 34. &

14. 14. Deut. 1. 33. Num. 9. 12, 19. Ps. 78. 14. & 99. 7. & 105. 39. Isai. 4. 5. 1 Cor. 10. 1.

the desert of the Egyptian Arabia, which lies all the way open to the land of the Philistines to the left. See his account of these encampments at the end of Exodus.

Went up harness'd] חַמֻּשִׁים *chamushim*. It is truly astonishing what a great variety of opinions are entertained relative to the meaning of this word. After having minutely considered all that I have met with on the subject, I think it probable, that the word refers simply to that *orderly* or *well arranged* manner in which the Israelites commenced their journey from Egypt. For to *arrange*, *array*, or *set in order*, seems to be the ideal meaning of the word חַמֻּשִׁים *chamushim*. As it was natural to expect, that in such circumstances, there must have been much hurry and confusion, the inspired writer particularly marks the contrary, to shew that God had so disposed matters, that the utmost regularity and order prevailed; and had it been otherwise, thousands of men, women and children must have been trodden to death. Our margin has it, *by fire in a rank*, but had they marched only five a breast, supposing only one yard for each rank to move in, it would have required not less than sixty-eight miles, for even the 600,000 to proceed on regularly in this way: for 600,000 divided by five gives 120,000 ranks of five each: and there being only 1760 yards in a mile, the dividing 120,000 by 1760 will give the number of miles such a column of people would take up, which by such an operation will be found to be something more than 68 miles. But this, the circumstances of the history will by no means admit. *Harmer*. The simple meaning therefore, appears to be that given above: and if the note on the concluding verse of the preceding chapter be considered, it may serve to place this explanation in a still clearer point of view.

Verse 19. Moses took the bones of Joseph] See the note on Gen. 1. 25. It is supposed that the Israelites carried with them the bones or remains of *all the twelve sons of Jacob*, each tribe taking care of the bones of its own patriarch, while Moses took care of the bones of Joseph. St. Stephen expressly says Acts vii. 15, 16. that not only Jacob, but the *fathers* were carried from Egypt into Syria; and thus, as Calmet remarks, was the only opportunity that seems to have presented itself for doing this: and certainly the reason that rendered it proper to remove the bones of Joseph to the promised land, had equal weight in reference to those of the other Patriarchs. See the Note on Gen. xlix. 29.

Verse 20. Encamped in Etham] As, for the reasons assigned on ver. 17. God would not lead the Israelites by the way of the Philistines' country, he directed them towards the wilderness of *Shur*, ch. xv. 22. upon the edge or extremity of which, next to Egypt, at the bottom of the Arabian Gulph, lay *Etham*,

which is the second place of encampment mentioned. See the Extracts from Dr. Shaw at the end of *Leviticus*.

Verse 21. The Lord went before them] That by *the Lord* here, is meant the Lord Jesus, we have the authority of St. Paul to believe, 1 Cor. x. 9. it was he whose spirit they tempted in the wilderness, for it was he who led them through the desert to the promised rest.

Pillar of a cloud] This *pillar* or *column* which appeared as a *cloud* by day, and a *fire* by night, was the symbol of the Divine presence. This was the *Shekinah* or divine dwelling-place, and was the continual proof of the presence and protection of GOD. It was necessary that they should have a guide to direct them through the wilderness, even had they taken the most direct road; and how much more so, when they took a *circumous* route, not usually travelled, and of which they knew nothing but just as the luminous pillar pointed out the way. Besides, it is very likely, that even Moses himself did not know the route which God had determined on; nor the places of encampment, till the pillar that went before them, became stationary, and thus pointed out not only the road, but the different places of rest. Whether there was more than *one* pillar is not clearly determined by the text. If there was but *one*, it certainly assumed *three different appearances*, for the performance of three very important offices. 1. *In the day time*, for the purpose of *pointing out the way*, a *column* or *pillar of a cloud*, was all that was requisite. 2. *At night*, to prevent that confusion which must otherwise have taken place, the pillar of *cloud* became a *pillar of fire*, not to direct their journeyings, for they seldom travelled by night, but to *give light* to every part of the Israelitish camp. 3. In such a scorching, barren, thirsty desert, something farther was necessary than a *light* and a *guide*. Women, children, and comparatively infirm persons, exposed to the rays of such a burning sun, must have been destroyed, if without a *covering*; hence we find that a *cloud overshadowed them*; and from what St. Paul observes, 1 Cor. x. 1, 2. we are led to conclude, that this covering cloud was composed of *aqueous particles* for the cooling of the atmosphere, and refreshment of themselves and their cattle; for he represents the whole camp as being *sprinkled* or *immersed* in the humidity of its vapours, and expressly calls it a being *under the cloud*, and being *baptized in the cloud*. To the circumstance of the *cloud covering them*, there are several references in Scripture. Thus Psal. cv. 39. *he spread a cloud for their covering*. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies a *CLOUD* and *SMOKE* BY DAY, and the *shining of a flaming fire* BY NIGHT: for upon all the day shall be a REFERENCE OF COVERING. Isa. iv. 5. which words contain the most manifest allusion to the *threefold*

office of the cloud in the wilderness. See Numb. ix. 16, 17, 18, &c.

Verse 22. *He took not away the pillar of the cloud.*] Neither Jews nor Gentiles are agreed how long the cloud continued with the Israelites. It is very probable that it first visited them at *Succoth*, if it did not accompany them from Rameses; and that it continued with them, till they came to the river Jordan, to pass over opposite to Jericho; for after that, it appears that the *ark alone* was their guide, as it always marched at their head. See Josh. iii. 10, &c. But others think that it went no farther with them than Mount Hor, and never appeared after the death of Aaron. We may safely assert that while it was indispensably necessary, it continued with them; when it was not so, it was removed. But it is worthy of remark, that the ark of the Covenant became its substitute. While a miracle was necessary, a miracle was granted; when that was no longer necessary, then the *testimony* of the Lord deposited in the ark, was deemed sufficient, by Him who cannot err. So, under the gospel dispensation, miracles were necessary at its first promulgation: but after that the canon of Scripture was completed, the new covenant having been made, ratified by the blood of the Lamb, and published by the Holy Spirit; then God withdrew generally, those outward signs, leaving his word for a continual *testimony*, and sealing it on the souls of believers by the Spirit of truth.

It is also worthy of remark, that the ancient heathen writers represent their gods, in their pretended manifestations to men, as always *encompassed with a cloud*. Homer and Virgil abound with examples of this kind; and is it not very probable, that they borrowed this, as they did many other things in their mythologic theology, from the tradition of Jehovah guiding his people through the desert, by means of the cloud, in and by which he repeatedly manifested himself?

1. Extraordinary manifestations, and interpositions of Providence and grace, should be held in continual remembrance. We are liable to forget the hole of the pit whence we were digged, and the rock whence we were hewn. *Prudence* and *piety* will institute their *anniversaries*, that the merciful dealings of the Lord may never be forgotten. The *pass-over*, and the *feast of unleavened bread*, by an annual commemoration, became standing proofs to the children of Israel, of the divine origin of their religion; and are supporting pillars of it to the present day. For, when a fact is reported to have taken place, and certain rites or ceremonies have been instituted in order to commemorate it, which rites or ceremonies continue to be observed through succeeding ages, then the fact itself, no matter how remote the period of its occurrence may have been, has the utmost proofs of authenticity, that it is possible for any fact to have; and such as every person, pretending to reason and judgment, is obliged to receive. On this ground the Mosiac religion, and the facts recorded in it, are indubitably proved; and the Christian religion and its facts, being commemorated in the same way, particularly by *baptism*, and the *Lord's Supper*, stand on such a foundation of moral certainty, as no other records in the universe can possibly boast. Reader, praise God for his *ordinances*, they are not only means of grace to thy soul, but standing irrefragable proofs of the truth of that religion, which thou hast received as from HIM.

2. A serious *public profession* of the religion of Christ, has in all ages of the church been considered, not only highly

becoming, but indispensably necessary to salvation. He who consistently confesses Christ before men, shall be confessed by him, before God and his angels. A *Jew* wore his phylacteries on his forehead, on his hands, and round his garments, that he might have reverence in the sight of the heathen—he gloried in his law, and he exulted that Abraham was his father. *Christian*, with a zeal not less becoming, and more consistently supported, let the words of thy mouth, the acts of thy hands, and all thy goings, shew that thou belongest unto God; that thou hast taken his spirit for the guide of thy heart, his word for the rule of thy life, his people for thy companions, his heaven for thy inheritance, and Himself for the portion of thy soul. And see that thou hold fast the truth, and that thou hold it in righteousness.

3. How merciful is God in the dispensations of his providence. He permits none to be tried above what he is able to bear, and he proportions the burden to the back that is to bear it. He led not the Israelites by the way of the Philistines, lest *seeing war*, they should repent and be discouraged. Young converts are generally saved from severe spiritual conflicts and heavy temptations, till they have acquired a habit of believing, are disciplined in the school of Christ, and instructed in the nature of the path in which they go, and the difficulties they may expect to find in it. They are informed that such things may take place, they are thus armed for the battle, and when trials do come, they are not taken by surprise: God, the most merciful and kind God “tempers even the blast to the shorn lamb.” Trust in him therefore, with all thy heart, and never lean to thy own understanding.

4. The *providence* and *goodness* of God are equally observable in the pillar of cloud, and the pillar of fire. The former was the proof of his providential kindness by *day*, the latter by *night*. Thus he adjusts the assistances of his grace and spirit, to the exigencies of his creatures; giving at some times, when peculiar trials require it, more particular manifestations of his mercy and goodness; but at *all* times, such evidences of his approbation, as are sufficient to satisfy a pious faithful heart. It is true, the *pillar of fire* was more observable in the *night*, because of the general darkness, than the *pillar of cloud* was by *day*; yet the latter was as convincing and as evident a proof of his presence, approbation, and protection, as the *former*. It is the duty and interest of every sound believer in Christ, to have the witness of God's spirit in his soul at all times, that his spirit and ways please his Maker; but in seasons of peculiar difficulty, he may expect the more sensible manifestations of God's goodness. A good man is a temple of the Holy Spirit; but he who has an unholy heart, and who lives an unrighteous life, though he may have an orthodox creed, is a *hold* of unclean spirits, and an abomination in the sight of the Lord. Reader, let not these observations be fruitless to thee. God gives thee his word and his spirit: obey this word, that thou grieve not this spirit. The following figurative saying of a Jewish Rabbi is worthy of regard. “God addresses Israel and says, My son, I give thee my lamp, give me thy lamp. If thou keep my lamp, I will keep thy lamp; but if thou quench my lamp, I will extinguish thy lamp.” *i. e.* I give thee my word and spirit, give me thy heart and soul: if thou carefully attend to my word, and grieve not my spirit, I will preserve thy soul alive; but if thou rebel against my word, and quench my spirit, then thy light shall be put out, and thy soul's blessedness extinguished in everlasting darkness.

CHAPTER XIV.

The Israelites are commanded to encamp before Pi-hahiroth, 1, 2. God promises the pursuit of Pharaoh, 3, 4. Pharaoh is informed that the Israelites are fled, and regrets that he suffered him to depart, 5. He makes his army and pursues them, 6-8. Overtakes them in their encampment by the Red sea, 9. The Israelites are alarmed at his approach, 10. They murmur against Moses for leading them on, 11, 12. Moses encourages them, and promises them of deliverance, 13, 14. God commands the Israelites to advance, and Moses to stretch out his rod over the sea that it might be divided, 15, 16. and promises utterly to overthrow the Egyptians, 17, 18. The pillar of fire places himself between the Israelites and the Egyptians, 19. The pillar of the cloud becomes darkness to the Egyptians while it gives light to the Israelites, 20. Moses stretches out his rod, and a strong east wind blows, and the waters are divided, 21. The Israelites enter and walk on dry ground, 22. The Egyptians enter also in pursuit of the Israelites, 23. The Lord looks out of the pillar of cloud on the Egyptians, terrifies them and departs their chariots, 24, 25. Moses is commanded to stretch forth his rod over the waters that they may return to their former bed, 26. He does so, and the whole Egyptian army is overthrown, 27, 28, while every Israelite escapes, 29. Being thus saved from the hand of their adversaries, they acknowledge the power of God, and credit the mission of Moses, 30, 31.

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1.
Abith on Nism.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, ^a that they turn and encamp before ^b Pi-hahiroth, between ^c Migdol and the sea, over against Baal-zephon; before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, ^d They are entangled in the land, the wilderness hath shut them in.

4 And ^e I will harden Pharaoh's heart, that he

shall follow after them; and I ^f will be honoured upon Pharaoh, and upon all his host; ^g that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and ^h the heart of Pharaoh, and of his servants, was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

A. M. 2503.
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An. Ex. 14.
1.
Abith on Nism.

^a Ch. 13. 13.—^b Numb. 33. 7.—^c Jer. 44. 1.—^d Ps. 71. 11.—^e ch. 4. 21, & 7. 3.

^f Ch. 9. 16.—^g ver. 17. 14. Rom. 9. 17, & 21.—^h ch. 7. 3.—ⁱ Ps. 135. 17.

NOTES ON CHAP. XIV.

Verse 2. *Encamp before Pi-hahiroth*] פִּי־חִירוֹת *pi ha-chi-roth*, the mouth, strait, or bay of Chiroth. Between Migdol, מִגְדוֹל *magdol*, the tower, probably a fortress that served to defend the bay. Over against Baal-zephon, בְּאֵל־צִפְוֹן *baal tsephon*, the lord or master of the watch, probably an idol temple, where a continual guard, watch or light, was kept up, for the defence of one part of the bay, or as a guide to ships. Dr. Shaw thinks that *chiroth* may denote the valley which extended itself from the wilderness of Etham to the Red sea; and that the part in which the Israelites encamped was called *Pi ha-chiroth*, i. e. the mouth or bay of Chiroth. See his Travels, p. 310, and his account at the end of Exodus.

Verse 3. *They are entangled in the land*] God himself brought them into straits, from which no human power or art could extricate them. Consider their situation when once brought out of the open country, where alone they had room either to fight or fly. Now they had the Red sea before them, Pharaoh and his host behind them, and on their right and left hand, fortresses of the Egyptians to prevent their escape: nor had they one boat or transport prepared for their passage! If they be now saved, the arm of the Lord must be seen, and the

vanity and nullity of the Egyptian idols be demonstrated. By bringing them into such a situation, he took from them all hope of human help, and gave their adversaries every advantage against them, so that they themselves said: *they are entangled in the land, the wilderness hath shut them in.*

Verse 4. *I will harden Pharaoh's heart*] After relenting and giving them permission to depart, he now changes his mind and determines to prevent them, and without any further restraining grace, God permits him to rush on to his total ruin: for the *cup* of his iniquity was now full.

Verse 5. *And it was told the king of Egypt that the people fled*] Of their departure he could not be ignorant, because himself had given them liberty to depart, but the words here may be understood as implying, that they had utterly quit Egypt, without any intention to return, which is probably what he did not expect; for he had only given them permission to go three days journey into the wilderness, in order to sacrifice to Jehovah; but from the circumstances of their departure, and the property they had got from the Egyptians, it was taken for granted, that they had no design to return; and this was in all likelihood, the consideration that weighed most with this avaricious king, and determined him to pursue, and either recover

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7 And he took ^a six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the Lord ^b hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and ^c the children of Israel went out with a high hand.

9 But the ^d Egyptians pursued after them, (all the horses and chariots of Pharaoh, and his horsemen, and his army,) and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel ^e cried out unto the Lord.

11 ^f And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us

away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 ^g Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness?

13 ¶ And Moses said unto the people, ^h Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: ⁱ for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 ^k The Lord shall fight for you, and ye shall ^l hold your peace.

15 ¶ And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But ^m lift thou up thy rod, and stretch out

^a Ch. 15. 4.—^b ver. 4.—^c ch. 6. 1. & 13. 9. Numb. 33. 3.—^d ch. 15. 9. Josh. 24. 6. 1 Mac. 4. 9.—^e Josh. 24. 7. Neh. 9. 9. Ps. 34. 17. & 107. 6.—^f Ps. 106. 7, 8

^g Ch. 5. 21. & 6. 9.—^h 2 Chron. 20. 15, 17. Isai. 41. 10, 13, 14.—ⁱ Or, for whereas ye have seen the Egyptians to day, &c.—^k ver. 25. Dent. 1. 30. & 3. 22. & 20. 4. Josh. 10. 11, 12. & 24. 3. 2 Chron. 20. 29. Neh. 4. 20. Isai. 31. 4.—^l Isai. 30. 15.—^m ver. 21, 26. ch. 7. 19.

the spoil, or bring them back, or both. Thus *the heart of Pharaoh and his servants was turned against the people, and they said, why have we let Israel go from serving us?* Here was the grand incentive to pursuit; their service was profitable to the state, and they were determined not to give it up.

Verse 7. *Six hundred chosen chariots, &c.*] According to the most authentic accounts we have of war chariots, they were frequently drawn by two, or by four horses, and carried three persons, one was charioteer, whose business it was to guide the horses, but he seldom fought; the second chiefly defended the charioteer, and the third alone was properly the combatant. It appears that in this case Pharaoh had collected all the cavalry of Egypt, see ver. 17. and though these might not have been very numerous, yet humanly speaking, they might easily overcome the unarmed and encumbered Israelites, who could not be supposed to be able to make any resistance against cavalry and war chariots.

Verse 10. *The children of Israel cried unto the Lord*] Had their prayer been accompanied with faith, we should not have found them in the next verses murmuring against Moses, or rather against the Lord, through whose goodness they were now brought from under that bondage, from which they had often cried for deliverance. Calmet thinks that the most pious and judicious cried unto God, while the unthinking and irreligious murmured against Moses.

Verse 13. *Moses said—Fear ye not*] This exhortation was not given to excite them to resist, for of that there was no hope: they were unarmed, they had no courage, and their minds were deplorably degraded.

Stand still] Ye shall not be even workers together with God; only be quiet, and do not render yourselves wretched by your fears and your confusion.

See the salvation of the Lord] Behold the deliverance

which God will work, independently of all human help and means.

Ye shall see them again no more] Here was strong faith, but this was accompanied by the spirit of prophecy: God shewed Moses what he would do, he believed, and therefore he spoke in the encouraging manner related above.

Verse 14. *The Lord shall fight for you*] Ye shall have no part in the honour of the day—God alone shall bring you off, and defeat your foes.

Ye shall hold your peace.] Your unbelieving fears and clamours shall be confounded; and ye shall see, that by *might* none shall be able to prevail against the Lord; and that the feeblest shall take the prey when the power of Jehovah is exerted.

Verse 15. *Wherefore cryest thou unto me?*] We hear not one word of Moses' praying; and yet here, the Lord asks him why he cries unto him? From which we may learn, that the heart of Moses was deeply engaged with God, though it is probable, he did not articulate one word; but the language of sighs, tears, and desires is equally intelligible to God, with that of words. This consideration should be a strong encouragement to every feeble discouraged mind—*Thou canst not pray—but thou canst weep*: if even tears are denied thee, for there may be deep and genuine repentance, where the distress is so great as to stop up those channels of relief, then thou canst sigh: and God, whose Spirit has thus convinced thee of sin, righteousness, and judgment, knows thy unutterable groanings, and reads the inexpressible wish of thy burthened soul: a wish, of which himself is the author, and which he has breathed with the purpose to satisfy it.

Verse 16. *Lift thou up thy rod*] Neither Moses, nor his rod could be any effective instruments in a work, which could be accomplished only by the omnipotence of God; but it was necessary that he should appear in it, in order that he might

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B. C. 1491.
An. Exod. lxx.
1
Abib or Nisan.
thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

17 And I, behold, I will ^aharden the hearts of the Egyptians, and they shall follow them: and I will ^bget me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians ^cshall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, ^dwhich went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from

before their face, and stood behind them:

20 And it came between the camp of the Egyptians, and the camp of Israel; and ^eit was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 ¶ And Moses ^fstretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and ^gmade the sea dry land, and the waters were ^hdivided.

22 And ⁱthe children of Israel went into the midst of the sea, upon the dry ground: and the waters were ^ka wall unto them, on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went

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^a Ver. 8. ch. 7. 3.—^b ver. 4.—^c ver. 1.—^d ch. 13. 21. & 23. 20. & 25. 34. Numb. 20. 16. Isai. 63. 9. —^e See Isai. 8. 11. 2 Cor. 4. 5.—^f ver. 16.—^g Ps. 66. 6.—^h ch. 15. 8. Josh. 3. 16. & 4. 23. Noh. 9. 11.

Ps. 74. 13. & 106. 9. & 114. 3. Isai. 63. 12.—ⁱ ver. 19. ch. 15. 19. Numb. 33. 8. Ps. 66. 6. & 78. 13. Isai. 63. 13. 1 Cor. 10. 1. Hebr. 11. 29.—^k Hab. 3. 10.

have credit in the sight of the Israelites; and that they might see that God had chosen him to be the instrument of their deliverance

Verse 18. *They shall know that I am the Lord*] Pharaoh had just recovered from the consternation and confusion with which the late plagues had overwhelmed him; and now he is emboldened to pursue after Israel, and God is determined to make his overthrow so signal by such an exertion of omnipotence, that he shall get himself honour by this miraculous act; and that the Egyptians shall know, i. e. acknowledge, that he is Jehovah, the omnipotent, self-existing, eternal God.

Verse 19. *The angel of God*] It has been thought by some that the angel, i. e. messenger, of the Lord, and the pillar of cloud mean here the same thing. An angel might assume the appearance of a cloud; and even a material cloud thus particularly appointed, might be called an angel or messenger of the Lord; for such is the literal import of the word מלאך malac an angel. It is however most probable, that the angel of the Covenant, the Lord Jesus, appeared on this occasion, in behalf of the people: for, as this deliverance, was to be an illustrious type of the deliverance of man from the power and guilt of sin, by his incarnation and death; it might have been deemed necessary, in the judgment of divine wisdom, that he should appear chief agent in this most important and momentous crisis. On the word angel, and angel of the covenant, see the notes on Gen. xvi. 7. xviii. 13. and Exod. iii. 2.

Verse 20. *It was a cloud and darkness to them, &c.*] That the Israelites might not be dismayed at the appearance of their enemies, and that these might not be able to discern the object of their pursuit, the pillar of cloud moved from the front to the rear of the Israelitish camp, so as perfectly to separate between them and the Egyptians. It appears also, that this cloud had two sides, one dark and the other luminous: the luminous side gave light to the whole camp of Israel, during the night of passage; and the dark side turned towards the pursuing Egyptians, prevented them from receiving any benefit from that light. How easily can God make the same thing an instrument of destruction or salvation, as seems best to his godly wisdom! He alone can work by all agents, and pro-

duce any kind of effect, even by the same instrument; for all things serve the purposes of his will.

Verse 21. *The Lord caused the sea to go back*] That part of the sea over which the Israelites passed, was, according to Mr. Bruce and other travellers, about four leagues across, and therefore might easily be crossed in one night. In the dividing of the sea, two agents appear to be employed, though the effect produced can be attributed to neither. By stretching out the rod, the waters were divided; by the blowing of the vehement, ardent east-wind, the bed of the sea was dried. It has been observed, that in the place where the Israelites are supposed to have passed, the water is about fourteen fathoms or twenty-eight yards deep: had the wind mentioned here been strong enough, naturally speaking, to have divided the waters, it must have blown in one narrow track, and continued blowing in the direction in which the Israelites passed; and a wind sufficient to have raised a mass of water twenty-eight yards deep, and twelve miles in length, out of its bed, would necessarily have blown the whole six hundred thousand men away, and utterly destroyed them and their cattle. I therefore conclude that the east-wind, which was ever remarked as a parching, burning wind, was used after the division of the waters, merely to dry the bottom, and render it passable. For an account of the hot drying winds in the East, see the Note on Gen. xii. 1. God ever puts the highest honour on his instrument, Nature, and where it can act, he ever employs it. No natural agent could divide these waters, and cause them to stand as a wall upon the right-hand and upon the left; therefore God did it by his own sovereign power. When the waters were thus divided, there was no need of a miracle to dry the bed of the sea, and make it passable; therefore the strong desiccating east-wind was brought, which soon accomplished this object. In this light I suppose the text should be understood.

Verse 22. *And the waters were a wall unto them, on their right hand and on their left.*] This verse demonstrates that the passage was miraculous. Some have supposed that the Israelites had passed through, favoured by an extraordinary ebb, which happened at that time to be produced by a strong wind, which happened just then to blow! Had this been the case, there

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1.

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in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch, ^a the LORD looked unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, ^b that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD ^c fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, ^d Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

^a See Ps. 77. 17, &c. — ^b Or, and made them to go heavily. — ^c ver. 14. — ^d ver. 26. — ^e Josh. 4. 18. — ^f ch. 15. 1, 7. — ^g Heb. shook off. Deut.

could not have been waters standing on the right hand and on the left: much less could those waters, contrary to every law of fluids, have stood as a wall on either side while the Israelites passed through; and then happen to become obedient to the laws of gravitation, when the Egyptians entered in! An infidel may deny the revelation in toto, and from such we expect nothing better; but to hear those who profess to believe this to be a divine revelation, endeavouring to prove that the passage of the Red sea had nothing miraculous in it, is really intolerable. Such a mode of interpretation requires a miracle to make itself credible. Poor infidelity! how miserable and despicable are thy shifts!

Verse 24. *The morning watch*] A watch was the fourth part of the time from sun-setting to sun-rising; so called from soldiers keeping guard by night, who, being changed four times during the night, the periods came to be called watches. Dodd.

As here and in 1 Sam. xi. 11. is mentioned the morning watch; so in Lam. ii. 19. the beginning of the watches; and in Judg. vii. 19. the middle watch is spoken of: in Luke xii. 38. the second and third watch; and in Matt. xiv. 25. the fourth watch of the night: which in Matt. xiii. 35. are named evening, midnight, cock-crowing, and day-dawning. Ainsworth.

As the Israelites went out of Egypt at the vernal equinox, the morning watch, or according to the Hebrew, באשמת הבקר be-ashemroth ha-boker, the watch of day-break, would answer to our four o'clock in the morning. Calmet.

The Lord looked out] This probably means, that the cloud suddenly assumed a fiery appearance where it had been dark before; or they were appalled by violent thunders and lightning, which we are assured by the Psalmist did actually take place; together with great inundations of rain, &c. The clouds poured out water, the skies sent out a sound, thine arrows also went abroad. The voice of thy thunder was in the heavens, the lightnings lightened the world, the earth trembled and shook. Thy way is in the sea, and thy path in the great waters. Thou leddest thy people like a flock, by the hand of Moses and Aaron. Psal. lxxvii. 14—20. Such tempests

27 And Moses stretched forth his hand over the sea, and the sea ^c returned to his strength, when the morning appeared; and the Egyptians fled against it; and the LORD ^d overthrew ^e the Egyptians in the midst of the sea.

28 And ^b the waters returned, and ⁱ covered the chariots, and the horsemen, and all the host of Pharaoh, that came into the sea after them; there remained not so much as one of them.

29 But ^k the children of Israel walked upon dry land, in the midst of the sea; and the waters were a wall unto them, on their right hand, and on their left.

30 Thus the LORD ^l saved Israel that day, out of the hand of the Egyptians; and Israel

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An. Exod. Isr.

1.

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11. 4. Ps. 78. 53. Neh. 9. 11. Hebr. 11. 29. — ^h Hab. 3. 8, 13. — ⁱ Ps. 106. 11. — ^k ver. 22. Ps. 77. 20. & 78. 52, 53. — ^l Ps. 106. 3, 10.

as these, would necessarily terrify the Egyptian horses, and produce general confusion. By their dashing hither and thither, the wheels must be destroyed, and the chariots broken; and foot and horse must be mingled together in one universal ruin: see ver. 25. During the time that this state of horror and confusion was at its summit, the Israelites had safely passed over, and then Moses, at the command of God, ver. 26. having stretched out his rod over the waters, the sea returned to its strength, ver. 27. i. e. the waters by their natural gravity resumed their level, and the whole Egyptian host were completely overwhelmed, ver. 28. But as to the Israelites, the waters had been a wall unto them on the right hand and on the left, ver. 29. This, the waters could not have been, unless they had been supernaturally supported, as their own gravity would necessarily have occasioned them to have kept their level; or, if raised beyond it, to have regained it, if left to their natural law, to which they are ever subject, unless in cases of miraculous interference. Thus, the enemies of the Lord perished; and that people who decreed that the male children of the Hebrews should be drowned, were themselves destroyed in the pit which they had destined for others. God's ways are all equal; and he renders to every man according to his works.

Verse 28. *There remained not so much as one of them*] Josephus says, that the army of Pharaoh consisted of fifty thousand horse, and two hundred thousand foot, of whom not one remained, to carry tidings of this most extraordinary catastrophe.

Verse 30. *Israel saw the Egyptians dead upon the sea shore.*] By the extraordinary agitation of the waters, no doubt multitudes of the dead Egyptians were cast on the shore, and by their spoils, the Israelites were probably furnished with considerable riches, and especially clothing and arms; which latter were essentially necessary to them in their wars with the Amalekites, Basanites, and Amorites, &c. on their way to the promised land. If they did not get their arms in this way, we know not how they got them: as there is not the slightest reason to believe, that they brought any with them out of Egypt.

A. M. 2511.
B. C. 1491.
An Exod Isr.
1.
4th Ver Num.

^a saw the Egyptians dead upon the sea-shore.
31 And Israel saw that great ^b work which the Lord did upon the Egyp-

tians: and the people feared the Lord, and believed the Lord, and his servant Moses.

A. M. 2511.
P. C. 1491.
An Exod Isr.
1.
4th Ver Num.

^a Ps. 58. 10. & 59. 10.—^b Heb. hand.

Gen. 1. 31. & 12. 9. Ps. 105. 12. John 9. 11. & 11. 15.

Verse 31. *The people feared the Lord*] They were convinced by the interference of Jehovah, that his power was unlimited; and that he could do whatsoever he pleased, both in the way of judgment and in the way of mercy.

And believed the Lord and his servant Moses.] They now clearly discerned, that God had fulfilled all his promises; and that not one thing had failed, of all the good which he had spoken concerning Israel. And they believed his servant Moses. They had now the fullest proof that he was divinely appointed to work all these miracles, and to bring them out of Egypt into the promised land.

Thus God got himself honour upon Pharaoh and the Egyptians, and credit in the sight of Israel. After this overthrow of their king and his host, the Egyptians interrupted them no more in their journeyings, convinced of the omnipotence of their protector: and how strange, that after such displays of the justice and mercy of Jehovah, the Israelites should ever have been deficient in faith, or have given place to murmuring!

1. The events recorded in this chapter are truly astonishing; and they strongly mark what God *can* do, and what he *will* do, both against his enemies, and in behalf of his followers. In vain are all the forces of Egypt united to destroy the Israelites: at the breath of God's mouth they perish: and his feeble, discouraged, unarmed followers take the prey! With such a

history before their eyes, is it not strange that sinners should run on frowardly in the path of transgression; and that those who are redeemed from the world, should ever doubt of the all-sufficiency and goodness of their God! Had we not already known the sequel of the Israelitish history, we should have been led to conclude, that this people would have gone on their way rejoicing, trusting in God with their whole heart, and never leaning to their own understanding: but alas! we find that as soon as any new difficulty occurred, they murmured against God and their leaders, despised the pleasant land, and gave no credence to his word.

2. Their case is not a solitary one: most of those who are called *Christians*, are not more remarkable for faith and patience. Every reverse will necessarily pain and discompose the people who are seeking their portion in this life. And it is a sure mark of a worldly mind, when we trust the God of providence and grace no farther than we see the operations of his hand in our immediate supply; and murmur and repine when the hand of his bounty seems closed, and the influences of his spirit restrained; though our unthankful and unholy carriage has been the *cause* of this change. Those alone who humble themselves under the mighty hand of God shall be lifted up in due season. Reader, thou canst never be deceived in trusting thy all, the concerns of thy body and soul, to Him who divided the sea, saved the Hebrews, and destroyed the Egyptians.

CHAPTER XV.

Moses and the Israelites sing a song of praise to God for their late deliverance, in which they celebrate the power of God, gloriously manifested in the destruction of Pharaoh and his host, 1, express their confidence in him as their strength and protector, 2, 3, detail the chief circumstances in the overthrow of the Egyptians, 4—8, and relate the purposes they had formed, for the destruction of God's people, 9, and how he destroyed them in the imaginations of their hearts, 10. Jehovah is celebrated, for the perfections of his nature and his wondrous works, 11—13. A prediction of the effect, which the account of the destruction of the Egyptians should have on the Edomites, Moabites, and Canaanites, 14—16. A prediction of the establishment of Israel in the promised land, 17. The full chorus of praise, 18. Recapitulation of the destruction of the Egyptians, and the deliverance of Israel, 19. Miriam and the women join in and prolong the chorus, 20, 21. The people travel three days in the wilderness of Shur, and find no water, 22. Coming to Marah, and finding bitter waters, they murmur against Moses, 23, 24. In answer to the prayer of Moses, God shows him a tree by which the waters are sweetened, 25. God gives them statutes and gracious promises, 26. They come to Elim, where they find twelve wells of water, and seventy palm trees, and there they encamp, 27.

A. M. 2513.
B. C. 1491.
An. Exod. Isr.
1.
Abib or Nisan.

THEN sang ^a Moses and the children of Israel, this song unto the LORD; and spake, saying, I will ^b sing unto the LORD, for he

hath triumphed gloriously: the horse and his rider, hath he thrown into the sea.

2 The LORD is my strength and

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An. Exod. Isr.
1.
Abib or Nisan.

^a Judg. 5. 1. 2 Sam. 22. 1. Ps. 106. 12. Wisd. 10. 20.

^b Ver. 21.

NOTES ON CHAP. XV.

Verse 1. *Then sang Moses and the children of Israel this song*] POETRY has been cultivated in all ages, and among all people, from the most refined to the most barbarous; and to it, principally, under the kind providence of God, we are indebted for most of the *original accounts* we have of the ancient nations of the universe. Equally measured lines, with a harmonious collocation of expressive, sonorous, and sometimes highly metaphorical terms, the alternate lines either answering to each other in *sense*, or ending with similar *sounds*, were easily committed to *memory*, and easily *retained*. As these were often accompanied with a pleasing *air* or *tune*, the subject being a concatenation of striking and interesting events, histories formed thus, became the amusement of youth, the softeners of the tedium of labour, and even the solace of age. In such a way the histories of most nations have been preserved. The interesting events celebrated, the *rythm* or *metre*, and the accompanying *tune* or *recitativo air*, rendered them easily transmissible to posterity; and by means of *tradition*, they passed safely from father to son, through the times of comparative *darkness*, till they arrived at those ages in which the *pen* and the *press*, have given them a sort of deathless duration and permanent stability, by multiplying the copies. Many of the ancient historic and heroic British tales, are continued by tradition, among the aboriginal inhabitants of Ireland to the present day; and the repetition of them constitutes the chief amusement of the winter evenings. Even the *prose* histories, which were written on the ground of the *poetic*, copied closely their exemplars; and the historians themselves were obliged to study all the *beauties* and *ornaments of style*, that their works might become *popular*; and to this circumstance we owe not a small measure of what is termed *refinement of language*. How observable is this in the history of *Herodotus*, who appears to have closely copied the ancient *poetic records*, in his inimitable and harmonious *prose*; and that his books might bear as near a resemblance as possible, to the ancient and popular originals, he divided them into *nine*, and dedicated each to one of the *muses*. His work therefore seems to occupy the same place between the ancient *poetic compositions* and mere *prosaic histories*, as the *polype* does between *plants* and *animals*. Much even of our *sacred records*, is written in *poetry*, which God has thus consecrated to be the faithful transmitter of remote and important events; and of this, the *song* before the reader is a proof in point. Though this is not the first specimen of poetry we have met with in the Pentateuch, see Lamech's speech to his wives, Gen. iv. 23, 24. Noah's prophecy concerning his sons, chap. ix. 25—27. and Jacob's blessing to the twelve patriarchs, chap. xlix. 2—27. and the notes there; yet it is the first regular ode of any considerable length, having but *one* subject; and it is all written in *hemistichs*, or half lines, the usual form in Hebrew poetry; and though this form frequently occurs, it is not attended to in our common printed Hebrew Bibles, except in *this* and *three* other places, Deut. xxxii. Judg. v. and 2 Sam. xxii. all of which shall be noticed as they occur. But in Dr. Kennicott's edition of the Hebrew Bible, all the poetry, *wherever* it occurs, is printed in its own *hemistich* form.

After what has been said, it is perhaps scarcely necessary to observe, that as such ancient poetic histories commemorated great and extraordinary displays of *providence*, *courage*, *strength*, *fidelity*, *heroism*, and *piety*; hence the origin of *EPIC poems*, of which the song in this chapter is the *earliest specimen*. And on the principle of preserving the memory of such events, most nations have had their *epic poets*, who have generally taken for their subject, the most splendid or most remote events of their country's history, which either referred to the *formation* or *extension* of their *empire*, the *exploits* of their *ancestors*, or the *establishment* of their *religion*. Hence the ancient HEBREWS had their *Shir ha Mosheh*, the piece in question: the GREEKS their *Ilias*: the HINDOOS their *Mahabarat*: the ROMANS their *Æneis*: the NORWEGIANS their *Edda*: the IRISH and SCOTCH their *Fingal* and *Chronological Poems*: the WELSH their *Taliessin* and his *Triads*: the ARABS their *Nebhun-Namch* (exploits of Mohammed) and *Hamleh Heedry* (exploits of Aly:) the PERSIANS their *Shah Nameh* (book of kings:) the ITALIANS their *Gerusalemme Liberata*: the PORTUGUESE their *Lusiad*: the ENGLISH their *Paradise Lost*: and, in humble imitation of all the rest (*etsi non passibus aquis*) the FRENCH their *Homerade*.

The song of Moses has been in the highest repute in the Church of God from the beginning: the author of the *Book of Wisdom* attributes it in a particular manner to the wisdom of God; and says that on this occasion, *God opened the mouth of the dumb, and made the tongues of infants eloquent*: ch. x. 21. As if he had said, Every person felt an interest in the great events which had taken place, and all laboured to give Jehovah that praise which was due to his name. "With this song of victory over Pharaoh," says Mr. Ainsworth, "the Holy Ghost compares the song of those who have gotten the victory over the spiritual Pharaoh, the *beast* (Antichrist) when they stand by the *sea of glass mingled with fire* (as Israel stood here by the Red sea) *having the harps of God* (as the women here had tambrels, ver. 20.) *and they sing the song of Moses, the servant of God, and the song of the Lamb, the Son of God.*" Rev. xv. 2—4.

I will sing unto the Lord] Moses begins the song, and in the two first hemistichs states the *subject* of it; and these two first lines became the *grand chorus* of the piece, as we may learn from ver. 21. See Dr. Kennicott's arrangement and translation of this piece at the end of this chapter.

Triumphed gloriously] כִּי גָאֹחַ גָּאֹחַ *ki gaoh gaah*, he is exceedingly exalted: rendered by the Septuagint, εὐδοξάζει γὰρ δεινῶς, *he is gloriously glorified*. And surely this was one of the most signal displays of the glorious majesty of God, ever exhibited since the *creation* of the world. And when it is considered, that the whole of this transaction shadowed out the *redemption* of the human race, from the *thralldom* and *power of sin* and *iniquity*, by the Lord Jesus, and the *final triumph* of the *church* of God over all its *enemies*, we may also join in the song, and celebrate him who has triumphed so gloriously, having conquered death, and opened the kingdom of heaven to all believers.

Verse 2. *The Lord is my strength and my song*] How judi-

A. M. 2513. ² song, and he is become my salvation: he is my God, and I will prepare him ^b a habitation; my father's God, and I ^a will exalt him.

³ The Lord is a man of ^c war: the Lord is his ¹ name.

⁴ ⁵ Pharaoh's chariots and his host, hath he cast into the sea: ^b his chosen captains also, are drowned in the Red sea.

⁵ The depths have covered them: they sank into the bottom, as a stone.

⁶ Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

⁷ And in the greatness of thine ^m excellency, thou hast overthrown them that rose up against thee: thou sentest forth thy wrath,

^a Deut. 10. 21. Ps. 133. 2. & 24. 3. & 59. 17. & c. & 103. 1. & 113. 14. & 149. 7. Isai. 12. 2. Hagg. 2. 13. 12. & c. Gen. 28. 21. 2. & Gen. 7. 1. Ps. 132. 5. & c. ch. 3. 15. 16. & c. Sam. 22. 47. Ps. 99. 6. & 119. 23.

Isai. 25. 1. & c. Ps. 91. 3. Re. 12. 17. & c. ch. 3. 1. Ps. 2. 1. & c. ch. 14. 26. & c. ch. 14. 7. & c. ch. 11. 15. & c. ch. 9. 11. & c. Ps. 113. 15. 16. & c. Deut. 32. 26.

ously are the members of this sentence arranged! He who has God for his *strength*, will have him for his *song*; and he to whom Jehovah is become *salvation*, will *exalt his name*. Miserably, and untuneably in the ears of God, does that man sing praises, who is not *saved* by the grace of Christ, nor *strengthened* by the power of his might.

It is worthy of observation, that the word which we translate Lord here, is not יהוה *Jehovah* in the original, but יה *Jah*; as if by abbreviation, says Mr. Parkhurst, for יהוה *Jehovah*, or יהי *Jehi*. It signifies the Essence, He who IS, simply, absolutely, and independently, 'O *אנ*. The relation between יה *Jah*, and the verb יהיה *to subsist, exist, be*, is intimated to us, the first time יה *Jah* is used in Scripture, (Exod. xv. 2.) "My strength and my song (*is*) יה *Jah*, יהי *my strength and he is become to me salvation*."—See Psal. lxxviii. 5. lxxxix. 9. xciv. 7. cxv. 17, 18. cxviii. 17.

JAH יה is several times joined with the name Jehovah יהוה, so that we may be sure that it is not, as some have supposed, a mere abbreviation of that word. See Isai. xii. 2. xxvi. 4. Our blessed Lord solemnly claims to himself, what is intended in this divine name יה *Jah*, John viii. 58. Before Abraham was (*born*) *אני יהוה*, I AM, not *I was*, but *I am*, plainly intimating his *divine, eternal existence*: compare Isai. xlii. 13. And the Jews appear to have well understood him; for then took they up stones to cast at him, as a blasphemer: compare Coloss. i. 16, 17. where the Apostle Paul, after asserting that all things that are in heaven, and that are in earth, visible and invisible, were created, *עושה*, by and for Christ, adds, *And HE IS, עושה*, not *was*, before all things, and by him all things, *עושה*, have existed, and still subsist.—See Parkhurst.

From this divine name, יה *Jah*, the ancient Greeks had their *Ια, Ια*, in their invocations of the gods, particularly of *Apollo*, (the uncorrupted *οσι*) the light; and hence *ι*, written after the oriental manner from right to left, afterwards *ΕΙ*, was inscribed over the great door of the temple at Delphi!—See the note on chap. iii. ver. 14. and the concluding observations there.

I will prepare him a habitation] *אניכא* *anicha*. It has been supposed that Moses, by this expression, intended the building of the tabernacle; but it seems to come in very strangely in this place. Most of the ancient versions, understood the original in a very different sense. The *Vulgate* has *et glorificabo eam*; the *Septuagint* *ἐξουσιάζω*, *I will glorify him*, with which the *Syriac*, *Coptic*, the *Targum of Jonathan*, and the *Jerusalem Targum*, agree. From the *Targum of Onkelos* the present translation seems to have been originally derived: he has translated the place, *אניכא* *anicha* *to come*

legh makedash—"And I will build him a sanctuary," which not one of the other versions, the *Persian* excepted, acknowledges. Our own old translations are generally differ at from the present: *Matthew's*, *Cranmer's*, and the *Bishop's Bible*, render it *glorify*, and the sense of the place seems to require it. Calmet, Houbigant, Kennicott, and other critics, contend for this translation.

My father's God] I believe Houbigant to be right, who translates the original, *אלהי אבתי Elohey abi, Deus meus, pater meus est*—"My God is my Father." Every man may call the Divine Being *his God*; but only those who are his children by adoption through grace, can call him their FATHER. This is a privilege which God has given to none but his children.—See Galat. iv. 6.

Verse 3. *The Lord is a man of war*] Perhaps it would be better to translate the words, *Jehovah is the man, or, hero of the battle*. As we scarcely ever apply the term to any thing but first-rate armed vessels, the change of the translation seems indispensable, though the common rendering is literal enough. Besides, the object of Moses was to shew, that *man* had no part in this victory, but that the whole was wrought by the miraculous power of God, and that therefore *he alone* should have all the glory.

The Lord (i. e. *Jehovah*) *is his name*.] He has now, as the name implies, given complete *existence* to all his promises.—See the notes on Gen. ii. 4. and Exod. vi. 3.

Verse 4. *Pharaoh's chariots—his host—his chosen captains*] On such an expedition, it is likely that the principal Egyptian nobility accompanied their king, and that the overthrow they met with here, had reduced Egypt to the lowest extremity. Had the Israelites been intent on plunder, or had Moses been influenced with a spirit of ambition, how easily might he have gratified themselves, as, had they returned, they might have soon over-run and subjugated the whole land.

Verse 6. *Thy right-hand*] Thy omnipotence, manifested in a most extraordinary way.

Verse 7. *In the greatness of thine excellency*] To this wonderful deliverance the prophet Isaiah refers, chap. lxxxi. 11—14. —"Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as a horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name."

A. M. 3113. which ^a consumed them ^b as stubble.

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An. Exod. 1st.

1.

Notes of Nisan.

8 And ^c with the blast of thy nostrils, the waters were gathered together, ^d the floods stood upright as a heap, and the depths were congealed in the heart of the sea.

9 ^e The enemy said, I will pursue, I will overtake, I will ^f divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall ^g destroy them.

10 Thou didst ^h blow with thy wind, ⁱ the sea covered them: they sank as lead in the mighty waters.

11 ^k Who is like unto thee, O Lord, among the ^l gods? who is like thee, ^m glorious in holiness, fearful in praises, ⁿ doing wonders?

12 Thou stretchedst out ^o thy right hand, the earth swallowed them.

13 Thou, in thy mercy, hast ^p led forth the people which thou hast redeemed: thou hast guided them in thy strength, unto ^q thy holy habitation.

14 The people shall hear, and be afraid: ^r sorrow shall take hold on the inhabitants of Palestina.

15 Then ^s the dukes of Edom shall be amaz-

^a Ps. 59. 13. — ^b Isai. 5. 24. & 47. 14. — ^c ch. 14. 21. — ^d 2 Sam. 22. 16. Job 4. 9. — ^e 2 Thess. 2. 8. — ^f Ps. 78. 13. — ^g Hab. 3. 10. — ^h Judg. 5. 30. — ⁱ Gen. 49. 27. — ^j Isai. 55. 12. — ^k Luke 11. 22. — ^l Or, repossess. — ^m ch. 14. 21. — ⁿ Ps. 147. 18. — ^o ver. 5. — ^p ch. 14. 23. — ^q 2 Sam. 7. 22. — ^r 1 Kings 8. 23. — ^s Ps. 71. 19. & 36. 8. & 89. 6. 8. — ^t Jer. 10. 6. & 49. 19. — ^u Or, mighty ones.

— ^m Isai. 6. 3. — ⁿ Ps. 77. 14. — ^o ver. 6. — ^p Ps. 77. 15. 20. & 78. 52. & 80. 1. & 106. 9. — ^q Isai. 63. 12. 13. — ^r Jer. 2. 6. — ^s Ps. 78. 54. — ^t Numb. 14. 14. — ^u Deut. 2. 25. — ^v Josh. 2. 9. 10. — ^w Ps. 48. 6. — ^x Gen. 36. 10. — ^y Deut. 2. 4.

Verse 8. *The depths were congealed*] The strong east-wind, chap. xiv. 21. employed to dry the bottom of the sea, is here represented as the blast of God's nostrils, that had congealed or frozen the waters, so that they stood in heaps like a wall, on the right hand and on the left.

Verse 9. *The enemy said*] As this song was composed by divine inspiration, we may rest assured, that these words were spoken by Pharaoh and his captains; and the passions they describe, felt in their utmost sway in their hearts: but how soon was their boasting confounded? Thou didst blow with thy wind, and the sea covered them—they sank as lead in the mighty waters!

Verse 11. *Who is like unto thee, O Lord, among the gods?*] We have already seen that all the Egyptian gods, or the objects of the Egyptians' idolatry, were confounded, and rendered completely despicable, by the *ten plagues*; which appear to have been directed principally against them. Here the people of God exult over them afresh—Who among these gods is like unto THEE? They can neither save nor destroy—Thou dost both, in the most signal manner.

As the original words מִי כַמֹּכָהּ בָּאֵלִים יְהוָה *mi camocah baelim Yehovah*, are supposed to have constituted the motto, on the ensign of the *Asmoneans*; and to have furnished the name of *Maccabeus* to Judas, their grand captain, from whom they were afterwards called *Maccabeans*; it may be necessary to say a few words on this subject. It is possible that Judas Maccabeus might have had this motto on his ensign, or at least the initial letters of it, for such a practice was not uncommon. For instance, on the Roman standard the letters S. P. Q. R. stood for *Senatus Populusque Romanus*; i. e. the Senate and Roman People; and מ. כ. ב. ל. M. C. B. L. might have stood for *Mi Camocah Baelim Jehovah*—Who among the gods, or strong ones, is like unto thee, O Jehovah! But it appears from the Greek Μακκαβαιοι, and also the Syriac, ܡܚܩܒܝܐ *makabi*, that the name was written originally with ק *kaph*, not כ *caph*; it is most likely, as Michaelis has observed, that the name must have been derived from מַכָּה *makkab*, a hammer or mallet; hence Judas, because of his bravery and success, might have been denominated the

hammer or mallet, by which the enemies of God had been beaten, pounded, and broken to pieces. Judas, the hammer of the Lord.

Glorious in holiness] Infinitely resplendent in this attribute, essential to the perfection of the divine nature.

Fearful in praises] Such glorious holiness cannot be approached without the deepest reverence and fear, even by angels, who veil their faces before the majesty of God. How then should man, who is only *sin* and *dust*, approach the presence of his Maker!

Doing wonders?] Every part of the work of God is wonderful—not only *miracles*, which imply an inversion or suspension of the laws of nature, but every part of nature itself. Who can conceive how a single blade of grass is formed, or how earth, air, and water, become consolidated in the body of the oak! And who can comprehend how the different tribes of plants and animals are preserved, in all the distinctive characteristics of their respective natures? And who can conceive how the human being is formed, nourished, and its different parts developed? What is the true cause of the circulation of the blood? or, how different aliments produce the solids and fluids of the animal machine? What is life, sleep, death? And how an impure and unholy soul is regenerated, purified, refined, and made like unto its great Creator? These are wonders which God alone works, and to Himself only, are they fully known.

Verse 12. *The earth swallowed them.*] It is very likely there was also an earthquake on this occasion, and that chasms were made in the bottom of the sea, by which many of them were swallowed up, though multitudes were overwhelmed by the waters, whose dead bodies were afterwards thrown ashore. The Psalmist strongly intimates, that there was an earthquake on this occasion—*The voice of thy thunder was in the heaven, the lightnings lightened the world, the EARTH TREMBLED and shook*, Psal. lxxvii. 18.

Verse 13. *Thou hast guided them in thy strength unto thy holy habitation.*] As this ode was dictated by the Spirit of God, it is most natural to understand this and the following verses, to the end of the 18th as containing a prediction of

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And I ver.
1
Abib or Nisan.

ed; ^athe mighty men of Moab, trembling shall take hold upon them; ^ball the inhabitants of Canaan shall melt away.

16 ^cFear and dread shall fall upon them; by the greatness of thine arm, they shall be *as still* ^das a stone; till thy people pass over, O LORD, till the people pass over, ^ewhich thou hast purchased.

17 Thou shalt bring them in; and ^fplant them in the mountain of thine inheritance, in the place, O LORD, *which* thou hast made for thee

to dwell in, in the ^gsanctuary, O LORD, *which* thy hands have established.

18 ^hThe LORD shall reign, for ever and ever.

19 For the ⁱhorse of Pharaoh went in with his chariots and with his horsemen into the sea, and ^kthe LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land*, in the midst of the sea.

20 ¶ And Miriam ^lthe prophetess, ^mthe sister of Aaron, ⁿtook a timbrel in her hand; and all

^a Numb. 23. 3. Hab. 3. 7. — ^b Josh. 5. 1. — ^c Deut. 2. 25 & 11. 24. Josh. 2. 9. — ^d 1 Sam. 13. 37. — ^e ch. 19. 5. Deut. 32. 9. — ^f Sam. 7. 10. Ps. 74. 2. — ^g Isai. 43. 1, 2 & 51. 10. Jer. 31. 11. Tit. 2. 13. 1 Pet. 2. 9.

^h Ps. 71. 4. — ⁱ Ps. 134. 3. & 80. 8. — ^j Ps. 78. 51. — ^k Ps. 10. 11. & 10. 13 & 14. 19. — ^l 1 Sam. 16. 15. — ^m ch. 14. 25. — ⁿ 1 Sam. 16. 15. — ^o Judg. 4. 4. 1 Sam. 10. 5. — ^p Numb. 26. 59. — ^q 1 Sam. 18. 6.

what God would do for this people, which he had so miraculously redeemed. On this mode of interpretation, it would be better to read several of the verbs in the *future* tense.

Verse 15. *The dukcs of Edom*] Idumea was governed at this time, by those called *דוכים* *duchim*, heads, chiefs, or captains.—See the note on Gen. xxxvi. 15.

Verse 16. *Till thy people pass over*] Not over the Red Sea, for that event had been already celebrated; but over the desert, and Jordan, in order to be brought into the promised land.

Verse 17. *Thou shalt bring them in*] By thy strength and mercy alone, shall they get the promised inheritance.

Thou shalt plant them] Give them a *fixed* habitation in Canaan, after their unsettled wandering life in the wilderness.

In the mountain] Meaning Canaan, which was a very *mountainous* country, Deut. xi. 11. or probably Mount Zion, on which the temple was built. Where the pure worship of God was *established*, there the people might expect both *rest* and *safety*. Wherever the purity of religion is established and preserved, and the high and the low endeavour to regulate their lives according to its precepts, the government of that country is likely to be permanent.

Verse 18. *The Lord shall reign for ever and ever.*] This is properly the grand chorus, in which all the people joined. The words are expressive of God's everlasting dominion, not only in the *world*, but in the *church*; not only under the *law*, but also under the *gospel*; not only in *time*, but through *eternity*. The original *לעלם לעלם* *le'olam va'ed*, may be translated *for ever and onward*; or, by our very expressive compound term, for EVERMORE, i. e. *for ever, and more*—not only through *time*, but also through all duration. His dominion shall be ever the same, active and infinitely extending. With this verse the song seems to end, as with it the hemistichs or poetic lines terminate. The 20th, and beginning of the 21st, are in plain prose; but the latter part of the 21st is in hemistichs, as it contains the *response* made by Miriam and the Israelitish women, at different intervals during the song.—See Dr. Kennicott's Arrangement of the Parts, at the end of this chapter.

Verse 20. *And Miriam the prophetess*] We have already seen, that Miriam was *older* than either Moses or Aaron; for when Moses was exposed on the Nile, she was a young girl, capable of managing the stratagem, used for the preservation of his life; and then Aaron was only three years and three months old, for he was *fourscore and three* years old when Moses was but *fourscore*, see chap. vii. 7. so that Aaron

was older than Moses, and Miriam considerably older than either, not less probably, than *nine* or *ten* years of age. See on chap. ii. 2.

There is great diversity of opinion on the origin of the name of *Miriam*, which is the same with the Greek *Μαρια*, the Latin *Maria*, and the English *Mary*. Some suppose it to be compounded of *מַר* *mar*, a *drop*, (Isai. xl. 15.) and *יָם* *yam*, the *sea*; and that from this etymology, the heathens formed the Venus, whom they feign to have sprung from the sea. St. Jeron gives several etymologies for the name, which at once show how difficult it is to ascertain it—*she who enlightens men*—or *she who enlightens them*, or *the star of the sea*. Others, *the lady of the sea*, *the bitterness of the sea*, &c. It is probable that the first or the last is the true one; but it is a matter of little importance, as we have not the circumstance marked, as in the case of Moses, and many others, that gave rise to the name.

The prophetess] *חַנּוּכִּיָּה* *ha-nabi'ah*. For the meaning of the word prophet, *נָבִיא* *Nabi*, see the note on Gen. xx. 7. It is very likely that Miriam was inspired by the Spirit of God, to instruct the Hebrew women, as Moses and Aaron were to instruct the men; and when she and her brother Aaron sought to share in the government of the people with Moses, we find her laying claim to the prophetic influence, Numb. xii. 2. *Hadst the Lord selected spokes only by Moses? Hadst he not spoken also by us?* And that she was constituted joint leader of the people, with her two brothers, we have the express word of God by the prophet Micah, ch. vi. 4. *For I brought thee up out of the land of Egypt—and I sent before thee Moses, Aaron, and Miriam.* Hence it is very likely, that she was the instructress of the women, and regulated the times, places, &c. of their devotional acts; for it appears that from the beginning to the present day, the Jewish women all worshipped *apart*.

A timbrel] *תָּפ* *tof*, the same word which is translated *tabret*, Gen. xxxi. 27. on which the reader is desired to consult the note.

And with dances] *מְחֹלֹת* *mecholah*. Many learned men suppose, that this word means some instruments of wind music, because the word comes from the root *חָלַל* *chalal*, the ideal meaning of which is, to *perforate*, *penetrate*, *pierce*, *stab*, and hence to *wound*. Pipes, or hollow tubes, such as *flutes*, *hautboys*, and the like, may be intended. Both the Arab and Persian, understand it as meaning instruments of music, as the pipe, drum, or stringed kind, and this seems to be import

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1.

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the women went out after her ^a with timbrels and with dances.

21 And Miriam ^b answered them, ^c Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

22 ¶ So Moses brought Israel from the Red sea, and they went out into the wilderness of ^d Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to ^e Marah, they could not drink of the waters of Marah, for

they were bitter: therefore the name of it was called ^f Marah.

24 And the people ^g murmured against Moses, saying, What shall we drink?

25 And he ^h cried unto the Lord; and the Lord shewed him a ⁱ tree, ^j which when he had cast into the waters, the waters were made sweet. There he ^k made for them a statute and an ordinance, and there ^m he proved them,

26 And said, ⁿ If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do

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1.

Abib or Nisan.

^a Judg. 11. 34. & 21. 21. ^b Sam. 6. 16. ^c Ps. 68. 11. 25. & 149. 3. & 150. 4. ^d 1 Sam. 13. 7. ^e ver. 1. ^f Gen. 16. 7. & 25. 18. ^g Numb. 23. 8. ^h That is, bitterness. Ruth 1. 20. ⁱ ch. 16. 2. & 17. 3. ^j ch. 14.

10. & 17. 4. ^k Ps. 50. 15. ^l Eccles. 33. 5. ^m See 2 Kings 2. 21. & 4. 11. ⁿ See Josh. 24. 15. ^o ch. 16. 4. ^p Deut. 8. 2, 16. ^q Judg. 2. 22. & 3. 1, 4. ^r Ps. 66. 10. & 81. 7. ^s Deut. 7. 12, 15.

better with the scope and design of the place, than the term *dances*. It must however be allowed that religious dances have been in use from the remotest times; and yet in most of the places where the term occurs in our translation, an *instrument of music*, bids as fair to be its meaning, as a *dance* of any kind. Miriam is the first *prophetess* on record: and by this we find that God not only poured out his spirit upon *men*, but upon *women* also; and we learn also that Miriam was not only a *prophetess*, but a *poetess* also, and must have had considerable skill in *music*, to have been able to conduct her part of these solemnities. It may appear strange, that during so long an oppression in Egypt, the Israelites were able to cultivate the fine arts; but that they did so, there is the utmost evidence from the Pentateuch. Not only architecture, weaving, and such necessary arts, were well known among them, but also the arts that are called *ornamental*, such as those of the goldsmith, lapidary, embroiderer, furrier, &c. of which we have ample proof in the construction of the tabernacle and its utensils. However ungrateful, rebellious, &c. the Jews may have been, the praise of industry and economy can never be denied them. In former ages, and in all places even of their dispersions, they appear to have been frugal and industrious, and capable of great proficiency in the most elegant and curious arts; but they are now greatly degenerated.

Verse 22. *The wilderness of Shur*] This was on the coast of the Red Sea, on their road to mount Sinai.—See the map.

Verse 23. *Marah*] So called from the *bitter waters* found there. Dr. Shaw conjectures, that this place is the same as that now called *Corondel*, where there is still a small rill, which, if not diluted with dews or rain, continues brackish.—See his account, at the end of Exodus.

Verse 24. *The people murmured*] They were in a state of great mental degradation, owing to their long and oppressive vassalage, and had no firmness of character.—See the note on chap. xiii. 17.

Verse 25. *He cried unto the Lord*] Moses was not only their leader, but also their mediator. Of prayer and dependence on the Almighty, the great mass of the Israelites appear to have had little knowledge at this time. Moses, therefore, had much to bear from their weakness; and the merciful Lord was long-suffering.

The Lord shewed him a tree] What this tree was, we know not: some think that the tree was extremely bitter itself, such as the quassia; and that God acted in this as he generally

does, correcting contraries by contraries, which, among the ancient physicians, was a favourite maxim—*Charis clavo capellitur*. The Targums of Jonathan and Jerusalem say, that when Moses prayed, “the word of the Lord shewed him the tree, ארדנני *ardipney*, on which he wrote the great and precious name (JEHOVAH) and then threw it into the waters, and the waters thereby became sweet.” But what the tree *ardipney* was, we are not informed.

Many suppose that this tree, which healed the bitter waters, was symbolical of the cross of our blessed Redeemer, that has been the means of healing infected nature; and through the virtue of which, the *evils* and *bitters* of life are sweetened, and rendered subservient to the best interests of God’s followers. Whatever may be in the metaphor, this is true in fact; and hence the greatest of Apostles gloried in the *cross* of our Lord Jesus Christ, by which the world was crucified to him, and he unto the world.

It appears that these waters were sweetened only for that occasion, as Dr. Shaw reports them to be still *brackish*, which appears to be occasioned by the abundance of *natron*, which prevails in the surrounding soil. Thus we may infer, that the natural cause of their bitterness, or brackishness, was permitted to resume its operations, when the occasion, that rendered the change necessary, had ceased to exist. Thus Christ simply changed that water into wine, which was to be *drawn out* to be carried to the master of the feast: the rest of the water in the pots, remaining as before. As the water of the Nile was so peculiarly excellent, to which they had been long accustomed, they could not easily put up with what was indifferent.—See the note on chap. vii. ver. 18.

There he made for them] Though it is probable that the Israelites are here intended, yet the word *to*, should not be translated *them*, but *to him*; for these statutes were given to Moses, that he might deliver them to the people.

There he proved them] נסאו *nissahu*, he proved him. By this murmuring of the people, he proved Moses, to see, speaking after the manner of men, whether he would be faithful, and in the midst of the trials to which he was likely to be exposed, whether he would continue to trust in the Lord, and seek all his help from him.

Verse 26. *If thou wilt diligently hearken*] What is contained in this verse, appears to be what is intended by the *statute and ordinance* mentioned in the preceding—*If thou wilt diligently hearken unto the voice of the Lord thy God, and*

A.M. 5513. that which is right in his sight, and
B.C. 1491. wilt give ear to his commandments,
An Israelite. and keep all his statutes, I will put
1. none of these diseases upon thee,
Abol. of Nisam. which I have brought upon the Egyptians: for
I am the Lord^a that healeth thee.

^a Deut. 28, 27, 40.—^b ch. 23, 15. P. H. 3, 1. & 193, 3. & 147, 3.

Let do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, &c. This statute and ordinance implied the three following particulars: 1. That they should acknowledge Jehovah for their God, and thus avoid all idolatry. 2. That they should receive his word and testimony as a divine revelation, lodging on their hearts and lives, and thus be saved from profligacy of every kind, and from acknowledging the maxims, or adopting the customs, of the neighbouring nations. 3. That they should continue to do so, and adorn their profession with a holy life. These things being attended to, then the promise of God was, that they should have none of the diseases of the Egyptians put on them; that they should be kept in a state of health of body and peace of mind; and if, at any time, they should be afflicted, on application to God, the evil should be removed, because he was their *healer* or *physician*—*I am the Lord, that healeth thee*. That the Israelites had in general a very good state of health, their history warrants us to believe; and when they were afflicted, as in the case of the fiery serpents, on application to God they were all healed. The Targum of Jonathan ben Uzziel states, that the statutes which Moses received at this time were commandments, concerning the observation of the sabbath. Duty to parents, the ordinances concerning wounds and bruises, and the penalties which sinners should incur by transgressing them. But it appears, that the general ordinances already mentioned, are those which are intended here; and this seems to be proved beyond dispute, by Jerem. vi. 22, 23—*For I spake now unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you.*

Verse 27. *They came to Elam*] This was in the desert of Sin, and, according to Dr. Shaw, about two leagues from Tor, and thirty from Marah, or Corondel.

Twelve wells of water] One for each of the tribes of Israel, say the Targums of Jonathan and Jerusalem.

And threescore and ten palm-trees] One for each of the seventy elders—*Ibid*.

Dr. Shaw found nine of the twelve wells, the other three having been choked up with sand; and the seventy palm-trees multiplied into more than 2000, the dates of which bring a considerable revenue to the Greek monks at Tor.—See his account at the end of this book, and see also the map. Thus sufficient evidence of the authenticity of this part of the sacred history remains, after the lapse of more than 3000 years.

In the preceding notes, the reader has been referred to Dr. Kennicott's translation and arrangement of the song of Moses. To this translation he prefixes the following observations:

27 ¶ And they came to Elam, where were twelve wells of water, and threescore and ten palm trees: and they encamped there, by the waters.

A.M. 5513.
P.C. 1491.
An Israelite.
1.
Abol. of Nisam.

"This triumph song was sung by Moses and the sons of Israel: and the women, headed by Miriam, answered the men, by repeating the two first lines of the song, alluding only the first word; which two lines were probably sung, more than once, as a *chorus*.

"The conclusion of this ode seems very manifest; and yet, though the ancient Jews had sense enough to write this song differently from prose; and though their authority has prevailed, even to this day, in *this* and three other poems in the Old Testament, (*Deut.* xxxii. *Judg.* v. and *2 Sam.* xxii.) still expressed by them as poetry: yet have these critics carried their ideas of the song here, to the end of verse 19. The reason why the same has been done by others, probably is, they thought, that the particle *for*, which begins verse 19, necessarily connected it with the preceding poetry. But this difficulty is removed, by translating *for* *when*, especially if we take verses 19, 20, 21, as being a *prose* explanation of the manner in which this song of triumph was performed. For these three verses say, that the *men-singers* were answered in chorus by *Miriam and the women*, accompanying their words with musical instruments. "When the horse of Pharaoh had gone into the sea, and the Lord had brought the sea upon them: and he had passed, on dry land, in the midst of the sea: then Miriam took a timbrel, and all the women went out after her with timbrels and dances; and Miriam (with the women) answered them (*וַתִּשְׁרַח* *ta'rah*, the *men*, by way of chorus) in the words, *O sing ye, &c.*" That this chorus was sung more than once, is thus stated by Bishop Lowth.

Maria, cum mulieribus, ceterorum choro IDENTIDEM successit.—Prælect. 19.

I shall now give what appears to me to be an exact translation of this whole song.

MOSES. Part I.

- 1. I will sing to JEHOVAH, for he hath triumphed gloriously: the horse and his rider, hath he thrown into the sea. [casy:]
- 2. My strength and my song, is JEHOVAH; and he is become to me for salvation: this is my God, and I will celebrate him; the God of my father, and I will exalt him.
- 3. Jehovah is mighty in battle! } Perhaps a chorus sung
Jehovah is his name! } by the Men.

Chorus, by Miriam and the Women.

Perhaps sung first, in this place.

O sing ye to Jehovah, for he hath triumphed gloriously! the horse and his rider hath he thrown into the sea.

MOSES. Part II.

- 4. Pharaoh's chariots and his host, hath he cast into the sea; and his chosen captains are drowned in the Red sea.

5. The depths have covered them, they went down ;
(they sank) to the bottom as a stone.

6. Thy right-hand, *Jehovah*, is become glorious in power ;
thy right hand, *Jehovah*, dasheth in pieces the enemy.

7. And in the greatness of thine excellence thou over-
[throwest them that rise against thee ;
thou sendest forth thy wrath, which consumeth them as stubble :

8. Even at the blast of thy displeasure, the waters are ga-
the floods stand upright, as a heap : [thered together :
congealed are the depths in the very heart of the sea.

O sing ye to JEHOVAH, &c. Chorus by the Women.

MOSES. Part III.

9. The enemy said : "*I will pursue, I shall overtake ;
" I shall divide the spoil, my soul shall be satiated with them :
" I will draw my sword, my hand shall destroy them."*

10. Thou didst blow with thy wind, the sea covered them ;
they sank as lead, in the mighty waters.

11. Who is like thee, among the gods, O JEHOVAH ?
who is like thee, glorious in holiness !

12. Fearful in praises ! performing wonders !
thou stretchest out thy right hand, the earth swalloweth them !

13. Thou in thy mercy, leadest the people, whom thou hast
redeemed ;

thou in thy strength, guidest to the habitation of thy holiness !

O sing ye to JEHOVAH, &c. Chorus by the Women.

MOSES. Part IV.

14. The nations have heard, and are afraid ;
sorrow hath seized the inhabitants of Palestine.

15. Already are the dukes of Edom in consternation ;
and the mighty men of Moab, trembling hath-seized them :
all the inhabitants of Canaan do faint.

16. Fear and dread shall fall upon them ;
through the greatness of thine arm, they shall be still as a stone :

17. Till thy people, JEHOVAH, pass over ; [Jordan]
till the people pass over, whom thou hast redeemed.

18. Thou shalt bring them and plant them in the mount of
thine inheritance :

the place for thy rest, which thou, Jehovah, hast made ;
the sanctuary, JEHOVAH, which thy hands have established.

Grand Chorus ; by ALL.

JEHOVAH FOR EVER AND EVER SHALL REIGN !

1. When poetry is consecrated to the service of God, and employed as above, to commemorate his marvellous acts, it then becomes a very useful handmaid to piety, and God is honoured by his gifts. God inspired the song of Moses, and perhaps from this very circumstance, it has passed for current among the most polished of the heathen nations, that a poet is a person *divinely inspired* ; and hence the epithet of *πρόφητος* prophet and *vates* of the same import, was given them among the Greeks and Romans.

2. The song of Moses, is a proof of the miraculous passage of the Israelites through the Red sea. There has been no period since the Hebrew nation left Egypt, in which this song was not found among them, *as composed on that occasion, and to commemorate that event*. It may be therefore considered as completely authentic, as any living witness could be, who had himself passed through the Red sea, and whose life had been protracted through all the intervening ages, to the present day.

3. We have already seen that it is a song of triumph for the deliverance of the people of God ; and that it was intended to point out the final salvation and triumph, of the whole church of Christ ; so that in the heaven of heavens the redeemed of the Lord, both among the Jews and the Gentiles, shall unite together to sing the *song of Moses*, and the *song of the Lamb*. See Rev. xv. 2—4. Reader, implore the mercy of God to enable thee to make thy calling and election sure, that thou mayest bear thy part in this glorious and eternal triumph.

CHAPTER XVI.

The Israelites journey from Elim, and come to the wilderness of Sin, 1. They murmur for lack of bread, 2, 3. God promises to rain bread from heaven for them, 4. of which they were to collect a double portion on the sixth day, 5. A miraculous supply of flesh in the evening, and bread in the morning, promised, 6—9. The glory of the Lord appears in the cloud, 10. Flesh and bread promised as a proof of God's care over them, 11, 12. Quails come and cover the whole camp, 13. And a dew fell which left a small round substance on the ground, which Moses tells them was the bread which God had sent, 14, 15. Directions for gathering it, 16. The Israelites gather each an omer, 17, 18. They are directed to leave none of it till the next day, 19. which some neglecting, it became putrid, 20. They gather it every morning, because it melted when the sun waxed hot, 21. Each person gathers two omers on the sixth day, 22. Moses commands them to keep the seventh as a sabbath to the Lord, 23. What was laid up for the sabbath did not putrify, 24. Nothing of it fell on that day, hence the strict observation of the sabbath was enjoined, 25—30. The Israelites name the substance manna, that fell with the dew ; its appearance and taste described, 31. An omer of the manna is commanded to be laid up for a memorial of Jehovah's kindness, 32—34. The manna now sent, continued daily for the space of forty years, 35. How much an omer contained, 36.

A. M. 3111.
B. C. 1491.
An Era. 181.
1.
1600.

AND they ^a took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of ^b Sin, which is between Elim and Sinai, on the fifteenth day of the second month, after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel, ^c murmured against Moses, and Aaron, in the wilderness:

3 And the children of Israel said unto them, ^d Would to God we had died by the hand of the Lord, in the land of Egypt; ^e when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the Lord unto Moses, Behold, I will rain ^f bread from heaven for you; and the people shall go out, and gather ^g a cer-

tain rate every day, that I may ^h prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day, they shall prepare ⁱ that which they bring in; and ^j it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, ^k At even, then ye shall know that the Lord hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see ^l the glory of the Lord; for that he heareth your murmurings against the Lord: and ^m what are we, that ye murmur against us?

8 And Moses said, ⁿ This shall be, when the Lord shall give you in the evening, flesh to eat, and in the morning, bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we?

A. M. 3111.
B. C. 1491.
An Era. 181.
1.
1600.

^a Numb. 33, 10, 11. — ^b Ezek. 46, 15. — ^c 1 Sam. 1, 1. — ^d Ps. 106, 25. — ^e 10, 12. — ^f 1 Sam. 1, 1. — ^g Numb. 11, 1, 5. — ^h Ps. 78, 24, 25. — ⁱ 10, 12. — ^j 10, 12. — ^k 10, 12. — ^l 10, 12. — ^m 10, 12. — ⁿ 10, 12.

Prov. 10, 2. — Matt. 11, 2. — 2 Cor. 12, 1. — (See ver. 11.) — ^h 10, 12. — ⁱ 10, 12. — ^j 10, 12. — ^k 10, 12. — ^l 10, 12. — ^m 10, 12. — ⁿ 10, 12.

NOTES ON CHAP. XVI.

Verse 1. *The wilderness of Sin*] This desert lies between Elim and Sinai, and from Elim, Dr. Shaw says, Mount Sinai can be seen distinctly. Mr. Ainsworth supposes, that this wilderness had the name from a strong city of Egypt, called *Sin*, near which it lay. See Ezek. xxx. 15, 16. Before they came to the wilderness of *Sin*, they had a previous encampment, by the *Red sea*, after they left Elim, of which Moses makes distinct mention, Numb. xxxiii. 10, 11.

The fifteenth day of the second month] This was afterwards called *Iar*, and they had now left Egypt *one month*, during which, it is probable they lived on the provisions they brought with them from Rameses, though it is possible, they might have had a supply from the sea-coast. Concerning mount Sinai, see the note on chap. xix. 1.

Verse 2. *The whole congregation—murmured*] This is an additional proof of the degraded state of the minds of this people; see the note on chap. xiii. 17. And this very circumstance affords a convincing argument, that a people so stupidly carnal, could not have been induced to leave Egypt, had they not been persuaded so to do, by the most evident and striking miracles. Human nature can never be reduced to a more abject state in this world, than that, in which the body is enthralled by *political slavery*, and the soul debased by the influence of *sin*. These poor Hebrews were both *slaves* and *sinners*, and were therefore capable of the meanest and most disgraceful acts.

Verse 3. *The flesh pots*] As the Hebrews were in a state of slavery in Egypt, they were doubtless fed in various companies, by their task-masters, in particular places, where large *pots* or *boilers* were fixed for the purpose of cooking their victuals. To these, there may be a reference in this place, and the whole speech only goes to prove, that they preferred their bondage in Egypt, to their present state in the wilderness; for

they could not have been in a state of *absolute want*, as they had brought an abundance of flocks and herds with them, out of Egypt.

Verse 4. *I will rain bread*] Therefore this substance was not a production of the desert; nor was the dew that was the instrument of producing it, *as now* there, else they must have had this bread for a month before.

Verse 6. *Ye shall know that the Lord hath brought you out*] After all the miracles they had seen, they appear still to suppose, that their being brought out of Egypt, was the work of Moses and Aaron; for though the miracles they had already seen were convincing for the time, yet as soon as they had passed by, they relapsed into their former infidelity. God therefore, saw it necessary, to give them a daily miracle, in the fall of the manna, that they might have the proof of his divine interposition, constantly before their eyes. Thus they knew that *Jehovah* had brought them out; and that it was not the act of Moses and Aaron.

Verse 7. *Ye shall see the glory of the Lord*] Does it not appear, that the *glory of the Lord* is here spoken of as something distinct from the Lord; for it is said *HE*, viz. the glory, *heareth your murmurings against the Lord*: though, the Lord, may be here put for *himself*; the antecedent instead of the relative. This passage may receive some light from Heb. i. 3. *Who being the brightness of his glory, and the express image of his person, &c.* And as St. Paul's words are spoken of the Lord Jesus, is it not likely, that the words of Moses, refer to *him* also? No man hath seen God at any time; hence we may infer, that Christ was the visible agent, in all the extraordinary and miraculous interferences, which took place both in the patriarchal times, and under the law.

Verse 8. *in the evening flesh to eat*] Viz. the quails: and in the morning bread to the full, viz. the manna.

And what are we?] Only his servants, obeying his commands.

A.M. 2513.
B.C. 1491.
An. Exod. 1st.
1.
Ijar or Zif.
your murmurings are not against us,
but ^aagainst the LORD.
9 And Moses spake unto Aaron,
Say unto all the congregation of the
children of Israel, ^bCome near before the LORD:
for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto
the whole congregation of the children of Is-
rael, that they looked toward the wilderness,
and, behold, the glory of the LORD ^cappeared
in the cloud.

See 1 Sam. 8. 7. Luke 10. 16. Rom. 13. 2. — ^bNumb. 16. 16. — ^cver. 7.
ch. 13. 21. Numb. 16. 19. 1 Kings 8. 10, 11.

Your murmurings are not against us] For we have not
brought you up from Egypt—but against the Lord, who, by
his own miraculous power and goodness, has brought you out
of your slavery.

Verse 9. *Come near before the Lord*] This has been sup-
posed to refer to some particular place, where the Lord mani-
fested his presence. The great Tabernacle was not yet built;
but there appears to have been a small tabernacle or tent called
the Tabernacle of the Congregation, which after the sin of the
golden calf, was always placed without the camp; see chap.
xxxiii. 7. And Moses took the Tabernacle and pitched it with-
out the camp, afar off from the camp, and called it the Taber-
nacle of the Congregation; and it came to pass that every one
that sought the Lord, went out unto the Tabernacle of the Con-
gregation which was without the camp. This could not be that
portable temple which is described chap. xxvi. &c. And
which was not set up, till the first day of the first month of the
second year, after their departure from Egypt, chap. xl. which
was upwards of ten months after the time mentioned in this
chapter; and notwithstanding this, the Israelites are com-
manded verse 34. to lay up an omer of the manna before the
testimony, which certainly refers to an ark, tabernacle, or some
such portable shrine, already in existence. If the great ta-
bernacle be intended, the whole account of laying up the
manna, must be introduced here by anticipation, Moses
finishing the account of what was afterwards done, because
the commencement of those circumstances which comprehend-
ed the reasons of the fact itself, took place now. See the note
on ver. 34.

But from the reasonings in the preceding verses, it appears,
that much infidelity still reigned in the hearts of the people;
and in order to convince them that it was God and not Moses,
that had brought them out of Egypt, he (Moses) desired them
to come near, or pay particular attention to some extraordinary
manifestation of the Lord. And we are told in the tenth verse,
that as Aaron spake unto them, they looked toward the wilder-
ness, and behold the glory of the Lord appeared, and the Lord
spake unto Moses, &c. Is not this passage explained by chap.
xix. 9. "And the Lord said unto Moses, lo, I come unto thee
in a thick cloud, that the people may hear when I speak with
thee, and believe thee for ever." May we not conclude, that
Moses invited them to come near before the Lord, and so wit-
ness his glory, that they might be convinced it was God, and
not him that led them out of Egypt, and that they ought to
submit to him, and cease from their murmurings. It is said
chap. xix. 17. that Moses brought forth the people out of the

11 ¶ And the Lord spake unto
Moses, saying,

12 ^dI have heard the murmurings
of the children of Israel: speak unto
them, saying, ^eAt even, ye shall eat flesh, and
^fin the morning, ye shall be filled with bread;
and ye shall know that I am the LORD your God

13 ¶ And it came to pass, that at even,
^gthe quails came up, and covered the camp:
and in the morning, ^hthe dew lay round about
the host.

^dVer. 8. — ^ever. 6. — ^fver. 7. — ^gNumb. 11. 31. Ps. 78. 27, 28. &
105. 40. — ^hNumb. 11. 9.

camp to meet with God. And in this instance, there might
have been a similar, though less awful manifestation of the di-
vine presence.

Verse 10. *As Aaron spake*] So he now became the spokes-
man or minister of Moses to the Hebrews, as he had been
before unto Pharaoh, according to what is written. Chap.
vii. 1, &c.

Verse 13. *At even the quails came*] שליו *selav*, from שליו
salah, to be quiet, easy, or secure; and hence the quail, from
their remarkably living at ease and plenty among the corn.
"An amazing number of these birds," says Hasselquist,
Travels, p. 209. "come to Egypt at this time (March) for in
this month the wheat ripens. They conceal themselves among
the corn, but the Egyptians know that they are thieves, and
when they imagine the field to be full of them, they spread
a net over the corn, and make a noise by which the birds
being frightened, and endeavouring to rise, are caught in the
net in great numbers, and make a most delicate and agreeable
dish." The Abbé Pluche, tells us in his *Histoire du Ciel*, that
the quail, was among the ancient Egyptians, the emblem of
safety and security.

"Several learned men, particularly the famous Ludolf, Bishop
Patrick, and Scheuchzer, have supposed, that the שליו *selavim*
eaten by the Israelites, were locusts. But not to insist on
other arguments against this interpretation, they are expressly
called שרשר *sheér*, flesh, Psal. lxxviii. 27. which surely locusts are
not: and the Hebrew word is constantly rendered by the Septua-
gint *στρογυμνέα*, a large kind of quail, and by the Vulgate, co-
turnices, quails. Compare Wisd. xvi. 2. xix. 12. Numb. xi.
31, 32. Psal. cv. 40. and on Numb. xi. observe, that כמאתיים
keamathayim, should be rendered not two cubits high, but as
Mr. Bate translates it, "two cubits distant, i. e. one from the
other; for quails do not settle like the locusts one upon ano-
ther, but at small distances." "And had the quails lain for a
day's journey round the camp, to the great height of two
cubits, upwards of three feet, the people could not have been
employed two days and a night in gathering them. The
spreading them round the camp, was in order to dry them in
the burning sands, for use, which is still practised in Egypt." See
Parkhurst, sub voce שליו *salah*.

The difficulties which encumber the Text, supposing these
to be quails, led Bishop Patrick to imagine them to be locusts.
The difficulties are three; "1. Their coming by a wind. 2.
Their immense quantities, covering a circle of thirty or forty
miles, two cubits thick. 3. Their being spread in the sun for
drying, which would have been preposterous, had they been

quails, for it would have made them corrupt the sooner; but this is the principal way of preparing *locusts*, to keep for a month or more, when they are boiled, or otherwise dressed." This difficulty he thinks interpreters pass over, who suppose quails to be intended at the Text. Mr. Harmer takes up the subject, removes the Bishop's difficulties, and vindicates the common version.

"These difficulties appear pressing; or at least the two last; nevertheless I have met with several passages in books of travels, which I shall here give an account of, that may soften them; perhaps my reader may think they do more.

"No interpreters, the Bishop complains, supposing they were quails, account for the spreading them out in the sun. Perhaps they have not. Let me then translate a passage of Maillet, which relates to a little island which covers one of the ports of Alexandria. "It is on this island, which lies farther into the sea, than the main land of Egypt, that the birds annually alight, which come thither for refuge in autumn, in order to avoid the severity of the cold of our winters in Europe. There is so large a quantity of all sorts taken there, that after these little birds have been stripped of their feathers, and buried in the burning sands for about half a quarter of an hour, they are worth but two sols the pound. The crew of those vessels, which in that season lie in the harbour of Alexandria, have no other meat allowed them." Among other refugees of that time, Maillet elsewhere expressly mentions quails, which are, therefore, I suppose, treated after this manner. This passage then, does what, according to the Bishop, no commentator has done; it explains the design of spreading these creatures, supposing they were quails, round about the camp: it was to dry them in the burning sands in order to preserve them for use. So Maillet tells us of their drying fish in the sun of Egypt, as well as of their preserving others by means of pickle. Other authors speak of the Arabs drying camel's flesh in the sun and wind, which, though it be not at all salted, will, if kept dry, remain good a long while, and which oftentimes, to save themselves the trouble of dressing, they will eat raw. This is what St. Jerom may be supposed to refer to, when he calls the food of the Arabs *carnes semicrudæ*. This drying then of flesh in the sun, is not so preposterous as the Bishop imagined. On the other hand, none of the authors that speak of their way of preserving locusts in the East, so far as I at present recollect, give any account of drying them in the sun. They are according to Pellow, first purged with water and salt, boiled in new pickle, and then laid up in dry salt. So Dr. Russel says, the Arabs eat these insects when fresh, and also salt them up as a delicacy. Their immense quantities also forbid the Bishop's believing they were quails. And in truth, he represents this difficulty in all its force, perhaps too forcibly. A circle of forty miles in diameter, all covered with quails, to the depth of more than forty-three inches, without doubt, is a startling representation of this matter; and I would beg leave to add, that the like quantity of locusts would have been very extraordinary. But then this is not the representation of Scripture. It does not even agree with it: for such a quantity of either quails or locusts would have made the clearing places for spreading them out, and the passing of Israel up and down in the neighbourhood of the camp very fatiguing, which is not supposed.

"Josephus supposed they were quails, which he says are in greater numbers thereabouts than any other kinds of birds, and that having crossed the sea to the camp of Israel, they who in common fly nearer the ground than most other birds, flew so low through the fatigue of their passage, as to be within reach of the Israelites. This explains what he thought was

account by the Jews for the fall of the camp—either flying with a fall, or reaching of the ground.

And when I read Dr. Shaw's account of the way in which the Arabs frequently catch birds that they have tired, that is, by running in upon them and knocking them down with their *Semari*, or *hotties*, as he calls them; I think I almost see the Israelites before me, pursuing the poor, fatigued, and languid quails.

"This is indeed a pleasant method of catching the quails, and not that which is now used in Egypt, as Mr. Harmer and Heynum tell us, that in several places, such as Egypt, they saw a sandy plain, and here and there a few reeds without the least verdure; between which reeds, they saw many nets laid for catching quails, and saw several large flights from Europe during the month of September. If the ancient Egyptians made use of the same method of catching quails, that they now practise on those shores, yet Israel in the wilderness, without these conveniences, must of course make use of that more manifold and laborious way of catching them. The Arabs of Barbary, who have not many conveniences, do the same thing still.

"Bishop Patrick supposes a day's journey to be sixteen or twenty miles, and thence draws his circle with a radius of that length, but Dr. Shaw, on another occasion, makes a day's journey but ten miles, which would make a circle but of twenty miles diameter; and as the text evidently designs to express it very indeterminate, as it were a day's journey, it might be much less.

"But it does not appear to me at all necessary, to suppose the text intended their covering a circular or nearly a circular spot of ground, but only that these creatures appeared on both sides of the camp of Israel, about a day's journey. The same word is used Exod. vii. 24. where *round about* can mean only on each side of the Nile. And so it may be a little illustrated by what Dr. Shaw tells us, of the three flights of storks which he saw, when at anchor under the Mount Carmel, some of which were more scattered, others more compact and close; each of which took up more than three hours in passing, and extended itself more than half a mile in breadth. Had this flight of quails been no greater than these, it might have been thought, like them, to have been accidental; but so unusual a flock as to extend fifteen or twenty miles in breadth, and to be two days and one night in passing, and this, in consequence of the declaration of Moses, plainly determined that the finger of God was there.

"A third thing which was a difficulty with the Bishop, was their being brought with a wind. A hot southerly wind, it is supposed, brings the locusts; and why quails might not be brought by the instrumentality of a like wind, or what difficulty there is in that supposition, I cannot imagine. As soon as the cold is felt in Europe, Maillet tells us, turtles, quails, and other birds, come to Egypt in great numbers; but he observed that their numbers were not so large in those years in which the winters were favourable in Europe; from whence he conjectured, that it is rather necessity than habit which causes them to change their climate: if so, it appears that it is the increasing heat that causes their return, and consequently that the hot sultry winds from the south must have a great effect upon them, to divert their flight northwards.

"It is certain, that it is about the time that the south-wind begins to blow in Egypt, which is in April, that many of these migratory birds return. Maillet, who joins quails and turtles together, and says that they appear in Egypt when the cold begins to be felt in Europe, does not indeed tell us when they return; but Thevenot may be said to do it: for after he had told his reader that they catch stipes in Egypt from January

A. M. 2513.

B. C. 1491.

An. Exod. Isr.

1.

Ijar or Zif.

the ground.

15 And when the children of Israel saw it,

they said one to another, ^b It is manna: for they wist not what it was. And Moses said unto them, ^c This is the bread which the LORD hath given you to eat.

16 ¶ This is the thing which the LORD hath

A. M. 2513.

B. C. 1491.

An. Exod. Isr.

1.

Ijar or Zif.

* Numb. 11. 7. Deut. 8. 3. Neh. 9. 15. Ps. 78. 24. & 105. 40. Wisd. 16. 20.

^b Or, What is this? or, it is a portion.—^c John 6. 31, 49, 58. 1 Cor. 10. 3.

to March, he adds, that in May they catch turtles; and that the turtles return again in September: now as they go together southward in September, we may believe they return again northward much about the same time. Agreeably to which, Russel tells us, that quails appear in abundance about Aleppo in spring and autumn.

"If natural history were more perfect, we might speak to this point with great distinctness; at present however, it is so far from being an objection to their being quails, that their coming was caused by a wind, that nothing is more natural. The same wind would, in course, occasion sickness and mortality among the Israelites, at least it does so in Egypt. The miraculously then in this story, does not lie in their dying, but the prophet's foretelling with exactness the coming of that wind; and in the prodigious numbers of the quails that came with it, together with the unusualness of the place perhaps, where they alighted.

"Nothing more remains to be considered, but the gathering so large a quantity as ten omers by those that gathered fewest. But till that quantity is more precisely ascertained, it is sufficient to remark, that this is only affirmed of those expert sportsmen among the people, who pursued the game two whole days and a whole night without intermission; and of them, and of them only, I presume it is to be understood, that he that gathered fewest, gathered ten omers. Hasselquist, who frequently expresses himself in the most dubious manner in relation to these animals, at other times is very positive, that if they were birds at all, they were a species of the quail different from ours, which he describes as very much resembling the "red partridge, but as not being larger than the turtle dove." To this he adds, that the Arabians carry thousands of them to Jerusalem about Whitsuntide, to sell there, p. 442. In another place he tells us, it is found in Judea as well as in Arabia Petraea, and that he found it between Jordan and Jericho, p. 203. One would imagine that Hasselquist means the *scata*, which is described by Dr. Russel, vol. ii. p. 194. and which he represents as brought to market at Aleppo in great numbers in May and June, though they are to be met with in all seasons.

"A whole ass-load of them, he informs us, has often been taken at once shutting a clasp net, in the above mentioned months; they are in such plenty." Harmer, vol. iv. p. 367.

Verse 14. Behold on the face of the wilderness there lay a small round thing] It appears that this small round thing fell with the dew; or rather the dew fell first, and this substance fell on it. The dew might have been intended to cool the ground, that the manna on its fall, might not be dissolved; for we find from ver. 21. that the heat of the sun melted it. The ground therefore being sufficiently cooled by the dew, the manna lay unmelted long enough, for the Israelites to collect a sufficient quantity for their daily use.

Verse 15. And they said one to another, It is manna; for they wist not what it was.] This is a most unfortunate translation, because it not only gives no sense, but it contradicts itself.

The Hebrew מן הוא *man hu*, literally signifies, What is this? for, says the text, they wist not what it was: and therefore they could not give it a name. Moses immediately answers the question, and says, This is the bread which the Lord hath given you to eat. From ver. 31. we learn that this substance was afterwards called מן *man*, probably in commemoration of the question they had asked on its first appearance. Almost all our own ancient versions translate the words, What is this?

What this substance was, we know not. It was nothing that was common to the wilderness. It is evident the Israelites never saw it before; for Moses says, Deut. viii. 3, 16. he fed thee with manna which thou knewedst not, neither did thy fathers know; and it is very likely, that nothing of the kind had ever been seen before; and by a pot of it being laid up in the ark, it is as likely, that nothing of the kind ever appeared more, after the miraculous supply in the wilderness had ceased. It seems to have been created for the present occasion; and like him, whom it typified, to have been the only thing of the kind, the only bread from heaven, which God ever gave to preserve the life of man; as Christ is the true bread that came down from heaven, and was given for the life of the world. See John vi. 31—58.

Verse 16. An omer for every man] I shall here once for all give a short account of the measures of capacity among the Hebrews.

OMER, עמר from the root *amar* to press, squeeze, collect and bind together: hence a sheaf of corn, a multitude of stalks pressed together. It is supposed that the omer, which contained about three quarts English, had its name from this circumstance; that it was the most contracted, or the smallest measure of things dry, known to the ancient Hebrews; for the קב *kab*, which was less, was not known till the reign of Jehoram, king of Israel, 2 Kings vi. 25. Parkhurst.

The EPAPH, אפה or אפה *eipah*, from אפה *aphah*, to bake, because this was probably, the quantity which was baked at one time. According to Bishop Cumberland, the ephah contained seven gallons, two quarts, and about half a pint wine measure: and as the omer was the tenth part of the ephah, ver. 31. it must have contained about six pints English.

The קב *kab* is said to have contained about the sixth part of a seah, or three pints and one third English.

The HOMER, חומר *chomer*, mentioned Lev. xvii. 16. was quite a different measure from that above, and is a different word in the Hebrew. The chomer was the largest measure of capacity among the Hebrews, being equal to ten baths or ephahs, amounting to about seventy-five gallons, three pints English. See Ezek. xlv. 11, 13, 14. Goodwin supposes that this measure derived its name from חמר *chamor*, an ass, being the ordinary load of that animal.

The BATH, בא was the largest measure of capacity next to the homer, of which it was the tenth part. It was the same as the ephah, and consequently contained about seven gallons, two quarts, and half a pint, and is always used in Scripture as a measure of liquids.

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commanded, Gather of it every man according to his eating, ^aan omer ^bfor every man, according to the number of your ^cpersons; take ye every man for *them* which are in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, ^dhe that gathered much, had nothing over, and ^ehe that gathered little, had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth

day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

23 And he said unto them, *This is that* which the LORD hath said, *To-morrow is* ^fthe rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to-day*, and seethe *that* ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not ^gstink, neither was there any worm therein.

25 And Moses said, Eat that *to-day*; for *to-day* is a sabbath unto the LORD: *to-day* ye shall not find it in the field.

26 ^hSix days ye shall gather it; but on the seventh day, *which* is the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went

^a Ver. 16.—^b Heb. by the pell, or hand.—^c Heb. souls.—^d 2 Cor. 8 15.

^e Gen. 2 3. ch. 20 8. & 31 15 & 36 3. Lev. 23 3.—^f ver. 20.—^g ch. 20 9, 10.

The SEAH, סאה was a measure of capacity for things dry, equal to about two gallons and a half English. See 2 Kings vii. 1, 16, 18.

The HIX, חֵץ according to Bishop Cumberland, was the one sixth part of an ephah, and contained a little more than one gallon and two pints. See Exod. xix. 40.

The LOG, לוג was the smallest measure of capacity for liquids among the Hebrews, it contained about three quarters of a pint. See Levit. xiv. 10, 12.

Take ye—for them which are in his tents.] Some might have been confined in their tents through sickness or infirmity, and charity required, that those who were in health, should gather a portion for them. For though the Psalmist says, Psal. cv. 37. *There was not one feeble person among their tribes*, this must refer principally to their healthy state when brought out of Egypt: for it appears that there were many infirm among them when attacked by the Amalekites. See the note on chap. xvii. 8.

Verse 17. *Some more, some less.*] According to their respective families, an omer for a man; and according to the number of infirm persons, whose wants they undertook to supply.

Verse 18. *He that gathered much had nothing over*] Because his gathering was in proportion to the number of persons for whom he had to provide. And some having fewer, others more in family, and the gathering being in proportion to the persons who were to eat of it, therefore, he that gathered much, had nothing over, and he that gathered little, had no lack. Probably every man gathered as much as he could; and then, when brought home, and measured by an omer, if he had a surplus, it went to supply the wants of some other family, that had not been able to collect a sufficiency, the family being large, and the time in which the manna

might be gathered, before the heat of the day, not being sufficient to collect enough for so numerous a household; several of whom might be so confined, as not to be able to collect for themselves. Thus there was an equality; and in this light, the words of St. Paul, 2 Cor. viii. 15. lead us to view the passage. Here the 36th verse should come in, *Now an omer is the tenth part of an ephah.*

Verse 19. *Let no man leave of it till the morning.*] For God would have them to take no thought for the morrow; and constantly to depend on him for their daily bread. And is not that petition in our Lord's prayer, founded on this very circumstance, *Give us day by day, our daily bread!*

Verse 20. *It bred worms*] Their sinful curiosity and covetousness led them to make the trial; and they had a mass of the most loathsome putrefaction for their pains. How gracious is God! He is continually rendering disobedience and sin irksome to the transgressor; that, finding his evil ways to be unprofitable, he may return to his Maker, and trust in God alone.

Verse 22. *On the sixth day they gathered twice as much*] This they did, that they might have a provision for the sabbath, for on that day, no manna fell, ver. 26, 27. What a convincing miracle was this! No manna fell on the sabbath! Had it been a natural production, it would have fallen on the sabbath, as at other times; and had there not been a supernatural influence to keep it sweet and pure, it would have been corrupted on the sabbath, as well as on other days. By this series of miracles, God shewed his own power, presence, and goodness, 1st. in sending the manna on each of the six days; 2d. in sending none on the seventh, or sabbath; 3d. in preserving it from putrefaction, when laid up for the use of *that day*, though it infallibly corrupted, if kept over-night on any other day.

Verse 23. *To-morrow is the rest of the holy sabbath*] There

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cut some of the people, on the seventh day, for to gather, and they found none.

28 And the LORD said unto Moses, How long ^a refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and ^b it was like coriander seed, white; and the taste of it was like wafers made with honey.

32 ¶ And Moses said, This is the thing which

the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, ^c Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up ^d before the Testimony, to be kept.

35 And the children of Israel did eat manna ^e forty years, ^f until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer is the tenth part of an ephah.

^a 1 Kings 17. 14. Ps. 78. 10, 22. & 106. 13. — ^b Numb. 11. 7, 8. — ^c Deut. 9. 4. — ^d ch. 25. 16, 21. & 40. 20. Numb. 17. 10. Deut. 10. 5.

1 Kings 8. 9. — ^e Numb. 33. 38. Deut. 8. 2, 3. Neh. 9. 20, 21. John 6. 31, 49. — ^f Josh. 5. 12. Neh. 9. 15.

is nothing either in the text or context that seems to intimate, that the sabbath was now first given to the Israelites, as some have supposed; on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed. The commandment, it is true, may be considered as being now renewed; because they might have supposed, that in their unsettled state in the wilderness, they might have been exempted from the observance of it. Thus we find, 1st. that when God finished his creation, he instituted the sabbath; 2d. when he brought the people out of Egypt, he insisted on the strict observance of it; 3d. when he gave the LAW, he made it a tenth part of the whole, such importance has this institution in the eyes of the Supreme Being!

Verse 29. *Abide ye every man in his place*] Neither go out to seek manna, nor for any other purpose: rest at home, and devote your time to religious exercises. Several of the Jews understood by *place* in the text, the *camp*, and have generally supposed, that no man should go out of the place, i. e. the city, town, or village, in which he resides, any farther than 1000 cubits, about an English mile, which also is called a *sabbath day's journey*, Acts i. 12. and so many cubits, they consider the space round the city, that constitutes its *suburbs*, which they draw from Numb. xxxv. 3, 4. Some of the Jews have carried the rigorous observance of the letter of this law to such a length, that in whatever posture they find themselves on the sabbath morning, when they awake, they continue in the same, during the day; or, should they be up, and happen to fall, they refuse even to rise till the sabbath be ended!—Mr. Stapleton tells a story of one Rabbi Solomon, who fell into a slough on the Jewish sabbath, Saturday, and refused to be pulled out, giving his reason in the following Leonine couplet:

Sabbatha sancta colo, De Stercore surgere nolo.

"Out of this slough I will not rise.
For holy sabbath day I prize."

The Christians finding him thus disposed, determined he should honour their sabbath in the same place, and actually

kept the poor man in the slough all *Sunday*, giving their reasons in nearly the same way:

Sabbatha nostra quidem, Solomon celebrabis ibidem.

"In the same slough, thou stubborn Jew,
Our sabbath day thou shalt spend too."

This might have served to convince him of his folly; but, certainly, was not the likeliest way to convert him to Christianity.

FABYAN, in his *Chronicles*, tells the following story of a case of this kind. "In this yere also, (1259) fell that hadde of the Jewe of Tewkysbury, which fell into a gonge upon the Satyrday, and wolde not, for reverence of his sabot day, be pluckyd out; whereof heryng the Erle of Gloucetyr, that the Jewe dyd so great reverence to his sabbot daye, thought he wolde doo as muche unto his holy day, which was Sunday; and so kepte hym there tyll Monday, at whiche season, he was found; n dede."

Verse 31. *Called the name thereof manna*] See note on ver. 15.

Verse 32. *To be kept for your generations*] See note on ver. 9.

Verse 34. *Lay it up before the testimony*] The עֵדוּת *eduth*, or *testimony*, belonged properly to the tabernacle; but that was not yet built. Some are of opinion, that the tabernacle, built under the direction of Moses, was only a renewal of one that had existed in the patriarchal times. See the note on ver. 9. The word signifies *reference to something beyond itself*: thus the tabernacle, the manna, the tables of stone, Aaron's rod, &c. all bore reference and testimony to that spiritual good which was yet to come, viz. JESUS CHRIST and his salvation.

Verse 35. *The children of Israel did eat manna forty years*] From this verse it has been supposed, that the book of Exodus was not written till after the miracle of the manna had ceased. But these words might have been added by Ezra, who, under the direction of the Divine Spirit, collected and digested the different inspired books, adding such *supplementary, explanatory, and connecting* sentences, as were deemed proper to complete and arrange the whole of the sacred canon. For.

previously to his time, according to the universal testimony of the Jews, all the books of the Old Testament were found in an unconnected and dispersed state.

Verse 36. *Now an over is the tenth part of an ephah.* About six pints, English. See the note on verse 16. The true place of this verse seems to be immediately after verse 18; for here it has no connection.

1. On the miracle of the manna, which is the chief subject in this chapter, a good deal has already been said in the preceding notes. The sacred historian has given us the most circumstantial proofs, that it was a supernatural and miraculous supply; that nothing of the kind had ever been seen before, and probably nothing like it had ever afterwards appeared. That it was a type of our blessed Redeemer, and of the salvation which he has provided for man, there can be no doubt; for in this way, it is applied by Christ himself; and from it, we may gather this general conclusion, that *salvation is of the Lord*. The Israelites must have perished in the wilderness, had not God fed them with bread from heaven. And every human soul must have perished, had not Jesus Christ come down from heaven, and given himself for the life of the world.

2. God would have the Israelites continually dependant on himself for all their supplies; but he would make them, in a certain way, workers with him. He provided the manna; they gathered and ate it. The first was God's work; the latter their own. They could not produce the manna, and God would not gather it for them. Thus the providence of God appears in such a way, as to secure the co-operation of man. Though man should plant and water, yet it is God who giveth the increase. But, if man neither plant nor water, God will give no increase. We cannot do God's work; and he will not do ours. Let us, therefore, both in things spiritual, and temporal, be workers together with HIM.

3. This daily supply of the manna, probably gave rise to that

petition, *Give us to-day, our daily bread*. It is worthy of remark, 1st. that what was left over-night, contrary to the command of God, bred worms and stank; 2dly. that a double portion was gathered on the day preceding the sabbath; 3dly. that this alone continued wholesome on the following day; 4thly. and that none fell on the sabbath! Hence we find that the sabbath was considered a divine institution, previously to the giving of the Mosaic law; and that God continued to honour that day by permitting no manna to fall during its course. Whatever is earned on the sabbath, is a curse in a man's property—they who will be rich, fall into temptation and into a snare, &c. for, using illicit means to acquire lawful things, they bring God's curse upon themselves; and are drowned in destruction and perdition.—Reader, dost thou work on the sabbath to increase thy property? See thou do it not! Property acquired in this way, will be a curse both to thee and to thy posterity.

4. To shew their children and children's children what God had done for their fathers, a pot of manna was laid up before the testimony. We should remember our providential and gracious deliverances, in such a way, as to give God the praise of his own grace. An ungrateful heart is always associated with an unbelieving mind, and an unholy life. Like Israel, we should consider with what bread God has fed our fathers; and see that we have the same: the same Christ, the bread of life, the same doctrines, the same ordinances, and the same religious experience. How little are we benefited by being Protestants, if we be not partakers of the Protestant faith? And how useless will even that faith be to us, if we hold the truth in unrighteousness? Our fathers had religion enough to enable them to burn gloriously for the truth of God!—Reader, hast thou so much of the life of God in thy soul, that thou couldst burn to ashes at the stake, rather than lose it? In a word, couldst thou be a martyr? Or hast thou so little grace to lose, that thy life would be more than an equivalent for thy loss? Where is the manna on which thy fathers fed?

CHAPTER XVII.

The Israelites journey from the wilderness of Sin to Rephidim, 1, where they murmur for lack of water, 2, 3. Moses asks counsel of God, 4, who commands him to take his rod and smite the rock, and promises that water should proceed from it for the people to drink, 6. The place is called Massah and Meribah, 7. The Amalekites attack Israel in Rephidim, 8. Joshua is commanded to fight with them, 9. Moses, Aaron, and Hur, go to the top of a hill, and while Moses holds up his hands, the Israelites prevail, when he lets them down Amalek prevails, 10, 11. Moses being weary, sits down, and Aaron and Hur hold up his hands, 12. The Amalekites are totally routed, 13, and the event commanded to be recorded, 14. Moses builds an altar, and calls it JEHOVAH-NISSI, 15. Amalek is threatened with continual wars, 16.

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1.
Hbr. or Zif.

AND ^a all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to

the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

2 ^b Wherefore the people did chide

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1.
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^a Ch. 16. 1. Numb. 33. 12, 14.

^b Numb. 29.

NOTES ON CHAP. XVII.

Verse 1. *Pitched in Rephidim*] In Numb. xxxiii. 12—14. it is said, that when the Israelites came from Sin, they encamped in Dophkah, and next in Alush, after which they

came to Rephidim. Here, therefore, two stations are omitted; probably, because nothing of moment took place at either.—See the notes on Numb. xxxiii.

Verse 2. *Why chide ye with me?*] God is your leader, com-

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1.
Ijar or Zif.
with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye ^a tempt the LORD?

3 And the people thirsted there for water; and the people ^b murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses ^c cried unto the LORD, saying, What shall I do unto this people? they be almost ready to ^d stone me.

5 And the LORD said unto Moses, ^e Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith ^f thou

smotest the river, take in thine hand, and go.

6 ^g Behold, I will stand before thee there, upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place ^h Massah, ⁱ and ^k Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ ^l Then came Amalek, and fought with Israel in Rephidim.

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^a Deut. 6. 16. Ps. 78. 13, 41. Isai. 7. 12. Matt. 4. 7. 1 Cor. 10. 9.—
^b ch. 16. 2.—^c ch. 14. 15.—^d 1 Sam. 30. 6. John 8. 59. & 10. 31.—
^e Ezek. 2. 6.—^f ch. 7. 20. Numb. 20. 8.—^g Numb. 20. 10, 11. Ps. 78. 15, 20. & 105. 41. & 114. 8. Wisd. 11. 4. 1 Cor. 10. 4.—^h Numb. 20.

13. Ps. 81. 7. & 95. 8. Hebr. 3. 8.—ⁱ That is, *tentation*.—^k That is, *chiding*, or *strife*.—^l Gen. 36. 12. Numb. 24. 20. Deut. 25. 17. 1 Sam. 15. 2. Wisd. 11. 3.

plain to him: *Wherefore do ye tempt the Lord?* As he is your leader, all your murmurings against *me*, he considers as directed against *himself*: why therefore do ye tempt *him*? Has he not given you sufficient proofs that he can destroy his enemies, and support his friends? And is he not among you to do you good? ver. 7. Why therefore do ye doubt his power and goodness, and thus provoke him to treat you as his enemies?

Verse 3. *And the people murmured*] The reader must not forget, what has so often been noted, relating to the degraded state of the minds of the Israelites. A strong argument, however, may be drawn from this in favour of their supernatural escape from Egypt. Had it been a scheme concerted by the *heads* of the people, provision would necessarily have been made for such exigencies as these. But, as God chose to keep them constantly dependent upon himself, for every necessary of life; and as they had Moses alone, as their mediator to look to, they murmured against him when brought into straits and difficulties, regretted their having left Egypt, and expressed the strongest desire to return. This shews that they had left Egypt reluctantly; and as Moses and Aaron never appear to have any resources, but those which came most evidently in a supernatural way, therefore the whole exodus, or departure from Egypt, proves itself to have been no human contrivance, but a measure concerted by God himself.

Verse 6. *I will stand before thee there upon the rock in Horeb*] The rock *הַצֶּהֱרָה* *ha tsaar*. It seems as if God had directed the attention of Moses to a particular rock, with which he was well acquainted; for every part of the mount, and its vicinity, must have been well known to Moses, during the time he kept Jethro's flocks in those quarters. Dr. Priestley has left the following sensible observations upon this miracle:

"The luminous cloud, the symbol of the divine presence, would appear on the rock, and Horeb was probably a part of the same mountain with Sinai. This supply of water, on Moses only striking the rock, where no water had been before,

nor has been since, was a most wonderful display of the divine power. The water must have been in great abundance to supply *two millions* of persons, which excluded all possibility of artifice or imposture in the case. The miracle must also have been of some *continuance*; no doubt, so long as they continued in that neighbourhood, which was more than a year. There are sufficient traces of this extraordinary miracle, remaining at this day. This rock has been visited, drawn, and described, by Dr. Shaw, Dr. Pocock, and others; and holes and channels appear in the stone, which could only have been formed by the bursting out and running of the water. No art of man could have done it, if any motive could be supposed for the undertaking in such a place as this."

The rock mentioned above, has been seen and described by Norden, p. 144. 8vo. Dr. Shaw, p. 314. 4to. where there is an accurate drawing of it; Dr. Pocock, vol. i. p. 143, &c. where the reader may find some fine plates of mount Horeb, and Sinai, and four different views of the wonderful rock of Meribah. It is a vast block of red granite, fifteen feet long, ten broad, and twelve high.—See Dr. Shaw's account at the end of Exodus.

Verse 7. *He called the name of the place Massah, and Meribah.*] *מַסָּה* *Massah*, signifies *temptation* or *trial*; and *Meribah*, *מֵרִיבָה*, *contention* or *litigation*. From 1 Cor. x. 4. we learn that this rock was a type of Christ, and their drinking of it, is represented, as their being made partakers of the grace and mercy of God through Christ Jesus; and yet many who drank, fell and perished in the wilderness in the very act of disobedience!—Reader, be not high-minded, but fear!

On the *smiting* of the rock by the *rod* of Moses, Mr. Ainsworth has the following pious note:—"This rock signified *Christ*, and is therefore called a *spiritual Rock*, 1 Cor. x. 4. He being *smitten* with *Moses' rod*, and bearing the *curse* of the *Law* for our sins; and by the preaching of the Gospel, crucified among his people, Gal. iii. 1. from him floweth the spiritual drink, wherewith all believing hearts are refreshed." John vii. 37. and Isai. liii. 1—3.

Verse 8. *Then came Amalek, and fought with Israel*] The

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9 And Moses said unto ^aJoshua, "Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill, with ^bthe rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when Moses ^cheld up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

^a Called Jesus, Acts 7. 45. Hebr. 4. 8. — ^b ch. 4. 20. — ^c Janu. 5. 16.

Amalekites seem to have attacked the Israelites in the same way, and through the same motives, that the wandering Arabs attack the caravans, which annually pass through the same desert. It does not appear, that the Israelites gave them any kind of provocation; they seem to have attacked them merely through the hopes of plunder. — The Amalekites were the posterity of Amalek, one of the dukes of Eliphaz, the son of Esau; and consequently Israel's brother, Gen. xxxvi. 15, 16.

Fought with Israel] In the most generous and dastardly manner; for they came at the rear of the camp, smote the hindmost of the people, even all that were feeble behind, when they were faint and weary, see Deut. xxv. 18. The baggage, no doubt, was the object of their avarice; but finding the women, children, aged and infirm persons, behind with the baggage, they smote them, and took away their spoils.

Verse 9. *Moses said unto Joshua*] This is the first place in which Joshua the son of Nun is mentioned: the illustrious part which he took in Jewish affairs, till the settlement of his countrymen in the promised land, is well known. He was captain-general of the Hebrews under Moses; and on this great man's death, he became his successor in the government. Joshua was at first called *Hoshea*, Numb. xiii. 16. and afterwards called *Joshua* by Moses. Both in the Septuagint and Greek Testament, he is called *Jesus*: the name signifies *Saviour*; and he is allowed to have been a very expressive type of our blessed Lord. He fought with and conquered the enemies of his people, brought them into the promised land, and divided it to them by lot. The parallel between him and the Saviour of the world is too evident, to require pointing out.

Top of the hill] Probably some part of Horeb or Sinai, to which they were then near.

Verse 10. *Moses, Aaron, and Hur went up*] It is very likely, that the Hur mentioned here is the same with that Hur mentioned 1 Chron. ii. 19. who appears, from the chronology in that chapter, to have been the son of Caleb, the son of Ezron, the son of Pharez, the son of Judah. The Rabbins and Josephus say, he was the brother-in-law of Moses, having married his sister *Miriam*. He was a person in whom Moses put much confidence; for he left him conjoint governor of the people with Aaron, when he went to confer with God on the mount, Exod. xxiv. 14. His grandson, *Bezaleel*, was the chief director in the work of the tabernacle. — See chap. xxxi. 2—5.

Verse 11. *When Moses held up his hand*] We cannot understand this transaction in any literal way; for the lifting up or letting down the hands of Moses, could not, humanly speak-

12 But Moses' hands were ^dheavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people, with the edge of the sword.

14 ¶ And the Lord said unto Moses, ^eWrite this for a memorial in a book, and rehearse it

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^d Psal. 35. 3. Jam. 1. 6. Heb. 12. 12. — ^e Ch. 34. 27.

ing, influence the battle. It is likely that he held up the rod of God in his hand, ver. 9. as an ensign to the people. We have already seen, that in prayer, the hands were generally *lifted up*, and *spread out*, (see the note on chap. ix. 29.) and therefore it is likely, that by this act, *prayer* and *supplication* are intended. The Jerusalem Targum says, that "when Moses held up his hands *in prayer*, the house of Israel prevailed; and when he let down his hands *from prayer*, the house of Amalek prevailed." We may therefore conclude, that by holding up the hands in this case, these two things were intended: 1. That hereby a reference was made to God, as the source whence all help and protection must come, and that on him alone they must depend. 2. That prayer and supplication to God are essentially necessary to their prevalence over all their enemies. It is indisputably true, that while the hands are stretched out, that is, while the soul exerts itself in prayer and supplication to God, we are sure to conquer our spiritual adversaries; but if our hands become heavy, if we restrain prayer before God, Amalek will prevail: every spiritual foe, every internal corruption, will gain ground. Several of the Fathers consider Moses, with his stretched-out hands, as a figure of Christ on the cross, suffering for mankind, and getting a complete victory over Sin and Satan.

Verse 13. *Joshua discomfited Amalek and his people*] *Amalek* might have been the name of the ruler of this people, continued down from their ancestor, (see on ver. 8.) as *Pharaoh* was the name of all succeeding kings in Egypt. If this were the case, then *Amalek and his people*, mean the *prince* and the *army* that fought under him. But if *Amalek* stand here, for the *Amalekites*, then *his people*, must mean the confederates he had employed on this occasion.

Verse 14. *Write this for a memorial in a book*] This is the first mention of *writing* on record: what it signified, or how it was done, we cannot tell. It is very likely, that the first *regular alphabetical* writing in the world, was that written by the finger of God himself, on the two tables of stone. What is said here was probably by way of *anticipation*, or means some other method of registering events than by *alphabetical* characters, if we allow that God gave the first specimen of regular writing on the tables of stone; which did not take place till some time after this.

Rehearse it in the ears of Joshua] Thus shewing, that Joshua was to succeed Moses, and that this charge should be given to every succeeding governor.

I will utterly put out the remembrance of Amalek] This threatening was accomplished by SAUL, 1 Sam. xv. 3, &c. four hundred and twelve years after. Judgment is God's strange

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in the cars of Joshua: for ^a I will utterly put out the remembrance of Amalek, from under heaven.

15 And Moses built an altar, and called the name of it ^b JEHOVAH-nissi:

^a Numb. 24. 20. Dent. 25. 19. 1 Sam. 15. 3, 7. & 30. 1, 17. 2 Sam. 8. 12. Ezra 9. 14.—^b That is, the LORD my banner. See Judges 6. 24.

work; but it must take place, when the sins which incensed it, are neither repented of nor forsaken. This people, by their continued transgressions, proved themselves totally unworthy of a political existence; and therefore said God to Saul, *Go and utterly destroy the sinners the Amalekites*, 1 Sam. xv. 18. So their continuance in sin, was the cause of their final destruction.

Verse 15. *Jehovah-nissi*] *Jehovah is my ensign or banner*. The hands and rod of Moses were held up as soldiers are wont to hold up their standards in the time of battle; and as these standards bear the arms of the country, the soldiers are said to fight under that banner, i. e. under the direction and in the defence of that government. Thus the Israelites fought under the direction of God, and in the defence of his truth; and therefore the name JEHOVAH became the armorial bearings of the whole congregation. By his direction they fought, and in his name and strength they conquered; each one feeling himself not his own, but the Lord's soldier.

Verse 16. *The Lord hath sworn, that the Lord will have war with Amalek, &c.*] This is no translation of the words כִּי יָד אֵל כֶּסֶּךָ יְהוָה מִלְחָמָה, *ki yad al kes yah milchamah*, which have been variously rendered by different translators and critics; the most rational version of which is the following: *Because the hand of Amalek is against the throne of God, therefore will I have war with Amalek from generation to generation*. This gives a tolerably consistent sense, yet still there is considerable obscurity in the passage. Houbigant, a most judicious, though bold critic, supposes, that as *Jehovah-nissi*, יְהוָה נִסִּי *Jehovah my ensign*, was spoken of immediately before, that כֶּסֶךָ *kes*, a throne, in this verse, is an error of some transcriber, for נֶס *nes*, an ensign, which might be readily occasioned by the great similarity between the כ *caph* and the נ *nun*. He thinks farther, that the two letters י *yah*, which are supposed to be here a contraction of the word יְהוָה *Yehovah*, are separated, the י *yod* from נֶס *nes*, which should be written נִסִּי *nissi*, and the ה *he* from מִלְחָמָה *milchamah*, which should be written מִלְחָמָה *milchamah*, and then the whole verse will run thus: *For the hand shall be upon the ensigns of war unto the Lord, against Amalek for ever*, i. e. God makes now a declaration of war against the Amalekites, which shall continue till their final destruction. The conjecture of Mr. Julius

16 For he said, ^c Because ^d the LORD hath sworn that the LORD will have war with Amalek, from generation to generation.

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^c Or, *Because the hand of Amalek is against the throne of the LORD, therefore, &c.*—^d Heb. the hand upon the throne of the LORD.

Bate, in his *Literal Translation of the Pentateuch*, deserves attention. He supposes that as כֶּסֶךָ *cos* signifies a cup, and a cup is emblematically used for wrath, that on one of the stones of the altar, mentioned in the preceding verse, a hand holding a cup, was sculptured, this being a memorial, according to the custom of hieroglyphical writing, that the Lord would continue the cup of wrath, portending continual war, against Amalek for ever. I prefer Houbigant's exposition.

1. This first victory of Israel must have inspired them with a considerable measure of confidence in God, and in his servant Moses. Though God alone could give them the victory, yet it was necessary to shew them, that it was by the influence of Moses they got it. Moses could not deliver Amalek into their hands; yet, if Moses did not continue to hold up his hands, i. e. to pray, Amalek must prevail. God, therefore, wrought this work in such a way, as to instruct the people, promote his own glory, and secure the true honour of his servant. The Divine Being always performs the greatest number possible of ends, by the fewest and simplest means. In every work of God, there is as much of wisdom and economy, as there is of sovereign uncontrouled power.

2. It is not probable, that the people whom Joshua chose out to lead against Amalek, were unarmed; and we have already seen, that it is not at all likely that they came armed out of Egypt. And as the whole circumstances of this case shew, that those who fought against the Amalekites, were properly equipped for the fight, we may then safely presume that they got their arms from the Egyptians, whose bodies were thrown on the shore, after having been overwhelmed in the Red Sea. Thus, what was a judgment in the one case, was a most gracious providence in the other. Judgment on God's foes, is mercy to his friends.

3. Of the efficacy of prayer we have already had the most striking examples. He who has the spirit of prayer, has the highest interest in the court of Heaven; and the only way to retain it, is to keep it in constant employment. *Apostacy begins in the closet*: no man ever backslid from the life and power of Christianity, who continued constant and fervent, especially in private prayer. He, who prays without ceasing, is likely to rejoice evermore.

CHAPTER XVIII.

Jethro, called the father-in-law of Moses, hearing of the deliverance which God had granted to Israel, 1, took Zipporah and her two sons, Gershom and Eliezer, and brought them to Moses, when he with the Israelites were encamped near Horeb, 2—5. He sends to Moses, announcing his arrival, 6. Moses goes out to meet him, 7, and gives him a history of God's dealings with the Israelites, 8. Jethro greatly rejoices, and makes striking observations on the power and goodness of God, 9—11. He offers burnt-offerings and sacrifices to Jehovah,

and Aaron and all the elders of Israel feast with him, 12. The next day, Jethro observing how much Moses was fatigued, by being obliged to sit as judge and hear causes from morning to evening, 13, enquires why he did so? 14. Moses answers, and shews that he is obliged to determine causes between man and man, and to teach them the statutes and laws of God, 15, 16. Jethro finds fault, and counsels him to appoint men who fear God, love truth, and hate covetousness, to be judges over thousands, hundreds, fifties, and tens, to judge and determine in all smaller matters, and refer only the greater and most important to himself, 17—22; and shews, that this plan will be advantageous both to himself and to the people, 23. Moses hearkens to the counsel of Jethro, and appoints proper officers over the people, who enter upon their functions, determine all new causes, and refer only the most difficult to Moses, 24—26. Moses dismisses Jethro, who returns to his own country, 27.

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Jhar or Zif.

WHEN ^aJethro, the priest of Midian, Moses' father in law, heard of all that ^bGod had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt;

² Then Jethro, Moses' father in law, took Zipporah, Moses' wife, ^cafter he had sent her back,

³ And her ^dtwo sons; of which the ^ename

of the one was ^fGershom; for he said, I have been an alien in a strange land:

⁴ And the name of the other was ^gEliezer; for, the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh:

⁵ And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at ^hthe mount of God:

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^a Ch. 2. 16. & 3. 1.—^b Ps. 44. 1. & 77. 14, 15. & 78. 4. & 105. 5, 13. & 106. 2, 8.—^c ch. 4. 20.—^d Acts 7. 29.

^e Ch. 2. 22.—^f That is, a stranger there.—^g That is, my God is a help.—^h ch. 3. 1, 12.

NOTES ON CHAP. XVIII.

Verse 1. *When Jethro, the priest of Midian, &c.*] Concerning this person, and his several names, see the notes on ch. ii. 15, 16, and 18. and ch. iii. 1. ch. iv. 20, 24. Jethro was probably the son of Reuel, the father-in-law of Moses, and consequently the brother-in-law of Moses; for the word *choten*, which we translate *father-in-law*, in this chapter, means simply a relative by marriage.—See the note on ch. iii. 1.

Verse 2. *After he had sent her back*] Why Zipporah and her two sons, returned to Midian, is not certainly known. From the transaction recorded ch. iv. 20, 24. it seems as if she had been alarmed at the danger to which the life of one of her sons had been exposed; and fearing worse evils, left her husband, and returned to her father. It is, however, possible, that Moses foreseeing the troubles to which his wife and children were likely to be exposed, had he taken them down to Egypt, sent them back to his father-in-law, till it should please God to deliver his people. Jethro now finding that God had delivered them, and totally discomfited the Egyptians, their enemies, thought it proper to bring Zipporah and her sons to Moses, while he was in the vicinity of Horeb.

Verse 3. *The name of the one was Gershom*] See the note on ch. ii. 22.

Verse 5. *Jethro—came with his sons*] There are several reasons to induce us to believe, that the fact related here is out of its due chronological order, and that Jethro did not come to Moses till the beginning of the second year of the Exodus, (see Numb. x. 11.) some time after the tabernacle had been erected, and the Hebrew commonwealth established, both in things civil and ecclesiastical. This opinion is founded on the following reasons:

1. On this verse, where it is said, that Jethro came to Moses while he was encamped at the mount of God. Now it appears, from ch. xix. 1, 2. that they were not yet come to Horeb, the mount of God, and that they did not arrive there till the third month after their departure from Egypt; and the transactions with which this account is connected, certainly took place in the second month.—See ch. xvi. 1.

2. Moses, in Deut. i. 6, 9, 10, 12—15. relates, that when they were about to depart from Horeb, which was on the 20th day of the second month of the second year from their leaving Egypt, that he then complained, that he was not able to bear the burden alone, of the government of a people so numerous; and that it was at that time, that he established judges and captains over thousands, and hundreds, and fifties, and tens, which appears to be the very transaction recorded in this place; the measure itself being recommended by Jethro, and done in consequence of his advice.

3. From Numb. x. 11, 29, &c. we find, that when the cloud was taken up, and the Israelites were about to depart from Horeb, that Moses addressed Hobab, who is supposed to have been the same as Jethro, and who then was about to return to Midian, his own country, entreating him to stay with them as a guide, while they travelled through the wilderness. It therefore seems necessary, that the transaction recorded in this chapter should be inserted Numb. x. between the 10th and 11th verses.

4. It has been remarked, that shortly after they had departed from Sinai, the dispute took place between Miriam, Aaron, and Moses, concerning the Ethiopian woman Zipporah, whom he had married, (see Numb. xii. 1, &c.) and this is supposed to have taken place, shortly after she had been brought back by Jethro.

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6 And he said unto Moses, I, thy father in law Jethro, am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses ^a went out to meet his father in law, and did obeisance, and ^b kissed him; and they asked each other of *their* ^c welfare; and they came into the tent.

8 And Moses told his father in law, all that the LORD had done unto Pharaoh, and to the Egyptians, for Israel's sake, *and* all the travail that had ^d come upon them by the way, and *how* the LORD ^e delivered them.

9 ¶ And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom

he had delivered out of the hand of the Egyptians.

10 And Jethro said, 'Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD is ^g greater than all gods: ^h for in the thing wherein they dealt ⁱ proudly *he was* above them.

12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law, ^k before God.

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^a Gen. 14. 17. & 18. 2. & 19. 1. 1 Kings 2. 19.—^b Gen. 29. 13. & 29. 4.—^c Heb. *peace*. Gen. 43. 27. 2 Sam. 11. 7.—^d Heb. *fatal them*. Gen. 44. 34. Numb. 20. 14.—^e Ps 78. 42. & 117. 7. & 106. 10 & 107. 2.—^f Gen. 14. 20. 2 Sam. 13. 28. Luke 1. 68.—^g 2 Chron. 2. 5. Ps. 95. 3. &

97. 9. & 135. 5.—^h ch. 1. 10, 16, 22. & 5. 2, 7. & 14. 3, 13.—ⁱ 1 Sam. 2. 3. Neh. 9. 10, 16, 29. Job 10. 11, 12. Ps. 31. 23. & 119. 21. Luke 1. 51.—^k Deut. 12. 7. 1 Chron. 29. 22. 1 Cor. 10. 18, 21, 31.

5. In the discourse between Moses and Jethro, mentioned in this chapter, we find that Moses speaks of *the statutes and laws of the Lord*, as things already revealed and acknowledged, which necessarily implies, that these laws had already been given, (ver. 16.) which we know did not take place, till several months after the transactions mentioned in the preceding chapters.

6. Jethro offers *burnt-offerings and sacrifices to God*, apparently in that way in which they were commanded in the law. Now the *law* respecting *burnt-offerings* was not given, till after the transactions mentioned here, unless we refer this chapter to a time *posterior* to that in which it appears in this place.—See the note on verse 12.

From all these reasons, but particularly from the *two first* and the *two last*, it seems most likely that this chapter stands out of its due chronological order, and therefore I have adjusted the chronology in the margin, to the time in which, from the reasons above alledged, I suppose these transactions to have taken place; but the matter is not of much importance, and the reader is at liberty to follow the common opinion. As Moses had, in the preceding chapter, related the war with Amalek, and the curse under which they were laid, he may be supposed to have introduced here, the account concerning Jethro the Midianite, to shew that he was free from that curse, although the Midianites, and the Kenites, the family of Jethro, were as one people, dwelling with the Amalekites, see Judges i. 16. 1 Chron. xi. 55. 1 Sam. xv. 6. For although the *Kenites* were some of those people whose lands God had promised to the descendants of Abraham; (see Gen. xv. 18, 19.) yet, in consideration of Jethro, the relative of Moses, all of them, who submitted to the Hebrews, were suffered to live in their own country: the rest are supposed to have taken refuge among the *Edomites* and *Amalekites*.—See Calmet, Locke, &c.

Verse 6. *And he said unto Moses*] That is, by a messenger; in consequence of which, Moses went out to meet him, as is stated, in the next verse; for an interview had not yet taken place. This is supported by reading הנה *hinneh*, *behold*, for הנה *ani*, *I*, which is the reading of the Septuagint and Syriac,

and several Samaritan MSS. instead, therefore, of *I, thy father*, we should read, *Behold, thy father*, &c.—*Kennicott's Remarks*.

Verse 7. *And did obeisance*] ישתחו *rayistachû*, *he bowed himself down*, see on Gen. xvii. 3. and Exod. iv. 31. This was the general token of respect: *and kissed him*—the token of friendship. *And they asked each other of their welfare*—literally, *And they enquired, each man of his neighbour, concerning peace or prosperity*—the proof of affectionate intercourse. These three things constitute *good-breeding and politeness*, accompanied with *sincerity*.

And they came into the tent.] Some think that the *tabernacle* is meant, which it is likely had been erected before this time; see the note on ver. 5. Moses might have thought proper to take his relative first to the house of God, before he brought him to his own tent.

Verse 9. *And Jethro rejoiced for all the goodness*] Every part of Jethro's conduct proves him to have been a religious man, and a true believer. His thanksgiving to Jehovah, ver. 10. is a striking proof of it: he first blesses God for the preservation of Moses, and next for the deliverance of the people from their bondage.

Verse 11. *Now I know that the Lord is greater than all gods*] Some think that Jethro was *now* converted to the true God; but it is very probable that he enjoyed this blessing, before he knew any thing of Moses: for it is not likely that Moses would have entered into an alliance with this family, had they been heathens. Jethro, no doubt, had the true patriarchal religion.

Wherein they dealt proudly] Acting as tyrants over the people of God; enslaving them in the most unprincipled manner, and still purposing more tyrannical acts. He was *above them*—he shewed himself to be infinitely superior to all their gods, by the miracles which he wrought. Various translations have been given of this clause: the above I believe to be the sense.

Verse 12. *Jethro—took a burnt-offering*] עולה *ôlah*. Though it be true that in the patriarchal times, we read of a *burnt-offering*; see Gen. xxii. 2, &c. yet we only read of one in the case

A.M. 2814. 13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses, from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee, from morning unto even?

15 And Moses said unto his father in law, Because ^a the people come unto me to enquire of God:

16 When they have ^b a matter, they come unto me; and I judge between ^c one and another,

and I do ^d make them know the statutes of God, and his laws.

17 And Moses' father in law said unto him, The thing that thou doest is not good.

18 ^e Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; ^f thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and ^g God shall be with thee: Be thou ^h for the people to God-ward, that thou mayest ⁱ bring the causes unto God:

20 And thou shalt ^k teach them ordinances and laws, and shalt shew them ^l the way where-

^a Lev. 24. 12. Numb. 15. 34. — ^b ch. 23. 7. & 24. 14. Deut. 17. 8. 28. 15. 3. Job 31. 13. Acts 13. 15. 1 Cor. 6. 1. — ^c Heb. a man and his father-in-law. — ^d Lev. 24. 15. Numb. 15. 33. & 27. 6. &c. & 36. 6, 7, 8, 9. —

^e Heb. *Ering thine eye*. — ^f Numb. 11. 14. 17. Deut. 1. 9. 1. — ^g ch. 3. 12. — ^h ch. 4. 10. & 23. 14. Deut. 1. 15. — ⁱ Numb. 27. 5. — ^k Deut. 4. 1, 5. & 5. 1. & 6. 1, 2. & 7. 11. — ^l Ps. 143. 8.

of Isaac, and therefore, though this offering made by Jethro is not a decisive proof that the law relative to burnt-offerings, &c. had already been given, yet taken with other circumstances in this account, it is a presumptive evidence that the meeting between Moses and Jethro took place after the erection of the tabernacle. See the note on ver. 5.

Sacrifices for God] זבחים *zebachim*, slain beasts, as the word generally signifies. We have already seen that sacrifices were instituted by God himself, as soon as sin entered into the world; and we see that they were continued, and regularly practised among all the people who had the knowledge of the true God, from that time, until they became a divine legal establishment. Jethro, who was a priest, chap. ii. 16. had a right to offer these sacrifices: nor can there be a doubt of his being a worshipper of the true God, for those Kenites, from whom the Rechabites came, were descended from him, 1 Chron. ii. 55. see also Jerem. xxxv.

And Aaron came, and all the elders of Israel, to eat bread] The burnt-offering was wholly consumed: every part was considered as the Lord's portion; and therefore, it was entirely burnt up. The other sacrifices mentioned here, were such, that after the blood had been poured out before God, the officers and assistants might feed on the flesh. Thus, in ancient times, contracts were made, and covenants sealed. See the notes on Gen. xv. 13, &c. It is very likely, therefore, that the sacrifices offered on this occasion, were those, on the flesh of which, Aaron and the elders of Israel feasted with Jethro.

Before God] Before the tabernacle, where God dwelt: for it is supposed that the tabernacle was now erected. See on ver. 5. and see Deut. xii. 5—7. and 1 Chron. xxix. 21, 22. where the same form of speech, *before the Lord*, is used, and plainly refers to his manifested presence in the tabernacle.

Verse 13. To judge the people] To hear and determine controversies between man and man, and to give them instruction in things appertaining to God.

From the morning unto the evening] Moses was obliged to sit all day; and the people were continually coming and going.

Verse 15. The people come unto me to enquire of God] To know the mind and will of God on the subject of their en-

quiries. Moses was the mediator between God and the people; and as they believed that all justice and judgment must come from him; therefore they came to Moses to know what God had spoken.

Verse 16. I do make them know the statutes of God, and his laws] These words are so very particular, that they leave little room for doubt that the law had been given. Such words would scarcely have been used, had not the statutes and laws been then in existence. And this is one of the proofs that the transaction mentioned here, stands out of its due chronological order. See on ver. 5.

Verse 18. Thou wilt surely wear away] תבל תבל *nabel tibet*, in wearing away, thou wilt wear away; by being thus continually employed, thou wilt soon become finally exhausted. And this people that is with thee—As if he had said, "Many of them are obliged to wait so long for the determination of their suit, that their patience must be soon necessarily worn out, as there is no one to hear every cause, but thyself."

Verse 19. I will give thee counsel, and God shall be with thee] Jethro seems to have been a man of great understanding and prudence. His advice to Moses was most appropriate and excellent: and it was probably given under the immediate inspiration of God; for after such sacrificial rites, and public acknowledgement of God, the prophetic spirit might be well expected to descend and rest upon him. God could have shewn Moses the propriety and necessity of adopting such measures before; but he chose in this case, to help man by man; and in the present instance, a permanent basis was laid, to consolidate the union of the two families, and prevent all future misunderstandings.

Verse 20. Thou shalt teach them ordinances or laws] חוקים *chukim*, all such precepts as relate to the ceremonies of religion, and political economy. And laws, הוראות *hatoroth*, the instructions relative to the whole system of morality.

Thou shalt shew them the way where they should go] תראה להם את הדרך *et haderece*, THAT very way, that only way which God himself has revealed, and in which they should walk in order to please him, and get their souls eternally saved.

And the word that thou shalt say] For it was not sufficient that they should know their duty both to God and man, but

A. M. 2514. in they must walk, and ^a the work
B. C. 1190. that they must do.

An. Exod. Isr.

2. 21 Moreover thou shalt provide out
Ijor or Zif. of all the people ^b able men, such as
^c fear God, ^d men of truth, ^e hating covetousness;
and place *such* over them, *to be* rulers of thou-
sands, *and* rulers of hundreds, rulers of fifties,
and rulers of tens :

22 And let them judge the people ^f at all sea-
sons : ^g and it shall be, *that* every great matter
they shall bring unto thee, but every small mat-
ter they shall judge : so shall it be easier for
thyself, and ^h they shall bear *the burden* with
thee.

23 If thou shalt do this thing, and God com-

mand thee so, then thou shalt be ⁱ able
to endure, and all this people shall
also go to ^j their place in peace.

24 So Moses hearkened to the voice
of his father in law, and did all that
he had said.

25 And ^k Moses chose able men out of all
Israel, and made them heads over the people,
rulers of thousands, rulers of hundreds, rulers
of fifties, and rulers of tens.

26 And they ^m judged the people at all seasons :
the ⁿ hard causes they brought unto Moses, but
every small matter they judged themselves.

27 ¶ And Moses let his father in law depart ;
and ^o he went his way into his own land.

^a Deut. 1. 18 — ^b ver. 25. Deut. 1. 15, 16, & 16. 18. 2 Chron. 19. 5—
10. Acts 6. 3. — ^c Gen. 42. 18. 2 Sam. 23. 3. 2 Chron. 19. 9. — ^d Ezek.
13. 8. — ^e Deut. 16. 19. — ^f ver. 26. — ^g ver. 26. Lev. 24. 11. Numb.

15. 33. & 27. 2. & 36. 1. Deut. 1. 17. & 17. 8. — ^h Numb. 11. 17. —
ⁱ ver. 18. — ^j Gen. 18. 33. & 30. 25. ch. 16. 29. 2 Sam. 19. 39. — ^k Deut.
1. 15. Acts 6. 3. — ^m ver. 22. — ⁿ Job 29. 16. — ^o Numb. 10. 29, 30.

they must do it too ; יאָאָסון *yaásun*, they must do it *diligently*,
ferently, *effectually*, for the *paragoric* ; *nun*, deepens and *ext-*
tends the meaning of the verb.

What a very comprehensive form of a preacher's duty does
this verse exhibit ! 1. He must *instruct* the people in the
nature, use, and importance of the *ordinances* of religion.
2. He must lay before them the whole *moral law*, and their ob-
ligations to fulfil all its precepts. 3. He must point out to
each, his *particular duty* ; and what is expected of him in his
situation, connections, &c. And 4. he must set them all *their*
work, and see that they do it. On such a plan as this, he will
have full opportunity to shew the people, 1. Their *sin*, *igno-*
rance, and *folly*. 2. The *pure and holy law* which they have
broken, and by which they are condemned. 3. The *grace of*
God that bringeth salvation, by which they are to be *justified*
and finally saved. And 4. The necessity of shewing their
faith by their *works* ; not only denying ungodliness and worldly
lusts, but living soberly, righteously, and godly in this present
world, looking for that blessed hope and the glorious appear-
ance of the great God, and of our Saviour Jesus Christ.

Verse 21. *Able men*] Persons of wisdom, discernment, judg-
ment, prudence, and fortitude : for who can be a *ruler* without
these qualifications ?

Such as fear God] Who are truly religious, without
which, they will feel little concerned either for the bodies or
souls of the people.

Men of truth] Honest and true in their own hearts and
lives ; speaking the truth, and judging according to the truth.

Hating covetousness] Doing all for God's sake, and love to
man ; labouring to promote the general good, never perverting
judgment, or suppressing the testimonies of God, for the love
of money, or through a base man-pleasing spirit ; but expect-
ing their reward from the *mercy* of God, in the resurrection of
the just.

Rulers over thousands] *Millenaries*, *centurions*, *quinquage-*
naries, and *decurions*—each of these, in all probability, depend-
ant on that officer immediately above himself. So the *decu-*
riion, or ruler over *ten*, if he found a matter too hard for him,
brought it to the *quinquagenary*, or ruler of *fifty* ; if, in the
course of the exercise of his functions, he found a cause too

complicated for him to decide on, he brought it to the *cen-*
turion, or ruler over a *hundred*. In like manner, the *centurion*
brought his difficult case to the *millenary*, or ruler over a
thousand ; the case that was too hard for *him* to judge, he
brought to *Moses* ; and the case that was too hard for *Moses*,
he brought immediately to God. It is likely that each of these
classes had a court composed of its own members, in which,
causes were heard and tried. Some of the Rabbins have sup-
posed that there were 600 rulers of *thousands* ; 6000 rulers of
hundreds ; 12,000 rulers of *fifties* ; and 60,000 rulers of *tens*,
making in the whole 78,600 officers. But Josephus says,
Antiq. lib. iii. chap. 4. that Moses, by the advice of Jethro,
appointed rulers over *myriads*, and then over *thousands* : these
he divided into *five hundreds*, and again into *hundreds*, and
into *fifties* : and appointed rulers over each of these, who
divided them into *thirties*, and at last into *twenties* and *tens* : that
each of these companies had a chief, who took his name from
the number of persons who were under his direction and
government. Allowing what Josephus states to be correct,
some have supposed that there could not have been less than
129,860 officers in the Israelitish camp. But such computa-
tions are either fanciful or absurd. That the people were
divided into *thousands*, *hundreds*, *fifties*, and *tens*, we know, for
the text states it ; but we cannot tell precisely, how many of
such divisions there were ; nor, consequently, the number of
officers.

Verse 23. *If thou shalt do this thing, and God command*
thee] Though the measure was obviously of the utmost im-
portance, and plainly recommended itself by its expediency
and necessity ; yet Jethro very modestly leaves it to the wisdom
of Moses to choose or reject it : and knowing, that in all things
his relative was now acting under the immediate direction of
God, intimates that no measure can be safely adopted, without
a positive injunction from God himself. As the counsel was
doubtless inspired by the Divine Spirit, we find that it was
sanctioned by the same ; for Moses acted in every respect,
according to the advice he had received.

Verse 27. *And Moses let his father-in-law depart*] But if
this be the same transaction with that, mentioned Numb. x. 29,
&c. we find that it was with *great reluctance* that Moses per-

mitted so able a counsellor to leave him : for having the highest opinion of his judgment, experience, and discretion, he pressed him to stay with them, that he might be *instead of eyes to them in the desert*. But Jethro chose rather to return to his own country, where, probably, his family were so settled and circumstanced, that they could not be conveniently removed ; and it was more his duty to stay with *them* to assist them with his counsel and advice, than to travel with the Israelites. Many others might be found that could be eyes to the Hebrews in the desert ; but no man could be found, capable of being a father to his family, but himself. It is well to labour for the public good ; but our own families are the first claimants on our care, attention, and time. He who neglects his own household, on pretence of labouring even for the good of the public, has surely denied the faith, and is worse than an infidel.

It is strange, that after this we hear no more of Zipporah ! Why is she forgotten ? Merely because she was the *wife of Moses* ; for he chose to conduct himself so, that to the remotest ages, there should be the utmost proofs of his *disinterestedness*. While multitudes of the families of Israel are *celebrated and dignified*, his own he writes in the dust. He had no interest but that of God and his people ; to promote this, he employed his whole time and his uncommon talents. His body, his soul, his whole life were a continual offering to God. They were always on the divine altar ; and God had, from his creature, all the praise, glory, and honour that a creature could possibly give. Like his great antitype, he went about doing good ; and God was with him. The zeal of God's house consumed him ; for in that house, in all its concerns, we have the testimony of God himself, that *he was faithful* : Heb. iii. 2. and a higher character was never given, nor can be given, of any governor sacred or civil. He made no provision even for his own sons, Gershom and Eliezer ; they and their families were incorporated with the Levites, 1 Chron. xxiii. 14. and had no higher employment than that of taking care of the tabernacle and the tent ; Numb. iii. 21—26. and merely to *serve* at the tabernacle, and to *carry burthens*, Numb. iv. 24—28. No history, sacred or profane, has been able to produce a complete parallel to the disinterestedness of Moses. This one consideration is sufficient to refute every charge of imposture brought against him and his laws. There never was an imposture in the world, says Dr. PRIDEAUX, *Letter to the Deists*, that had not the following characters :

1. It must always have for its end some *carnal interest*.
2. It can have none but *wicked men* for its authors.
3. Both of these, must necessarily appear in the very *contexture* of the *imposture* itself.
4. That it can never be so framed, that it will not contain

some *palpable falsities*, which will discover the falsity of all the rest.

5. That wherever it is first propagated, it must be done by *craft and fraud*.

6. That when entrusted to *many persons*, it cannot be *long concealed*.

1. The keenest-eyed adversary of Moses has never been able to fix on him any *carnal interest*. No gratification of sensual passions, no accumulation of wealth, no aggrandizement of his family or relatives, no pursuit of worldly honour, has ever been laid to his charge.

2. His life was *unspotted*, and all his actions the offspring of the purest benevolence.

3. As his own hands were pure, so were the *hands of those* whom he *associated* with himself in the work.

4. No *palpable falsity* has ever been detected in his writings, though they have for their subject the most complicate, abstruse, and difficult topics that ever came under the pen of man.

5. No *craft*, no *fraud*, not even what one of his own countrymen thought he might lawfully use, *innocent guile*, because he had to do with a people greatly degraded, and grossly stupid, can be laid to his charge. His conduct was as open as the day ; and though continually watched by a people who were ever ready to murmur and rebel, and industrious to find an excuse for their repeated seditious conduct, yet none could be found either in his spirit, private life, or public conduct.

6. None ever came after to say, We have joined with Moses in a *plot*, we have feigned a divine authority and mission, we have succeeded in our innocent imposture, and now the mask may be laid aside.—The whole work proved itself so fully, to be of God, that even the person who might wish to discredit Moses and his mission, could find no ground of this kind to stand on. The ten plagues of Egypt, the passage of the Red sea, the destruction of the king of Egypt and his immense host, the quails, the rock of Horeb, the supernatural supply by the forty years' manna, the continual miracle of the sabbath, on which the preceding days' manna kept good, though, if thus kept, it became putrid on any other day, together with the constantly attending supernatural cloud, in its threefold office of a *guide* by day, a *light* by night, and a *covering* from the ardors of the sun, all, all invincibly proclaim that God brought out this people from Egypt ; that Moses was *the man of God*, chosen by him, and fully accredited in his mission ; and that the laws and statutes which he gave, were the offspring of the wisdom and goodness of Him, who is the Father of Lights, the fountain of truth and justice, and the continual and unbounded benefactor of the human race.

CHAPTER XIX.

The children of Israel having departed from Rephidim, come to the wilderness of Sinai in the third month, 1, 2. Moses goes up into the mount to God, and receives a message which he is to deliver to the people, 3—6. He returns and delivers it to the people before the elders, 7. The people promise obedience, 8. The Lord promises to meet Moses in the cloud, 9. He commands him to sanctify the people, and promise to come down visibly on mount Sinai on the third day, 10, 11. He commands him also to set bounds, to prevent the people or any of the cattle from touching the mount, on pain of being stoned, or shot through with a dart, 12, 13. Moses goes down

and delivers this message, 14, 15. The third day is ushered in with the appearance of the thick cloud upon the mount, and with thunders, lightning, and the sound of a trumpet; at which the people are greatly terrified, 16. Moses brings forth the people out of the camp to meet with God, 17. Mount Sinai is enveloped with smoke, and fire, 18. After the trumpet had sounded long and loud, Moses spoke, and God answered him by a voice, 19. God calls Moses up to the mount, and gives him a charge to the people and to the priests, that they do not attempt to come near to the mount, 21, 22. Moses alledging that it was impossible for them to touch it because of the bounds, 23, is sent down to bring up Aaron, and to warn the people again, not to break through the bounds, 24. Moses goes down and delivers this message, 25. After which we may suppose, that he and Aaron went up to meet God in the mount.

A. M. 2513.
B. C. 1491.
An. Exod. Isr.
1.
Sinai.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day ^a came they into the wilderness of Sinai.

2 For they were departed from ^b Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before ^c the mount.

^a Numb. 33. 15.—^b ch. 17. 1, 8.—^c ch. 3. 1, 12.

NOTES ON CHAP. XIX.

Verse 1. *In the third month*] This was called *Sivan*, and answers to our *May*.

The same day] There are three opinions concerning the meaning of this place, which are supported by respectable arguments. 1. The *same day* means, the same day of the third month with that, viz. the 15th. on which the Israelites had left Egypt. 2. The *same day* signifies here, a day of the same number with the month to which it is applied, viz. the third day of the third month. 3. By the *same day*, the first day of the month is intended. The Jews celebrate the feast of Pentecost fifty days after the *Pass-over*: from the departure out of Egypt to the coming to Sinai, were forty-five days; for they came out the fifteenth day of the first month, from which day, to the first of the third month, forty-five days are numbered. On the 2d day of this third month, Moses went up into the mountain, when three days were given to the people to purify themselves; this gives the fourth day of the third month, or the forty-ninth from the departure out of Egypt. On the next day, which was the fiftieth from the celebration of the pass-over, the glory of God appeared on the mount; in commemoration of which, the Jews celebrate the feast of *Pentecost*. This is the opinion of St. Augustin and of several moderns; and is defended at large by Houbigant. As the word חודש *chodesh*, month, is put for new moon, which is with the Jews, the first day of the month, this may be considered an additional confirmation of the above opinion.

The wilderness of Sinai.] Mount Sinai is called by the Arabs *Jebel Mousa*, or the Mount of Moses, or, by way of eminence, *El Tor*, THE MOUNT. It is one hill, with two peaks or summits: one is called *Horeb*, the other *Sinai*. *Horeb* was probably its most ancient name, and might designate the whole mountain. But as the Lord had appeared to Moses on this mountain in a bush, כנר *sench*, chap. iii. 2. from this circumstance, it might have received the name of *Sinai*, or חור סיני *hor Sinai*, the mount of the bush, or the mount of

3 ¶ And ^d Moses went up unto God, and the Lord ^e called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 ^f Ye have seen what I did unto the Egyptians, and how ^g I bare you on eagles' wings, and brought you unto myself.

5 Now ^h therefore, if ye will obey my voice

A. M. 2513.
B. C. 1491.
An. Exod. Isr.
1.
Sinai.

^d Ch. 20. 21. Acts 7. 38.—^e ch. 3. 4.—^f Deut. 29. 2.—^g Deut. 32. 11. Isai. 63. 9. Rev. 12. 14.—^h Deut. 5. 2.

bushes; for it is possible, that it was not in a single bush, but in a thicket of bushes, that the Angel of God made his appearance.

Verse 3. *Moses went up unto God*] It is likely, that the cloud which had conducted the Israelitish camp, had now removed to the top of Sinai, and as this was the symbol of the divine presence, Moses went up to the place, there to meet the Lord.

The Lord called unto him] This, according to St. Stephen, was the Angel of the Lord, Acts vii. 38. And from several scriptures, we have seen, that the Lord Jesus was the person intended; see the notes on Gen. xvi. 7. xviii. 13. Exod. iii. 2.

Verse 4. *How I bare you on eagles' wings*] Mr. Bruce contends, that the word נשר *neser*, does not mean the bird we term eagle; but a bird, which the Arabs, from its kind and merciful disposition, call *rachama*, which is noted for its care of its young, and its carrying them upon its back. See his Travels, vol. vii. pl. 33. It is not unlikely, that from this part of the sacred history, the heathens borrowed their fable of the eagle being a bird sacred to Jupiter, and which was employed to carry the souls of departed heroes, kings, &c. into the celestial regions. The Romans have struck several medals with this device, which may be seen in different cabinets, among which, are the following: one of *Faustina*, daughter of *Antoninus Pius*, on the reverse of which she is represented ascending to heaven on the back of an eagle; and another of *Salonia*, daughter of the emperor *Galienus*, on the reverse of which she is represented on the back of an eagle, with a sceptre in her hand, ascending to heaven. Jupiter himself, is sometimes represented on the back of an eagle also, with his thunder in his hand, as on a medal of *Licinus*. This brings us nearer to the letter of the Text, where it appears, that the heathens confounded the figure made use of by the sacred penman, *I bore you on eagles' wings*, with the manifestation of God in thunder and lightning on mount Sinai. And it might be in reference to all this, that the Romans took the eagle for their ensign. See Scheuchzer, *Musellius*, &c.

A.M. 2513.
P.C. 1491.
An Exod. Isr.
1.
Satan.
indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together,

and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

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An. Exod. Isr.
1.
Satan.

30. 1. 4. 9. & 7. 6. & 14. 2. 21. & 26. 18. & 32. 3. 9. 1 Kings 8. 53. Ps. 136. 1. Cant. 8. 13. Isai. 41. 3. & 43. 1. Jer. 10. 16. Mal. 3. 17. 1 Pet. 2. 17. — 2 ch. 9. 29. Deut. 10. 14. Job 41. 11. Ps. 14. 1. & 50. 12. 100. 10. 26. 28. — 3 Deut. 33. 2. 5. 9. 1 Pet. 2. 5. 9. Rev. 1. 6. & 5. 10. & 20. 6.

4 Lev. 20. 21. 26. Deut. 7. 6. & 26. 19. & 27. 2. Isai. 62. 12. 1 Cor. 3. 17. 1 Thess. 5. 17. — 5 ch. 21. 3. 7. Deut. 3. 37. & 26. 17. — 6 ver. 16. ch. 20. 21. & 24. 13. 16. Deut. 4. 11. Ps. 14. 11. 12. & 97. 2. Matt. 27. 6. — 7 Deut. 4. 12. 26. John 12. 29. 30. — 8 ver. 14. 31. — 9 Isai. 41. 41. 43. Hebr. 10. 22. — 10 ver. 14. Gen. 35. 2. Lev. 1. 10.

[Brought you into myself.] In this, and the two following verses, we see the design of God in selecting a people for himself. 1. They were to obey his voice, ver. 5. to receive a revelation from him, and to act according to that revelation, and not according to their reason or fancy, in opposition to his declarations. 2. They were to obey his voice indeed, שמעו תשמעו shimoa tishמעו, in hearing, they should hear; they should consult his testimonies, hear them whenever read or proclaimed, and obey them as soon as heard, affectionately and readily. 3. They must keep his covenant—Not only copy in their lives the ten commandments, but they must receive and preserve the grand agreement made between God and man by sacrifice, in reference to the incarnation and death of Christ; for, from the foundation of the world, the covenant of God ratified by sacrifices, referred to this; and now the sacrificial system was to be more fully opened, by the giving of the Law. 4. They should then be God's peculiar treasure, כנולתו segullah, his own patrimony, a people in whom he should have all right, and over whom he should have exclusive authority above all the people of the earth; for though all the inhabitants of the world were his by his right of creation and providence, yet these should be peculiarly his, as receiving his revelation, and entering into his covenant. 5. They should be a kingdom of priests, ver. 6. Their state should be a theocracy, and as God should be the sole governor, being king in Jeshurun, so all his subjects should be priests, all worshippers, all sacrificers, every individual offering up the victim for himself. A beautiful representation of the Gospel dispensation, to which the Apostles Peter and John apply it, 1 Pet. ii. 5, 9. Rev. i. 6. v. 10. and xx. 6. Under which dispensation, every believing soul offers up for himself, that Lamb of God which was slain for, and which takes away the sin of the world; and through which alone, a man can have access to God.

Verse 6. And a holy nation.] They should be a nation, one people; firmly united among themselves, living under their own laws; and powerful, because united, and acting under the direction and blessing of God. They should be a holy nation, saved from their sins, righteous in their conduct, holy in their hearts; every external rite being not only a significant ceremony, but also a means of conveying light and life, grace and peace to every person who conscientiously used it. Thus they should be both a kingdom, having God for their go-

vernor: and a nation, a multitude of peoples connected together; not a scattered, disordered, and disorganised people, but a royal nation, using their own rites, living under their own laws, subject in religious matters, only to God; and in things civil, to every ordinance of man, for God's sake.

This was the spirit and design of this wonderful institution, which could not receive its perfection but under the Gospel; and has its full accomplishment in every member of the mystical body of Christ.

Verse 7. The elders of the people.] The head of each tribe, and the chief of each family, by whose ministry, this gracious purpose of God was speedily communicated to the whole camp.

Verse 8. And all the people answered, &c.] The people having such gracious advantages laid before them, most cheerfully consented to take God for their portion; as he had graciously promised to take them for his people. Thus a covenant was made; the parties being mutually bound to each other.

Moses returned the words.] When the people had on their part consented to the covenant, Moses appears to have gone immediately up to the mountain, and related to God the success of his mission; for he was now on the mount, as appears from ver. 14.

Verse 9. A thick cloud.] This is interpreted by ver. 18. And mount Sinai was altogether on a smoke—and the smoke thereof ascended as the smoke of a furnace; his usual appearance was in the cloudy pillar; which we may suppose, was generally clear and luminous.

That the people may hear.] See the note on chap. xv. 9. The Jews consider this as the fullest evidence, their fathers had of the divine mission of Moses: themselves were permitted to see this awfully glorious sight, and to hear God himself speak out of the thick darkness: for, before this, as Rabbi Maimon remarks, they might have thought that Moses wrought his miracles by sorcery or enchantment; but now hearing the voice of God himself, they could no longer disbelieve nor even doubt.

Verse 10. Sanctify them.] See the meaning of this term chap. xiii. 2.

Let them wash their clothes.] And consequently bathe their bodies: for according to the testimony of the Jews, these all ways went together. It was necessary, that as they were

A. M. 2513.
B. C. 1491.
An. Exod. Isr.
1.
Sinon.

11 And be ready against the third day: for the third day the LORD^a will come down, in the sight of all the people, upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not up into the mount, or touch the border of it*: ^bwhosoever toucheth the mount shall be surely put to death;

13 There shall not a hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the ^c'trumpet^d soundeth long, they shall come up to the mount.

^aVer. 16, 18. ch. 34. 5. Deut. 33. 2. — ^bHebr. 12. 20. — ^cOr, *cornet* — ^dver. 16, 19. — ^ever. 10. — ^fver. 11. — ^g1 Sam. 21. 4, 5. Zecl. 7. 3. 1 Chr. 7. 5. — ^hPs. 77. 18. Hebr. 12. 18, 19. Rev. 4. 5. & 8. 5. & 11. 19.

about to appear in the presence of God, every thing should be clean and pure about them; that they might be admonished by this, of the necessity of inward purity, of which, the outward washing was the emblem.

From these institutions, the heathens appear to have borrowed their precepts relative to *washings* and *purifications* previously to their offering sacrifice to their gods, examples of which abound in the Greek and Latin writers. They washed their hands and clothes, and bathed their bodies in pure water, before they performed any act of religious worship: and in a variety of cases, abstinence from all matrimonial connexions was positively required, before a person was permitted to perform any religious rite, or assist at the performance.

Verse 12. *Thou shalt set bounds*] Whether this was a line marked out on the ground, beyond which they were not to go; or whether a fence was actually made to keep them off; we cannot tell; or whether this fence was made all round the mountain, or only at that part to which one wing of the camp extended, is not evident.

This verse strictly forbids the people from coming near and touching mount Sinai, which was burning with FIRE: the words, therefore, in ver. 15. *אל תגשו אל אשה* *al tiggeshu el ishah*, come not at your wives, seem rather to mean, *come not near unto the fire*; especially as the other phrase is not at all probable: but the fire is, on this occasion, spoken of so emphatically, see Deut. v. 4, 5, 22—25. that we are naturally led to consider *אשה* *ishah* here, as *האש* *ha-esh* transposed, or to say with Simon in his Lexicon, *אשה* *fem.* idem quod *masc.* *אש* *ignis*. So among other instances we have *אבר* and *אברה* a wing; *אור* and *אורה* light; *אמץ* and *אמצה* strength; and *אמר* and *אמרה* a speech. Buxt. See KENNICOTT'S Remarks.

Whosoever toucheth the mount shall be surely put to death] The place was awfully sacred, because the dreadful majesty of God was displayed on it. And this taught them that God is a consuming fire, and that it is a fearful thing to fall into the hands of the living God.

Verse 13. *There shall not a hand touch it*] *כי* *bo*, HIM, not the mountain, but the man who had presumed to touch the mountain. He should be considered altogether as an unclean and accursed thing, not to be touched for fear of conveying defilement; but should be immediately stoned or pierced through with a dart, Heb. xii. 20.

A. M. 2513.
B. C. 1491.
An. Exod. Isr.
1.
Sinon.

14 ¶ And Moses went down from the mount unto the people, and ^e'sanctified the people; and they washed their clothes.

15 And he said unto the people, ^f'Be ready against the third day: ^g'come not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there were ^h'thunders and lightnings, and a ⁱ'thick cloud upon the mount, and the ^k'voice of the trumpet exceeding loud; so that all the people that *was* in the camp, ^l'trembled.

17 And ^mMoses brought forth the people out of the camp to meet with God; and they

ⁱver. 9. ch. 40. 34. 2 Chron. 5. 14. — ^kRev. 1. 10. & 4. 1. — ^lHebr. 12. 21. — ^mDeut. 4. 10.

Verse 16. *Thunders and lightnings, and a thick cloud—and the voice of the trumpet*] The thunders, lightnings, &c. announced the coming, as they proclaimed the majesty of God. Of the thunders and lightnings, and the deep, dark, dismal, electric cloud, from which the thunders and lightnings proceeded, we can form a tolerable apprehension; but of the loud, long-sounding trumpet, we can scarcely form a conjecture. Such were the appearances and the noise, that all the people in the camp trembled, and Moses himself was constrained to say, "I exceedingly fear and quake," Heb. xii. 21. Probably, the sound of the trumpet, was something similar to that which shall be blown by the angel, when he sweareth by him that liveth for ever, *there shall be time no longer!*

Verse 17: *And Moses brought forth the people—to meet with God*] For though they might not touch the mount till they had permission, yet when the trumpet sounded long, it appears they might come up to the nether part of the mount; see ver. 13. and Deut. iv. 11. and when the trumpet had ceased to sound, they might then go up unto the mountain, as to any other place.

It was absolutely necessary that God should give the people at large, some particular evidence of his *being* and *power*, that they might be saved from idolatry, to which they were most deplorably prone; and that they might the more readily credit Moses, who was to be the constant mediator between God and them. God therefore, in his indescribable majesty, descended on the mount; and by the thick dark cloud, the violent thunders, the vivid lightnings, the long and loud blasts of the trumpet, the smoke encompassing the whole mountain, and the excessive earthquake, proclaimed his power, his glory, and his holiness; so that the people, however unfaithful and disobedient afterwards, never once doubted the divine interference, or suspected Moses of any cheat or imposture. Indeed, so absolute and unequivocal were the proofs of supernatural agency; that it was impossible these appearances could be attributed to any cause but the unlimited power of the Author of Nature.

It is worthy of remark, that the people were informed *three days* before, ver. 9—11. that such an appearance was to take place: and this answered two excellent purposes, 1. They had time to *sanctify* and prepare themselves for this solemn transaction: and 2. Those who might be *sceptical*, had sufficient

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stood at the nether part of the mount.
18 And ^a mount Sinai was altogether on a smoke, because the LORD descended upon it ^b in fire: ^c and the smoke thereof ascended, as the smoke of a furnace, and ^d the whole mount quaked greatly.

19 And ^e when the voice of the trumpet sounded long, and waxed louder and louder, ^f Moses spake, and ^g God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses ^h up to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, ⁱ charge the people, lest they break through

unto the LORD ^j to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, ^k sanctify themselves, lest the LORD ^l break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, ^m Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou and Aaron with thee; but let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

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^a Deut. 1. 11. & 33. 2. Judg. 5. 5. Ps. 68. 7. 8. Isai. 6. 4. Hab. 3. 3.
^b ch. 3. 2. & 24. 17. ^c 2 Chron. 7. 1. 2. 3. ^d Gen. 15. 17. Ps. 144. 5.
Rev. 15. 8. ^e Ps. 69. 8. & 77. 18. & 114. 7. Jer. 4. 24. Hebr. 12. 20.

^f Ver. 13. ^g Hebr. 12. 21. ^h Neh. 9. 13. Ps. 31. 7. ⁱ Hebr. 12. 21.
^j See ch. 3. 5. 1 Sam. 6. 19. ^k Lev. 19. 3. ^l 2 Sam. 6. 7. 8.
^m ver. 12. Josh. 3. 4.

opportunity to make use of every precaution to prevent and detect an *imposture*; so, this previous warning, strongly serves the cause of divine revelation.

Their being at first prohibited from touching the mount, on the most awful penalties, and secondly, being permitted to see manifestations of the divine majesty, and hear the words of God, subserved the same great purposes. Their being prohibited, in the first instance, would naturally whet their curiosity, make them cautious of being deceived, and ultimately impress them with a due sense of God's justice, and their own sinfulness. And their being permitted afterwards, to go up to the mount, must have deepened the conviction that all was fair and real, that there could be no imposture in the case; and that though the justice and purity of God forbid them to draw nigh for a time, yet his mercy which had prescribed the means of purification, had permitted an access to his presence. The directions given from ver. 10 to 15 inclusive, shew not only the holiness of God, but the *purity* he requires in his worshippers.

Besides, the whole scope and design of the chapter prove, that no soul can possibly approach this holy and terrible being, but through a *mediator*; and this is the use made of this whole transaction, by the author of the Epistle to the Hebrews, chap. xii. 18—24.

Verse 20. *The Lord came down*] This was undoubtedly done in a *visible* manner, that the people might witness the awful appearance. We may suppose, that every thing was arranged thus: the *glory of the Lord* occupied the *top* of the mountain, and near to this *Moses* was permitted to approach. Aaron and the *seventy elders* were permitted to advance *some way up the mountain*; while the *people* were only permitted to come up to its *base*. Moses, as the lawgiver, was to receive the statutes and judgments from God's mouth. Aaron and the elders to receive them from Moses, and deliver them to the people; and the people were to act according to the direction received. Nothing can be imagined more glorious, terrible, majestic, and impressive than the whole of this transaction; but it was chiefly calculated to impress deep *reverence*, *religious fear*,

and *sacred awe*; and he who attempts to worship God uninfluenced by these, has neither a proper sense of the divine majesty, nor of the sinfulness of sin. It seems in reference to this, that the Apostle says, *Let us have grace whereby we may serve God acceptably, with REVERENCE and GODLY FEAR; for our God is a CONSUMING FIRE*, Heb. xii. 28, 29. Who then shall dare to approach him in his *own* name, and without a *mediator*?

Verse 22. *Let the priests also—sanctify themselves*] That there were *priests* among the Hebrews, *before* the consecration of Aaron and his sons, cannot be doubted; though their functions might be, in a considerable measure, suspended, while under persecution in Egypt; yet the persons existed, whose right and duty it was to offer sacrifices to God. Moses requested liberty from Pharaoh, to go into the wilderness to *sacrifice*; and had there not been among the people both *sacrifices* and *priests*, the request itself, must have appeared nugatory and absurd. *Sacrifices*, from the *beginning*, had constituted an essential part of the worship of God; and there certainly were *priests*, whose business it was to offer them to God, before the giving of the Law; though this, for especial reasons, was restricted to Aaron and his sons, after the law had been given. As sacrifices had not been offered for a considerable time, the priests themselves were considered in a state of impurity; and therefore God requires that they also should be purified for the purpose of approaching the mountain, and hearing their Maker promulgate his laws. See the note on chap. xvi. 1.

Verse 23. *The people cannot come up*] Either because they had been so solemnly forbidden, that they would not dare, with the penalty of instant death before their eyes, to transgress the divine command; or the *bounds* which were set about the mount, were such, as rendered their passing them physically impossible.

And sanctify it.] *קדש* *qadash*. Here the word *קדש* *qadash*, is taken in its proper literal sense, signifying the *separating* of a *thing*, *person*, or *place* from all profane or common uses, and devoting it to sacred purposes.

Verse 24. *Let not the priests and the people break through*]

God knew that they were heedless, criminally curious, and stupidly obstinate, and therefore his mercy saw it right to give them line upon line, that they might not transgress to their own destruction.

From the very solemn, and awful manner, in which the LAW was introduced, we may behold it as the ministration of terror and death, 2 Cor. iii. 7: appearing rather to exclude men from God, than to bring them nigh: and from this we may learn, that an approach to God would have been for ever impossible, had not infinite mercy found out the gospel scheme of salvation. By this, and this alone, we draw nigh to God; *for we have an entrance into the Holiest by the blood of Jesus*, Heb. x. 19. "For," says the Apostle, "ye are not come unto the mount that might be touched, and that burned with fire; nor unto blackness, and darkness, and tempest, and to the sound of a trumpet, and the voice of words; which voice, they that heard, entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible

was the sight, that Moses said, I exceedingly fear and quake,) but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and church of the firstborn, which are written in heaven; and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus the MEDIATOR of the NEW COVENANT, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. xii. 18—24.

Reader, art thou still under the influence, and condemning power of that fiery law, which proceeded from his right hand? Art thou yet *afar off*? Remember, thou canst only *come nigh* by the blood of sprinkling; and till justified by his blood, thou art under the *curse*. Consider the terrible majesty of God! If thou have his *favour*, thou hast *life*: if his *frown*, *death*. Be instantly reconciled to God, for though thou hast deeply *sinned*, and he is *just*, yet he is the justifier of him that believeth in Christ Jesus. Believe on him, receive his salvation, OBEY his voice indeed, and KEEP his covenant, and THEN shalt thou be a king, and a priest, unto God and the Lamb, and be finally saved with all the power of an endless life. Amen.

CHAPTER XX.

The preface to the ten commandments, 1, 2. The FIRST commandment, against mental or theoretic idolatry, 3. The SECOND, against making and worshipping images, or practical idolatry, 4—6. The THIRD, against false swearing, blasphemy, and irreverent use of the name of God, 7. The FOURTH, against profanation of the sabbath, and idleness on the other days of the week, 8—11. The FIFTH, against disrespect and disobedience to parents, 12. The SIXTH, against murder, and cruelty, 13. The SEVENTH, against adultery, and uncleanness, 14. The EIGHTH, against stealing, and dishonesty, 15. The NINTH, against false testimony, perjury, &c. 16. The TENTH, against covetousness, 17. The people are alarmed at the awful appearance of God on the mount, and stand afar off, 18. They pray that Moses may be mediator between God and them, 19. Moses encourages them, 20. He draws near to the thick darkness, and God communes with him, 21, 22. Further directions against idolatry, 23. Directions concerning making an altar of earth, 24. And an altar of hewn stone, 25. None of these to be ascended by steps, and the reason given, 26.

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An. Exod. Isr.

1.

Sivan.

AND God spake ^aall these words, saying,
2 ^bI am the LORD thy God, which have brought thee out of the land of

Egypt, ^cout of the house of ^dbondage.

3 ¶ ^eThou shalt have no other gods before me.

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1.

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^a Deut. 5. 22.—^b Lev. 26. 1, 13. Deut. 5. 6. Ps. 81. 10. Hos. 13. 4.—^c ch. 13. 3.

^d Heb. servants.—^e Deut. 5. 7. & 6. 14. 2 Kings 17. 35. Jer. 25. 6. & 35. 15.

NOTES ON CHAP. XX.

Verse 1. *All these words*] Houbigant supposes, and with great plausibility of reason, that the clause את כל הדברים האלה *et col ha-debarim ha-elleh*, "all these words," belong to the latter part of the concluding verse of chap. xix. which, he thinks, should be read thus: *And Moses went down unto the people and spake unto them all these words*; i. e. delivered the solemn charge, relative to their not attempting to come up to that part of the mountain, on which God manifested himself in his glorious majesty, lest he should break forth upon them, and consume them. For how could divine justice and purity suffer a people so defiled, to stand in his

immediate presence? When Moses therefore, had gone down and spoken *all these words*, and he and Aaron had re-ascended the mount, then the Divine Being, as supreme legislator, is majestically introduced thus; *And God spake, saying*. This gives a dignity to the commencement of this chapter, of which, the clause above mentioned, if not referred to the speech of Moses, deprives it. The Anglo-Saxon favours this emendation God spræc ður, *God spake thus*, which is the whole of the first verse, as it stands in that Version.

Some learned men are of opinion, that the TEN COMMANDMENTS were delivered on May 30, being then the day of Pentecost.

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An. Exod. lsr.
1.
Scm.

4 ^a Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth be-

neath, or that is in the water under the earth:

5 ^b Thou shalt not bow down thyself to them, nor serve them; for I

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An. Exod. lsr.
1.
Scm.

^a Lev. 26. 1. Deut. 4. 16 & 5. 8. & 27. 15. Ps. 97. 7.

^b Ch. 23. 24. Josh. 23. 7. 2 Kings 17. 35. Isai. 44. 15. 12.

The TEN COMMANDMENTS.

The Laws delivered on Mount Sinai, have been variously named. In Deut. iv. 13. they are called, עשרת הדברִים *esereth ha-debarim*, THE TEN WORDS. In the preceding chapter, ver. 5. God calls them, אֶת בְּרִיתִי *et beriti*, My COVENANT, i.e. the agreement he entered into with the people of Israel, to take them for his peculiar people, if they took him for their God and portion. If ye will obey my voice indeed, and keep my COVENANT, THEN shall ye be a peculiar treasure unto me. And the word covenant here, evidently refers to the laws given in this chapter, as is evident from Deut. iv. 13. And he declared unto you his COVENANT, which he commanded you to perform, EVEN TEN COMMANDMENTS. They have been also termed the moral law, because they contain and lay down rules for the regulation of the manners or conduct of men. Sometimes, they have been termed The LAW, התורה *ha-torah*, by way of eminence, as containing the grand system of spiritual instruction, direction, guidance, &c. See on the word LAW, chap. xii. 49. And frequently the DECALOGUE, Δεκαλογος, which is a literal translation into Greek, of the עשרת הדברִים *esereth ha-debarim*, or TEN WORDS of Moses.

Among Divines, they are generally divided into what they term the first and second Tables. The FIRST Table containing the first, second, third, and fourth commandments, and comprehending the whole system of Theology, the true notions we should form of the Divine Nature, the reverence we owe, and the religious service we should render to Him. The SECOND, containing the six last commandments, and comprehending a complete system of ethics, or moral duties, which man owes to his fellows; and on the due performance of which, the order, peace, and happiness of society depend. By this division, the FIRST Table contains our duty to God: the SECOND, our duty to our neighbour. This division, which is natural enough, refers us to the grand principle, love to God, and love to man, through which, both Tables are observed. 1. Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength. 2. Thou shalt love thy neighbour as thyself. On these two hang all the Law and the Prophets. See Matt. xxii. 37—40.

THE FIRST COMMANDMENT.

Against mental or theoretic idolatry.

Verse 2. I am the LORD thy God] יהוה אלהיך *Yehovah eloheya*. On the word JEHOVAH, which we here translate LORD, see the notes on Gen. ii. 4. and Exod. vi. 3. And on the word ELOHIM, here translated God, see on Gen. i. 1. It is worthy of remark, that each individual is addressed here, and not the people collectively; though they are all necessarily included, that each might feel that he was bound for himself, to hear and do all these words. Moses laboured to impress this personal interest on the people's minds, when he said, Deut. v. 3. "The Lord made this covenant with us, even us, who are all of us here alive this day."

Brought thee out of the land of Egypt, &c.] And by this very thing, have proved myself to be superior to all gods, unlimited in power, and most gracious, as well as fearful in operation. This is the preface or introduction, but should not be separated from the commandment. Therefore,

Verse 3. Thou shalt have no other gods before me.] אלהים אחרים *elohim acharim*—No strange gods—none that thou art not acquainted with—none who has not given thee such proofs of his power and godhead as I have done, in delivering thee from the Egyptians, dividing the Red sea, bringing water out of the rock, quails into the desert, manna from heaven to feed thee, and the pillar of cloud to direct, enlighten, and shield thee. By these miracles, God had rendered himself familiar to them; they were intimately acquainted with the operation of his hands: and therefore with great propriety he says, Thou shalt have no strange gods before me; אֵל פָּנַי *al panai*, before, or in the place of those manifestations which I have made of myself.

This commandment prohibits every species of mental idolatry, and all inordinate attachment to earthly and sensible things. As God is the fountain of happiness, and no intelligent creature can be happy, but through him, whoever seeks happiness in the creature, is necessarily an idolater; as he puts the creature in the place of the creator: expecting that from the gratification of his passions, in the use or abuse of earthly things, which is to be found in God alone. The very first commandment of the whole series, is divinely calculated to prevent man's misery, and promote his happiness, by taking him off from all false dependance, and leading him to God himself, the fountain of all good.

THE SECOND COMMANDMENT.

Against making and worshipping images.

Verse 4. Thou shalt not make unto thee any graven image] As the word פֶּסֶל *pesel* signifies to hew, carve, grave, &c. it may here signify any kind of image, either of wood, stone, or metal, on which the axe, the chissel, or the graving tool has been employed. This commandment includes in its prohibitions, every species of idolatry, known to have been practised among the Egyptians. The Reader will see this the more plainly, by consulting the Notes on the ten plagues, particularly those on chap. xii.

Or any likeness, &c.] To know the full spirit and extent of this commandment, this place must be collated with Deut. iv. 15, &c. Take ye therefore good heed unto yourselves, lest ye corrupt yourselves—and make you a graven image, the similitude of any figure, the likeness of MALE or FEMALE. All who have even the slightest acquaintance with the ancient history of Egypt, know that Osiris, and his wife Isis, were supreme divinities among that people.

The likeness of any beast] בהמה *behmah*, such as the ox, and the heifer. Among the Egyptians, the ox was not only sacred, but adored, because they supposed, that in one of these animals, Osiris took up his residence: hence they always had

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the LORD thy God am ^a a jealous God, ^b visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;

6 And ^c shewing mercy unto thousands, of them that love me, and keep my commandments.

7 ^d Thou shalt not take the name of the LORD thy God in vain; for the LORD

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^a Ch. 34. 14. Deut. 4. 24. & 6. 15. Josh. 24. 19. Nab. 1. 2.—^b ch. 34. 7. Lev. 20. 5. & 26. 39, 40. Numb. 14. 18, 33. 1 Kings. 21. 29. Job 5. 4. & 21. 19. Ps. 79. 8. & 109. 4. Isai. 14. 20, 21. & 65. 6, 7. Jer. 2. 9.

& 32. 18.—^c ch. 34. 7. Deut. 7. 9. Ps. 89. 34. Rom. 11. 28.—^d ch. 23. 1. Lev. 19. 12. Deut. 5. 11. Ps. 15. 4. Matt. 5. 33.

a living ox, which they supposed to be the habitation of this deity; and they imagined that on the death of one, he entered into the body of another, and so on successively. This famous ox-god they called *Apis* and *Mnevis*.

The likeness of any winged fowl] The *ibis*, or *stork*, or *crane*, and *hawk*, may be here intended; for all these were objects of Egyptian idolatry.

The likeness of any thing that CREEPETH] The *crocodile*, *serpents*, the *scarabeus* or *beetle*, were all objects of their adoration: and Mr. Bryant has rendered it very probable that even the *frog* itself, was a sacred animal, as from its inflation it was emblematic of the prophetic influence; for they supposed, that the god inflated, or distended the body of the person, by whom he gave oracular answers.

The likeness of any FISH] All fish were esteemed sacred animals among the Egyptians. One called *Oxurunchus*, had, according to Strabo, lib. xvii. a temple, and divine honours paid to it. Another fish called *Phagrus*, was worshipped at Syene, according to Clemens Alexandrinus in his *Cohortatio*. And the *Lepidotus* and *eel* were objects of their adoration, as we find from Herodotus, lib. ii. chap. 72. In short, *oxen*, *heifers*, *sheep*, *goats*, *lions*, *dogs*, *monkeys*, and *cats*; the *ibis*, the *crane*, and the *hawk*; the *crocodile*, *serpents*, *frogs*, *flies*, and the *scarabeus* or *beetle*; the *Nile*, and its *fish*; the *sun*, *moon*, *planets*, and *stars*; *fire*, *light*, *air*, *darkness*, and *night*, were all objects of Egyptian idolatry, and all included in this very circumstantial prohibition, as detailed in Deuteronomy; and very forcibly in the general terms of the Text, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the HEAVENS above, or that is in the EARTH beneath, or that is in the WATER under the earth*. And the reason of this becomes selfevident, when the various objects of Egyptian idolatry are considered.

This commandment also prohibits every species of external idolatry, as the first does all idolatry, that may be called internal or mental. All false worship, may be considered of this kind; together with all image worship, and all other superstitious rites and ceremonies. See the note on ver. 23.

Verse 5. Jealous God] This shews in a most expressive manner, the love of God to this people. He felt for them, as the most affectionate husband could do for his spouse; and was jealous for their fidelity, because he willed their invariable happiness.

Visiting the iniquity of the fathers upon the children] This necessarily implies—if the children walk in the steps of their fathers. For no man can be condemned by divine justice for a crime of which he was never guilty, see Ezek. xviii. Idolatry is however particularly intended; and visiting sins of this kind, refers principally to national judgments. By withdrawing the divine protection, the idolatrous Israelites were delivered up into the hands of their enemies, from whom, the gods, in whom they had trusted, could not deliver them. This, God

did to the third and fourth generation, i.e. successively; as may be seen in every part of the Jewish history, and particularly in the book of Judges. And this, at last, became the grand, and the only effectual and lasting means, in his hand, of their final deliverance from idolatry; for it is well known, that after the Babylonish captivity, the Israelites were so completely saved from idolatry, as never more to have disgraced themselves by it, as they had formerly done. These national judgments, thus continued from generation to generation, appear to be what are designed by the words in the Text, *Visiting the sins of the fathers upon the children*, &c.

Verse 6. And shewing mercy unto thousands] Mark: even those who love God, and keep his commandments, merit nothing from him; and therefore the salvation and blessedness which these enjoy, come from the mercy of God. *Shewing mercy*, &c. What a disproportion between the works of justice and mercy! Justice works to the third or fourth, mercy to thousands of generations!

That love me, and keep my commandments.] It was this, that caused Christ to comprize the fulfilment of the whole Law, in love to God and man, see the note on ver. 1. And as love is the grand principle of obedience, and the only incentive to it; so there can be no obedience without it. It would be more easy, even in Egyptian bondage, to make brick without straw, than to do the will of God, unless his love be shed abroad in the heart by the holy spirit. Love, says the Apostle, is the fulfilling of the law, Rom. xiii. 10.

THE THIRD COMMANDMENT.

Against false swearing, blasphemy, and irreverent use of the name of God.

Verse 7. Thou shalt not take the name of the Lord thy God in vain] This precept not only forbids all false oaths, but all common swearing where the name of God is used, or where he is appealed to, as a witness of the truth. It also necessarily forbids all light and irreverent mention of God, or any of his attributes; and this, the original word *לשאף* *lashave* particularly imports: and we may safely add to all these, that every prayer, ejaculation, &c. that is not accompanied with deep reverence, and the genuine spirit of piety, is here condemned also. In how many thousands of instances is this commandment broken in the prayers, whether read or extempore, of inconsiderate, bold, and presumptuous worshippers! And how few are there, who do not break it, both in their public and private devotions! How low is piety, when we are obliged, in order to escape damnation, to pray to God to “pardon the sins of our holy things.”

The Lord will not hold him guiltless, &c.] Whatever the person himself may think or hope, however he may plead in his own behalf, and say he intends no evil, &c. if he, in any of the above ways, or in any other way, takes the name of God

A.M. 2513. ^a will not hold him guiltless, that
B.C. 1491. taketh his name in vain.
An. Exod. Isr. 8 ^b Remember the sabbath day, to
1. keep it holy.
Siam.

9 ^c Six days shalt thou labour, and do all thy work :

10 But the ^d seventh day, is the sabbath of the LORD thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy

cattle, ^e nor thy stranger that is with-in thy gates :

11 For ^f in six days, the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore, the LORD blessed the sabbath day, and hallowed it.

12 ¶ ^g Honour thy father and thy mother ; that thy days may be long, upon the land, which the LORD thy God giveth thee.

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An. Exod. Isr.
1.
Siam.

^a Mic. 6. 11.—^b ch. 31. 13, 14. Lev. 19. 3, 30. & 26. 2. Deut. 5. 12. —^c ch. 23. 12. & 31. 13. & 31. 21. Lev. 23. 3. Ezek. 20. 12. Luke 13. 14.—^d Gen. 2. 2, 3. ch. 16. 26. & 31. 15.

^e Neh. 13. 16. 17. 14. 19.—^f Gen. 1. 2.—^g ch. 23. 26. Lev. 19. 3. Deut. 5. 16. Jer. 31. 7, 13, 19. Matt. 15. 4. & 19. 19. Mark 7. 10. & 10. 19. Luke 18. 20. Ephes. 6. 2.

in vain, God will not hold him guiltless—he will account him guilty, and punish him for it. Is it necessary to say to any truly spiritual mind, that all such interjections, as *O God! my God! good God! good Heavens!* &c. &c. are formal, positive breaches of this law? How many, who pass for Christians, are highly criminal here!

THE FOURTH COMMANDMENT.

Against profanation of the sabbath, and idleness on the other days of the week.

Verse 8. *Remember the sabbath day, to keep it holy.*] See what has been already said on this precept, Gen. ii. 2. and elsewhere. As this was the most ancient institution, God calls them to *remember* it: as if he had said, do not forget that when I had finished my creation, I instituted the sabbath, and remember why I did so, and for what purposes. The word שבת *shabath*, signifies *rest*, or *cessation from labour*; and the sanctification of the seventh day, is commanded as having something *representative* in it: and so indeed it has, for it typifies the *rest which remains for the people of God*, and in this light, it evidently appears to have been understood by the Apostle, Heb. iv. Because this commandment has not been particularly mentioned in the New Testament, as a moral precept, binding on all; therefore some have presumptuously inferred, that there is *no sabbath* under the Christian dispensation. The truth is, the sabbath is considered as a *type*—all types are of full force, till the thing signified by them, takes place; but the thing signified by the sabbath, is that *rest in glory which remains for the people of God*; therefore, the moral obligation of the sabbath must continue, till time be swallowed up in eternity.

Verse 9. *Six days shalt thou labour.*] Therefore he who idles away time on any of the six days, is as guilty before God, as he who works on the sabbath. No work should be done on the sabbath that can be done on the preceding days, or can be deferred to the succeeding ones. Works of absolute necessity and mercy, are alone excepted. He who works by his servants or cattle, is equally guilty as if he worked himself. *Hiring out horses, &c. for pleasure or business, going on journeys, paying worldly visits, or taking jaunts on the Lord's day,* are breaches of this law. The whole of it should be devoted to the *rest of the body*, and the improvement of the mind. God says, *he has hallowed it*—he has made it *sacred*, and set it apart for the above pur-

poses. It is therefore the most proper day for public religious worship.

THE FIFTH COMMANDMENT.

Against disrespect, and disobedience to parents.

Verse 12. *Honour thy father and thy mother.*] There is a degree of affectionate respect which is owing to parents, that no person else can properly claim. For a considerable time, parents stand, as it were, in the place of God to their children; and therefore, rebellion against their lawful commands, has been considered as rebellion against God. This precept, therefore, prohibits not only all injurious acts, irreverent and unkind speeches to parents; but enjoins all necessary acts of kindness, filial respect, and obedience. We can scarcely suppose that a man honours his parents, who, when they fall weak, blind, or sick, does not exert himself to the uttermost, in their support. In such cases, God as truly requires the children to *provide* for their parents, as he required the parents to feed, nourish, support, instruct, and defend the children, when they were in the lowest state of helpless infancy. See the note on Gen. xlviii. 12. The Rabbins say, *Honour the Lord with thy substance*, Prov. iii. 9. and *Honour thy father and mother*. The LORD is to be honoured, if thou have it: thy father and mother, whether thou have it or not; for if thou have nothing, thou art bound to beg for them. See *Ainsworth*.

That thy days may be long.] This, as the Apostle observes, Ephes. vi. 2. is *the first commandment to which God has annexed a promise*; and therefore, we may learn in some measure, how important the duty is, in the sight of God. In Deut. v. 16. it is said, *And that it may go well with thee*; we may therefore conclude, that it will go ill with the disobedient; and there is no doubt, that the untimely deaths of many young persons, were the judicial consequence of their disobedience to their parents. Most who come to an untimely end, are obliged to confess, that *this*, with the *breach of the sabbath*, were the principal causes of their ruin. Reader! art thou guilty? Humble thyself, therefore, before God, and repent. 1. As children are bound to succour their parents; so parents are bound to educate and instruct their children, in all useful and necessary knowledge; and not to bring them up either in ignorance or idleness. 2. They should teach their children the fear and knowledge of God, for how can they expect affection or dutiful respect from those, who have not the fear of God before their eyes? Those who are best educated, are generally the most dutiful.

- A. M. 2513. 13 ^a Thou shalt not kill.
 B. C. 1491. 14 ^b Thou shalt not commit adultery.
 An. Exod. lsr. 1.
 Sivan. 15 ^c Thou shalt not steal.
 16 ^d Thou shalt not bear false witness against thy neighbour.

17 ^e Thou shalt not covet thy neighbour's house, ^f thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

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 1.
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^a Deut. 5. 17. Matt. 5. 21. Rom. 13. 9.—^b Deut. 5. 18. Matt. 5. 27.
 —^c Lev. 19. 11. Deut. 5. 19. Matt. 19. 18. Rom. 13. 9. 1 Thess. 4. 6.
 —^d ch. 23. 1. Deut. 5. 20. & 19. 16. Matt. 19. 13.

^e Deut. 5. 21. Mic. 2. 2. Hab. 2. 9. Luke 12. 15. Acts 20. 33. Rom. 7. 7. & 13. 9. Eph. 5. 3, 5. Hebr. 13. 5.—^f Job 31. 9. Prov. 6. 29. Jer. 5. 3. Matt. 5. 28.

THE SIXTH COMMANDMENT.

Against murder and cruelty.

Verse 13. *Thou shalt not kill.*] This commandment, which is general, prohibits murder of every kind. 1. All actions by which the lives of our fellow creatures may be abridged. 2. All wars for extending empire, commerce, &c. 3. All sanguinary laws, by the operation of which the lives of men may be taken away, for offences of comparatively trifling demerit. 4. All bad dispositions, which lead men to wish evil to, or meditate mischief against, one another; for, says the Scripture, *He that hateth his brother, in his heart, is a murderer.* 5. All want of charity to the helpless and distressed; for he who has it in his power to save the life of another, by a timely application of succour, food, raiment, &c. and does not do it; and the life of the person either falls, or is abridged on this account; he is, in the sight of God, a murderer. He who neglects to save life, is, according to an incontrovertible maxim in law, the same as he who takes it away. 6. All riot and excess, all drunkenness and gluttony, all inactivity and slothfulness, and all superstitious mortifications and self-denials, by which life may be destroyed or shortened; all these are point-blank sins against the sixth commandment.

THE SEVENTH COMMANDMENT.

Against adultery and uncleanness.

Verse 14. *Thou shalt not commit adultery.*] Adultery, as defined by our laws, is of two kinds: double, when between two married persons; single, when one of the parties is married, the other single. One principal part of the criminality of adultery consists in its injustice. 1. It robs a man of his right, by taking from him the affection of his wife. 2. It does him a wrong, by fathering on him, and obliging him to maintain, as his own, a spurious offspring, a child which is not his. The act itself, and every thing leading to the act, is prohibited by this commandment; for our Lord says, even *he who looks on a woman to lust after her, has already committed adultery with her in his heart.* And not only adultery (the unlawful commerce between two married persons) is forbidden here, but also fornication, and all kinds of mental and sensual uncleanness. All impure books, songs, paintings, &c. which tend to inflame and debauch the mind, are against this law; as well as another species of impurity, for the account of which the reader is referred to the notes on Gen. xxxviii. at the end.—Adultery, often means idolatry in the worship of God.

THE EIGHTH COMMANDMENT.

Against stealing and dishonesty.

Verse 15. *Thou shalt not steal.*] All rapine and theft are forbidden by this precept; as well national and commercial wrongs,

as petty larceny, highway robberies, and private stealing:—even the taking advantage of a seller's or buyer's ignorance, to give the one less, and make the other pay more, for a commodity than its worth, is a breach of this sacred law. All withholding of rights, and doing of wrongs, are against the spirit of it. But the word is principally applicable to clandestine stealing, though it may undoubtedly include all political injustice and private wrongs. And consequently all kidnapping, crimping, and slave-dealing are prohibited here, whether practised by individuals or by the state. Crimes are not lessened in their demerit by the number or political importance of those who commit them. A state that enacts bad laws, is as criminal before God, as the individual who breaks good ones.

It has been supposed, that under the eighth commandment, injuries done to character, the depriving a man of his reputation or good name, are included; hence those words of one of our poets:

Good name in man or woman,—
 Is the immediate jewel of their souls;
 Who steals my purse, steals trash:—
 But he that filches from me my good name,
 Robs me of that which nothing enriches him,
 And makes me poor indeed.

THE NINTH COMMANDMENT.

Against false testimony, perjury, &c.

Verse 16. *Thou shalt not bear false witness, &c.*] Not only false oaths, to deprive a man of his life, or of his right, are here prohibited, but all whispering, tale-bearing, slander, and calumny; in a word, whatever is deposed as a truth, which is false in fact, and tends to injure another in his goods, person, or character, is against the spirit and letter of this law. Suppressing the truth, when known, by which a person may be defrauded of his property or his good name, or lie under injuries or disabilities which a discovery of the truth would have prevented, is also a crime against this law. He who bears a false testimony against, or belies even the devil himself, comes under the curse of this law, because his testimony is false. By the term neighbour, any human being is intended, whether he rank among our enemies or friends.

THE TENTH COMMANDMENT.

Against covetousness.

Verse 17. *Thou shalt not covet thy neighbour's house,—wife, &c.*] Covet signifies to desire, or long after, in order to enjoy as a property, the person or thing coveted. He breaks this command, who, by any means, endeavours to deprive a man of his house or farm, by taking them over his head, as it is expressed in some countries—who lusts after his neighbour's wife, and endeavours to ingratiate himself into her affections,

A.M. 2442. B.C. 1491. An. Exod. Isr. 1. Sivan. 18 ¶ And ^a all the people ^b saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain ^c smoking: and when the people saw *it*, they removed, and stood afar off:

19 And they said unto Moses, ^d Speak thou with us, and we will hear: but ^e let not God speak with us, lest we die.

20 And Moses said unto the people, ^f Fear not: ^g for God is come to prove you, and ^h that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses

drew near unto ⁱ the thick darkness, where God was.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you ^k from heaven.

23 Ye shall not make ^l with me, gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace-offerings, ^m thy sheep and thine oxen: in all ⁿ places, where I record my name, I will come unto thee, and I will ^o bless thee.

25 And ^p if thou wilt make me an altar of

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^a Hebr. 12. 18. — ^b Rev. 1. 10, 12. — ^c ch. 19. 16. — ^d Deut. 5. 27. & 18. 16. Gal. 3. 23, 20. Hebr. 12. 19. — ^e Deut. 5. 25. — ^f 1 Sam. 12. 20. Isai. 41. 19, 13. — ^g Gen. 22. 1. — ^h Deut. 13. 3. — ⁱ Deut. 1. 10, & 6. 2. & 10. 12. & 17. 13, 14. & 19. 20. & 28. 58. — ^j Prov. 3. 7. & 16. 6. — ^k Isai. 3. 13. — ^l ch. 19. 16. Deut. 3. 5. — ^m 1 Kings 3. 12. — ⁿ Deut. 4. 36. — ^o Neh. 9. 13. — ^p ch.

32. 1, 2, 4. — ^q 1 Sam. 5. 4, 5. — ^r 2 Kings 17. 33. — ^s Ezek. 20. 29. & 43. 3. — ^t Dan. 5. 4, 23. — ^u Zeph. 1. 5. — ^v 2 Cor. 6. 14, 15, 16. — ^w Lev. 1. 2. — ^x Deut. 1. 5. 11, 21. & 14. 23. & 16. 6, 11. & 17. 2. — ^y 1 Ki. 23. 13. & 9. 3. — ^z 2 Cor. 6. 16. & 7. 16. & 13. 13. — ^{aa} 1 Tim. 6. 12. — ^{ab} Neh. 1. 9. — ^{ac} Ps. 74. 7. — ^{ad} Jer. 7. 10, 12. — ^{ae} Gen. 12. 2. — ^{af} Deut. 7. 13. — ^{ag} Deut. 27. 5. — ^{ah} Josh. 3. 14. — ^{ai} 1 Mac. 4. 17.

and to lessen her husband in her esteem—and who endeavours to possess himself of the *servants, cattle, &c.* of another in any clandestine or unjustifiable manner. “This is a most excellent moral precept; the observance of which will prevent all public crimes: for he who feels the force of the law, that prohibits the inordinate desire of any thing that is the property of another, can never make a breach in the peace of society, by an act of wrong to any of even its feeblest members.”

Verse 18. *And all the people saw the thunderings, &c.*] They had witnessed all these awful things before, see chap. xix. 16. but *here* they seem to have been repeated—probably, at the end of each command, there was a peal of thunder, a blast of the trumpet, and a gleam of lightning, to impress their hearts the more deeply with a due sense of the divine majesty, of the holiness of the law which was now delivered, and of the fearful consequences of disobedience. This had the desired effect: the people were impressed with a deep religious fear, and a terror of God’s judgments; acknowledged themselves perfectly satisfied with the discoveries God had made of himself; and requested that Moses might be constituted the mediator between God and them, as they were not able to bear these tremendous discoveries of the *divine majesty*. “*Speak thou with us, and we will hear: but let not God speak with us lest we die:*” ver. 19. This teaches us the absolute necessity of that great mediator between God and man, Christ Jesus; as no man can come unto the Father but *by him*.

Verse 20. *And Moses said—Fear not: for God is come to prove you, and that his fear may be before your faces*] The maxim contained in this verse is, *fear not, that ye may fear*: do not fear with such a fear as brings *consternation* into the soul, and produces nothing but terror and confusion; but fear with that *fear* which *reverence* and *filial affection* inspire, that ye *sin not*; that through the love and reverence ye feel to your Maker and sovereign, ye may abstain from every appearance of evil, lest you should forfeit that love, which is to you better than life. He who fears in the *first* sense, can neither *love* nor *obey*: he who *fears not* in the *latter* sense, is sure to fall under the first temptation that may occur. *Blessed is the man who thus feareth always.*

Verse 22. *I have talked with you from heaven.*] Though

God manifested himself by the *fire, the lightning, the earthquake, the thick darkness, &c.* yet the *ten words or commandments*, were probably uttered from the *higher regions of the air*, which would be an additional proof to the people that there was no *imposture* in this case; for though strange appearances and voices might be counterfeited on earth, as was often, no doubt, done by the magicians of Egypt; yet it would be utterly impossible to represent a voice, in a long continued series of instruction, as proceeding from heaven itself, or the higher regions of the atmosphere. This, with the earthquake and repeated thunders, see on ver. 18. would put the *reality* of this whole procedure beyond all doubt; and this enabled Moses, Deut. v. 16. to make such an appeal to the people on a fact incontrovertible, and of infinite importance, that God had indeed talked with them face to face.

Verse 23. *Ye shall not make with me gods of silver*] The expressions here are very remarkable. Before, it was said, Ye shall have no other gods *before me*, על פני *al panai*, ver. 3. Here they are commanded, Ye shall not make gods of *silver or gold*, ארזי *iti*, with me, as *idols*, or representatives of God, in order, as might be pretended, to keep these displays of his magnificence in memory; on the contrary, he would have only an altar of earth, of plain turf, on which they should offer those sacrifices, by which they should commemorate their own guilt, and the necessity of an atonement to reconcile themselves to God. See the note on ver. 4.

Verse 24. *Thy burnt-offerings, and thy peace-offerings*] The law concerning which, was shortly to be given, though sacrifices of this kind were in use from the days of Abel.

In all places where I record my name] Wherever I am worshipped, whether in the open wilderness, at the tabernacle, in the temple, the synagogues, or elsewhere, *I will come unto thee, and bless thee.* These words are precisely the same in signification with those of our Lord, Matt. xviii. 20. *For where two or three are gathered to offer in my name, there am I in the midst of them.* And as it was JESUS, who was the angel that spoke to them in the wilderness, Acts vii. 38. from the same mouth this promise in the law, and that in the gospel, proceeded.

Verse 25. *Thou shalt not build it of hewn stone*] Because.

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stone, thou shalt not ^a build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it.

^a Heb. build them with hewing. Deut. 27. 5. 6.

they were now in a wandering state, and had as yet, no fixed residence; and therefore no time should be wasted to rear costly altars, which could not be transported with them, and which they must soon leave. Besides, they must not lavish skill or expense on the construction of an altar; the altar, of itself, whether costly or mean, was nothing in the worship: it was only the *place*, on which the victim should be laid, and their mind must be attentively fixed on that God, to whom the sacrifice was offered, and on the sacrifice itself, as that appointed by the Lord to make an atonement for their sins.

Verse 26. *Neither shalt thou go up by steps unto my altar*] The word *altar*, comes from *altus*, *high* or *elevated*, though the Hebrew word מִזְבֵּחַ *mizbeach*, from זָבַח *zabach*, to *slay*, *kill*, &c. signifies, merely a *place for sacrifice*; see Gen. xviii. 20. But the heathens, who imitated the rites of the true God in their idolatrous worship, made their altars very high; whence they derived their name *altaria*, *altars*, i. e. very high or elevated places; which they built thus, partly through pride and vain glory, and partly that their gods might the better hear them. Hence also the *high places* or idolatrous altars, so often, and so severely condemned in the Holy Scriptures. The heathens made some of their altars excessively high; and some imagine that the pyramids were *altars* of this kind, and that the inspired writer refers to those, in these prohibitions. God therefore ordered *his* altars to be made, 1. either of simple turf, that there might be no unnecessary expense, which, in their present circumstances, the people could not well afford; and that they might be no incentives to idolatry from their costly or curious structure: or 2. of *unhewn* stone, that no images of animals or of the celestial bodies might be sculptured on them, as was the case among the idolaters, and especially among the Egyptians, as several of their ancient altars which remain to the present day, amply testify; which altars themselves, and the images carved on them, became, in process of time, incentives to idolatry, and even objects of worship. In short, God formed every part of his worship so, that every thing belonging to it, might be as dissimilar as possible, from that of the surrounding heathenish nations, and especially the Egyptians, from whose land they had just now departed. This seems to have been the whole design of those statutes, on which many commentators have written so largely and learnedly, imagining difficulties, where probably there are none. The *altars* of the tabernacle, were of a different kind.

In this and the preceding chapter, we have met with some of the most awful displays of the Divine majesty:—manifestations of justice and holiness, which have had no parallel, and can have none, till that day arrive, in which he shall appear in his glory, to judge the quick and the dead. The glory was truly terrible, and to the children of Israel insufferable: and yet how highly privileged, to have God himself speaking to them from the midst of the fire, giving them statutes and judgments, so righteous, so pure, so holy, and so truly excellent in their operation and their end, that they have been the admiration of all the wise and upright, in all countries and ages of the world, where their voice has been heard. Mohammed defied

26 Neither shalt thou go up by steps, unto mine altar, ^b that thy nakedness be not discovered thereon.

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^b Lev. 10. 3. Psal. 89. 7. Heb. 12. 23, 29.

all the poets and literati of Arabia to match the *language* of the *Korân*; and for purity, elegance, and dignity, it bore away the palm, and remained unrivalled. This indeed, was the only advantage which the work derived from its author: for its other excellencies, it was indebted to *Moses* and the *Prophets*, to *Christ* and the *Apostles*; as there is scarcely a pure, consistent, theologic notion in it, that has not been borrowed from our Sacred Books. Moses calls the attention of the people not to the *language* in which these divine laws were given, though that is all that it should be, and every way worthy of its author; compressed yet perspicuous; simple yet dignified; in short, such as God should speak if he wished his creatures to comprehend: but he calls their attention to the purity, righteousness, and usefulness of the grand revelation which they had just received. For *what nation*, says he, *is there so great, who hath God so nigh unto them as Jehovah our God is, in all things that we call upon him for?* And *what nation hath statutes and judgments so righteous as all this law which I set before you this day?* And that which was the sum of all excellency in the present case was this, that the God who gave these laws dwelt among his people; to him they had continual access, and from him received that power, without which, obedience, so extensive and so holy, would have been impossible: and yet not one of these laws exacted more than eternal reason, the nature and fitness of things, the prosperity of the community, and the peace and happiness of the individual required. *The law is holy, and the commandment is holy, just, and good.*

To shew still more clearly the excellence and great utility of the ten commandments, and to correct some mistaken notions concerning them, it may be necessary to make a few additional observations. And 1. It is worthy of remark, that there is none of these commandments, nor any part of one, which can fairly be considered as merely *ceremonial*. All are *moral*, and consequently of everlasting obligation. 2. When considered merely as to the *letter*, there is certainly no difficulty in the moral obedience required to them. Let every reader take them up one by one, and ask his conscience before God, which of them he is under a *fatal* and *uncontroulable necessity* to break? 3. Though by the incarnation and death of Christ, all the *ceremonial law*, which referred to him and his sacrifice, is necessarily abrogated; yet, as none of these ten commandments refers to any thing properly *ceremonial*, therefore they are not abrogated. 4. Though Christ came into the world to redeem them who believe, from the curse of the law, he did not redeem them from the necessity of *walking in that newness of life*, which these commandments so strongly inculcate. 5. Though Christ is said to have fulfilled the law for us, yet it is no where intimated in the *Scripture*, that he has so fulfilled these TEN LAWS, as to exempt us from the necessity and *privilege* of being no idolaters, swearers, sabbath-breakers, disobedient and cruel children, murderers, adulterers, thieves, and corrupt witnesses. All these commandments, it is true, he punctually fulfilled himself; and all these he writes on the heart of every soul redeemed by his blood. 6. Do not those who scruple not to insinuate, that the proper observation of these laws is *impossible in this life*, and that every man since the fall does daily break

them in thought, word, and deed, bear false witness against God and his truth? and do they not greatly err, *not knowing the scriptures*, which teaches the necessity of such obedience; nor the *power of God*, by which the evil principle of the heart is destroyed, and the law of purity written on the soul? If even the regenerate man, as some have unwarily asserted, does *daily* break these commands, these ten words, in *thought, word, and deed*, he may be as bad as Satan for aught we know; for Satan himself cannot transgress in more forms than these: for sin can be committed in no other way, either by bodied or disembodied spirits, than by *thought, or word, or deed*. Such sayings as these tend to destroy the distinction between good and evil, and leave the infidel and the believer on a par, as to their moral state. The people of God should be careful how they use them. 7. It must be granted, and indeed has sufficiently appeared from the preceding exposition of these commandments, that they are not only to be understood in the *letter*, but also in the *spirit*; and that therefore they may be *broken* in the heart, while outwardly kept inviolate: yet this cannot prove,

that a soul influenced by the grace and spirit of Christ, cannot most conscientiously observe them; for the grace of the gospel not only saves a man from *outward*, but also from *inward* sin:—for, says the heavenly messenger, *his name shall be called Jesus* (i.e. Saviour) *because he shall save* (i.e. deliver) *his people from their sins*. Therefore the weakness or corruption of human nature forms no argument here, because the blood of Christ cleanses from all unrighteousness; and he saves to the uttermost all who come unto the Father through him. It is therefore readily granted, no man, *unassisted and uninfluenced by the grace of Christ*, can keep these commandments either in the *letter* or in the *spirit*; but he who is truly converted to God, and has Christ dwelling in his heart by faith, can in the *letter* and in the *spirit* do all these things, *BECAUSE CHRIST STRENGTHENS him*. Reader, the following is a good prayer, and oftentimes thou hast *said* it; now learn to *pray* it: “Lord, have mercy upon us, and *incline* our hearts to keep these laws! Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee!” *Conclusion Service.*

CHAPTER XXI.

Laws concerning servants: they shall serve for only seven years, 1, 2. If a servant brought a wife to servitude with him, both should go out free on the seventh year, 3. If his master had given him a wife, and she bore him children, he might go out free on the seventh year, but his wife and children must remain, as the property of the master, 4. If, through love to his master, wife, and children, he did not chuse to avail himself of the privilege granted by the law, of going out free on the seventh year, his ear was to be bored to the door post with an aul, as an emblem of his being attached to the family for ever, 5, 6. Laws concerning maid-servants, betrothed to their masters, or to the sons of their masters, 7—11. Laws concerning battery and murder, 12—15. Concerning men-stealing, 16. Concerning him that curses his parents, 17. Of strife between man and man, 18, 19; between a master and his servants, 20, 21. Of injuries done to women in pregnancy, 22. The *LEX TALIONIS*, or law of like for like, 23—25. Of injuries done to servants, by which they gain the right of freedom, 26, 27. Laws concerning the ox which has gored men, 28—32. Of the pit left uncovered, into which a man or a beast has fallen, 33, 34. Laws concerning the ox that kills another, 35, 36.

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NOW these are the judgments which thou shalt ^a set before them.

2 ^b If thou buy a Hebrew servant,

six years he shall serve: and in the seventh, he shall go out free for nothing.

3 If he came in ^c by himself, he

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^a Ch. 24. 3, 4. Deut. 4. 14. & 6. 1.

^b Lev. 25. 39, 40, 41. Deut. 15. 12. Jer. 34. 14.—^c Heb. with his body.

NOTES ON CHAP. XXI.

Verse 1. Now these are the judgments] There is so much good-sense, feeling, humanity, equity, and justice in the following laws, that they cannot but be admired by every intelligent reader: and they are so very plain, as to require very little comment. The laws in this chapter are termed *political*, those in the succeeding chapter *judicial* laws; and are supposed to have been delivered to Moses *alone*, in consequence of the request of the people, chap. xx. 19. that God should communicate his will to Moses, and that Moses should, as mediator, convey it to them.

Verse 2. If thou buy a Hebrew servant] Calmet enumerates six different ways in which a Hebrew might lose his liberty:

1. In extreme poverty they might sell their liberty. Levit. xxv. 39. If thy brother be waken poor, and be sold unto thee, &c.
2. A father might sell his children. If a man sell his daughter to be a maid-servant, see ver. 7. 3. Insolvent debtors became the slaves of their creditors. My husband is dead—and the creditor is come to take unto him my two sons to be bondmen. 2 Kings iv. 1. 4. A thief, if he had not money to pay the fine laid on him by the law, was to be sold for his profit whom he had robbed. If he have nothing, then he shall be sold for his theft. Chap. xxii. 3, 4. 5. A Hebrew was liable to be taken prisoner in war, and so sold for a slave. 6. A Hebrew slave, who had been ransomed from a Gentile by a Hebrew, might be sold by him who ransomed him, to one of his own nation.

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shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

^a Deut. 15. 16, 17. — ^b Heb. saying shall say. — ^c ch. 12. 19. & 22. 8, 28. — ^d Ps. 40. 6.

[Six years he shall serve] It was an excellent provision in these laws, that no man could finally injure himself by any rash, foolish, or precipitate act. No man could make himself a servant or slave for more than seven years; and if he mortgaged the family inheritance, it must return to the family at the jubilee, which returned every fiftieth year.

It is supposed that the term six years, is to be understood as referring to the sabbatical years; for let a man come into servitude at whatever part of the interim between two sabbatical years, he could not be detained in bondage beyond a sabbatical year: so that if he fell into bondage the third year after a sabbatical year, he had but three years to serve; if the fifth, but one. See on chap. xxiii. 11, &c. Others suppose that this privilege belonged only to the year of jubilee, beyond which no man could be detained in bondage, though he had been sold only one year before.

Verse 3. [If he came in by himself] If he and his wife came in together, they were to go out together: in all respects as he entered, so should he go out. This consideration seems to have induced St. Jerom to translate the passage thus: *Cum quali veste intraverat, cum tali exeat*. "He shall have the same coat in going out, as he had when he came in;" i. e. if he came in with a new one, he shall go out with a new one, which was perfectly just, as the former coat must have been worn out in his master's service, and not his own.

Verse 4. [The wife and her children shall be her master's] It was a law among the Hebrews, that if a Hebrew had children by a Canaanitish woman, those children must be considered as Canaanitish only, and might be sold and bought, and serve for ever. The law here refers to such a case only.

Verse 6. [Shall bring him unto the judges] אל האלהים *el ha Elohim*, literally, to God; or, as the Septuagint have it, πρὸς τοὺς ἀξιωματικούς, to the judgment of God; who condescended to dwell among his people, who determined all their differences, till he had given them laws for all cases; and who, by his omniscience, brought to light the hidden things of dishonesty. See chap. xxii. 8.

[Bore his ear through with an awl] This was a ceremony sufficiently significant, as it implied 1. That he was closely attached to that house and family. 2. That he was bound to hear all his master's orders, and to obey them punctually.

7 ¶ And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation, he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another wife, her food, her raiment, and her duty of marriage shall he not diminish.

11 And if he do not these three unto her,

^e Neh. 5. 5. — ^f ver. 2, 3 — ^g Heb. he evil in the eyes of, &c. — ^h 1 Cor. 7. 5.

Boring of the ear was an ancient custom in the East. It is referred to by Juvenal—

Prior inquit, ego adsum.

*Cur timeam, dubitemque locum defendere? quumvis
Natus ad Euphratem, molles quod in aure fenestras
Arguerint, licet ipse negem.* Sat. i. 102.

"First come, first served, he cries; and I, in spight
Of your great lordships, will maintain my right:
Though born a slave, though my torn ears are bor'd,
'Tis not the birth, 'tis money makes the lord." Dryden.

Calmet quotes a saying from Petronius as attesting the same thing; and one from Cicero, in which he rallies a Lybian who pretended he did not hear him: "It is not," said he, "because your ears are not sufficiently bored." Alluding to his having been a slave.

Verse 7. [If a man sell his daughter] This the Jews allowed no man to do but in extreme distress, when he had no goods, either moveable or immoveable left, even to the clothes on his back; and he had this permission only while she was unmarried. It may appear at first view strange, that such a law should have been given; but let it be remembered, that this servitude could extend at the utmost only to six years; and that it was nearly the same as in some cases of apprenticeship among us, where the parents bind the child for seven years, and have from his master, so much per week, during that period.

Verse 9. [Betrothed her to his son, he shall deal with her] He shall give her the same dowry he would give to one of his own daughters. From those laws we learn, that if a man's son married his servant, by his father's consent, the father was obliged to treat her in every respect as a daughter: and if the son married another woman, as it appears he might do, ver. 10. he was obliged to make no abatement in the privileges of the first wife, either in her food, raiment, or duty of marriage: the word עֲרָה *orathah* here, is the same with St. Paul's ὁμιλοῦσαν ἑαυτῇ, the marriage debt, and with the ὁμιλοῦσαν of the Septuagint, which signifies the cohabitation of man and wife.

Verse 11. [These three] 1. Her food, שְׂמֵרָה *shearah*, her flesh, for she must not, like a common slave, be fed merely on vegetables. 2. Her raiment, her private wardrobe, with all

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An. Exod. Isr. 1. 12 ¶ ^a He that smiteth a man, so that he die, shall be surely put to death.

13 And ^b if a man lie not in wait, but God ^c deliver him into his hand; then ^d I will appoint thee a place whither he shall flee.

14 But if a man come ^e presumptuously upon his neighbour, to slay him with guile; ^f thou shalt take him from mine altar, that he may die.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And ^g he that stealeth a man, and ^h sell-eth him, or if he be ⁱ found in his hand, he shall surely be put to death.

17 ¶ And ^k he that ^l curseth his father, or his mother, shall surely be put to death.

18 ¶ And if men strive together, and one smite ^m another with a stone, or with his fist, and he die not, but keepeth his bed:

19 If he rise again, and walk abroad ⁿ upon

his staff, then shall he that smote him be quit: only he shall pay ^o the loss of his time, and shall cause him to be thoroughly healed.

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely ^p punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for ^q he is his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall ^r pay as the judges determine.

23 And if ^s any mischief follow, then thou shalt give life for life,

24 ^t Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

^a Gen. 9. 6. Lev. 24. 17. Numb. 35. 30. 31. Matt. 23. 32. — ^b Numb. 35. 22. Deut. 19. 4. 5. — ^c 1 Sam. 24. 1. 10. 18. — ^d Numb. 35. 11. Deut. 19. 3. Josh. 20. 2. — ^e Numb. 15. 30. & 35. 20. Deut. 19. 11. 12. Hebr. 10. 26. — ^f 1 Kings 2. 28—31. 2 Kings 11. 15. — ^g Deut. 21. 7. — ^h Gen.

37. 23. — ⁱ ch. 22. 4. — ^j Lev. 20. 9. Prov. 20. 20. Matt. 15. 4. Mark 7. 10. — ^k Or, *reviled*. — ^l Or, *his neighbour*. — ^m 2 Sam. 3. 29. — ⁿ Heb. *his ceasing*. — ^o Heb. *avenged*. Gen. 4. 15. 24. Rom. 13. 4. — ^p Lev. 24. 45. 16. — ^q ver. 30. Deut. 22. 18. 19. — ^r Lev. 24. 20. Deut. 19. 21. Matt. 5. 38.

occasional necessary additions. And 3. The marriage debt, a due proportion of the husband's time and company.

Verse 13. *I will appoint thee a place whither he shall flee.*] From the earliest times, the nearest akin had a right to revenge the murder of his relation; and as this right was universally acknowledged, no law was ever made on the subject; but as this might be abused, and a person who had killed another *accidentally*, having had no previous malice against him, might be put to death by the *avenger of blood*, as the nearest kinsman was termed, therefore God provided the cities of refuge, to which the accidental manslayer might flee, till the affair was enquired into, and settled by the civil magistrate.

Verse 14. *Thou shalt take him from mine altar*] Before the cities of refuge were assigned, the altar of God was the common *asylum*.

Verse 15. *That smiteth his father, or his mother*] As such a case argued peculiar depravity, therefore no mercy was to be shewn to the culprit.

Verse 16. *He that stealeth a man*] By this law, every man-stealer, and every receiver of the stolen person, should lose his life: no matter whether the latter stole the man himself, or gave money to a *slave captain*, or *Negro-dealer*, to steal him for him.

Verse 19. *Shall pay for the loss of his time, and shall cause him to be thoroughly healed.*] This was a wise and excellent institution, and most courts of justice, still regulate their decisions on such cases, by this Mosaic precept.

Verse 21. If the slave, who had been beaten by his master died under his hand, the master was punished with death; see Gen. ix. 5, 6. But if he survived the beating, a *day or two*,

the master was not punished; because it might be presumed, that the man died through some other cause. And all penal laws should be construed as favourably as possible to the accused.

Verse 22. *And hurt a woman with child*] As a posterity among the Jews, was among the peculiar promises of their covenant, and as every man had some reason to think that the Messiah should spring from his family, therefore, any injury done to a woman with child, by which the fruit of her womb might be destroyed, was considered a very heavy offence: and as the crime was committed principally against the husband, the degree of punishment was left to his discretion. But if *mischief followed*, that is, if the child had been fully formed, and was killed by this means, or the woman lost her life in consequence, then the punishment was, as in other cases of murder—the person was put to death: ver. 23.

Verse 24. *Eye for eye*] This is the earliest account we have of the *Lex Talionis*, or law of *like for like*, which afterwards prevailed among the Greeks and Romans. Among the latter, it constituted a part of the *twelve tables*, so famous in antiquity; but the punishment was afterwards changed to a *pecuniary* fine, to be levied at the discretion of the prætor. It prevails less or more in most civilized countries; and is fully acted upon in the *canon law*, in reference to all calumniators:—*Calumniator, si in accusatione defecerit, talionem recipiat*. “If the calumniator fail in the proof of his accusation, let him suffer the same punishment, which he wished to have inflicted upon the man whom he falsely accused.” Nothing, however, of this kind was left to *private revenge*: the magistrate awarded the punishment, when the fact was proved. Otherwise the

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26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free, for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die: then ^a the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for ^b the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have

gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant or maid-servant; he shall give unto their master ^c thirty shekels of silver, and the ^d ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

36 Or if it be known, that the ox hath used to push, in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

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^a Gen. 9. 5.—^b ver. 22. Numb. 35. 51.

^c See Zech. 11. 12, 13. Matt. 26. 15. Phil. 2. 7.—^d ver. 28.

Lex Talionis would have utterly destroyed the peace of society, and have sown the seeds of hatred, revenge, and all uncharitableness.

Verse 26. *If a man smite the eye, &c.*] See the following verse.

Verse 27. *If he smite out his—tooth*] It was a noble law that obliged the unmerciful slave-holder, to set the slave at liberty, whose eye or tooth he had knocked out. If this did not teach them *humanity*, it taught them *caution*, as one rash blow, might have deprived them of all right to the future services of the slave: and thus, self-interest obliged them to be cautious and circumspect.

Verse 28. *If an ox gore a man*] It is more likely that a bull is here intended, as the word signifies *both*, see chap. xxii. 1. and the Septuagint translate the שור *shor* of the original by ταυρος, a bull, and some are of opinion, that there were no castrated animals among the Jews. Mischief of this kind was provided against by most nations: it appears that the Romans twisted hay about the horns of their dangerous cattle, that people seeing it, might shun them: hence that saying of Horace, Sat. lib. i. ver. 34. Fœnum habet in cornu, longè fuge. "He has hay on his horns: fly for life!" The laws of the twelve tables ordered, that the owner of the beast should pay for what damages he committed, or deliver him to the person injured. See on chap. xxii. 1.

His flesh shall not be eaten] This served to keep up a due detestation of murder, whether committed by man or beast; and at the same time punished the man as far as possible, by the total loss of the beast.

Verse 30. *If there be laid on him a sum of money—the ransom of his life*] So it appears, that though by the law he forfeited his life, yet this might be commuted for a pecuniary mulct; at which, the life of the deceased might be valued by the magistrates.

Verse 32. *Thirty shekels*] Each worth about three shillings

English; see Gen. xx. 16. xxiii. 15. So, counting the shekel at its utmost value, the life of a slave was valued at four pounds ten shillings. And at this price, these same vile people, valued the life of our blessed Lord; see Zech. xi. 12, 13. Matt. xxvi. 15. And in return, the justice of God has ordered it so, that they have been sold for slaves into every country of the universe. And yet, strange to tell, they see not the hand of God in this so visible retribution!

Verse 33. *And if a man shall open a pit—or dig a pit*] That is, if a man shall open a well or cistern that had been before closed up, or dig a new one, for these two cases are plainly intimated; and if he did this in some public place, where there was danger, that men or cattle might fall into it: for a man might do as he pleased in his own grounds, as those were his private right. In the above case, if he had neglected to cover the pit, and his neighbour's ox or ass was killed by falling into it, he was to pay its value in money. The 33d and 34th verses seem to be out of their places. They probably should conclude the chapter, as, where they are, they interrupt the statutes concerning the goring ox, which begin at verse 28.

These different regulations are as remarkable for their justice and prudence as for their humanity. Their great tendency is to shew the valuableness of human life, and the necessity of having peace and good understanding in every neighbourhood: and they possess that quality which should be the object of all good and wholesome laws, the prevention of crimes. Most criminal codes of jurisprudence seem more intent on the punishment of crimes, than on preventing the commission of them. The law of God always teaches and warns, that his creatures may not fall into condemnation; for judgment is his strange work, i. e. one reluctantly and seldom executed, as this text is frequently understood.

CHAPTER XXII.

Laws concerning theft, 1—4; concerning trespass, 5; concerning casualties, 6. Laws concerning deposits, or goods left in custody of others, which may have been lost, stolen, or damaged, 7—13. Laws concerning things borrowed, or let out on hire, 14, 15. Laws concerning seduction, 16, 17. Laws concerning witchcraft, 18, bestiality, 19, idolatry, 20. Laws concerning strangers, 21; concerning widows, 22—24; lending money to the poor, 25; concerning pledges, 26; concerning respect to magistrates, 28; concerning the first-ripe fruits, and the first-born of man and beast, 29, 30. Directions concerning carcasses found torn in the field, 31.

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IF a man shall steal an ox, or a ^a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and ^b four sheep for a sheep.

2 If a thief be found ^c breaking up, and be smitten that he die, there shall ^d no blood be shed for him.

3 If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be ^e sold for his theft.

4 If the theft be certainly ^f found in his hand alive, whether it be ox, or ass, or sheep; he shall ^g restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or

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^a Or, goat. — ^b 2 Sam. 12. 6. Luke 19. 8. See Prov. 6. 31. — ^c Matt 24. 43.

^d Numb. 35. 27. — ^e ch. 21. 2. — ^f ch. 21. 16. — ^g See ver. 1. 7. Prov. 6. 31.

NOTES ON CHAP. XXII.

Verse 1. *If a man shall steal*] This chapter consists chiefly of judicial laws, as the preceding chapter does of political; and in it, the same good-sense, and well marked attention to the welfare of the community, and the moral improvement of each individual, are equally evident.

In our translation of this first verse, by rendering different Hebrew words by the same term in English, we have greatly obscured the sense. I shall produce the verse, with the original words which I think improperly translated, because one English term is used for two Hebrew words, which, in this place, certainly did not mean the same thing. *If a man shall steal an ox* [שור *shor*] *or a sheep*, [שׁה *seh*] *and kill it, or sell it; he shall restore five oxen* [בקר *bakar*] *for an ox*, [שור *shor*] *and four sheep* [צון *tsun*] *for a sheep* [שׁה *seh*]. I think it must appear evident that the sacred writer did not intend that these words should be understood as above. A *shor* certainly is different from a *bakar*, and a *seh* from a *tsun*. Where the difference in every case lies, wherever these words occur, it is difficult to say. The *shor* and the *bakar* are doubtless creatures of the *beze* kind, and are used in different parts of the Sacred Writings to signify the bull, the ox, the heifer, the steer, and the calf. The *seh* and the *tsun* are used to signify the ram, the wether, the ewe, the lamb, the he-goat, the ste-goat, and the kid. And the latter word, צון *tsun*, seems frequently to signify the flock composed of either of these lesser cattle, or both sorts conjoined.

As *shor* is used Job xxi. 10. for a bull, probably it may mean so here. *If a man steal a bull, he shall give five oxen for him*, which we may presume was no more than his real value; as very few bulls could be kept in a country destitute of horses, where oxen were so necessary to till the ground. For though some have imagined that there were no castrated cattle among the Jews, yet this cannot be admitted on the above reason: for as they had no horses, and bulls would have

been unmanageable and dangerous, they must have had oxen for the purposes of agriculture. *Tsun* צון is used for a flock either of sheep or goats; and *seh* שׁה for an individual of either species. For every *seh*, four, taken indifferently from the *tsun* or flock, must be given: i. e. a sheep stolen might be recompensed with four out of the flock, whether of sheep or goats. So that a goat might be compensated with four sheep; or a sheep, with four goats.

Verse 2. *If a thief be found*] If a thief was found breaking into a house in the night season, he might be killed; but not if the sun had risen, for then he might be known and taken, and the restitution made which is mentioned in the succeeding verse. So, by the law of England, it is a burglary, to break and enter a house by night; and “anciently the day was accounted to begin only from sun-rising, and to end immediately upon sun-set: but it is now generally agreed, that if there be day-light enough begun or left, either by the light of the sun or twilight, whereby the countenance of a person may be reasonably discerned, it is no burglary: but that this does not extend to moon-light; for then, many midnight burglaries would go unpunished. And besides, the malignity of the offence does not so properly arise, as Mr. Justice Blackstone observes, from its being done in the dark, as at the dead of night; when all the creation, except beasts of prey, are at rest; when sleep has disarmed the owner, and rendered his castle defenceless.” *East's Pleas of the Crown*, vol. ii. p. 509.

Verse 4. *He shall restore double*] In no case of theft, was the life of the offender taken away: the utmost that the law says on this point is, that, if when found breaking into a house, he should be smitten so as to die, no blood should be shed for him, ver. 2. If he had stolen and sold the property, then he was to restore four or fivefold, ver. 1. but if the animal was found alive in his possession, he was to restore double.

Verse 6. *If a fire break out*] Mr. Harmer observes, that it is

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the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money, or stuff to keep, and it be stolen out of the man's house; ^a if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the ^b judges, to see whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which *another* challengeth to be his, the ^c cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep;

and it die, or be hurt, or driven away, no man seeing it:

11 Then shall an ^d oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make it good.

12 And ^e if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring it for witness, and he shall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner *thereof* being not with it, he shall surely make it good.

15 But if the owner thereof *be* with it, he shall not make it good: if it *be* an hired thing, it came for his hire.

16 ¶ And ^f if a man entice a maid that is not

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^a Ver. 4.—^b ch. 21. 6. & ver. 23.—^c Deut. 25. 1. 2 Chron. 19. 10.

^d Hebr. 6. 16.—^e Gen. 31. 39.—^f Deut. 22. 28, 29.

a common custom in the East, to set the dry herbage on fire before the autumnal rains; which fires, for want of care, often do great damage: and in countries where great drought prevails, and the herbage is generally parched, great caution was peculiarly necessary; and a law to guard against such evils, and to punish inattention and neglect was highly expedient. See Harmer's Observ. vol. iii. p. 310, &c.

Verse 7. *Deliver unto his neighbour*] This is called *pledging* in the Law of *Bailments*: it is a deposit of goods by a debtor to his creditor, to be kept till the debt be discharged. Whatever goods were thus left in the hands of another person, that person, according to the Mosaic law, became responsible for them: if they were stolen, and the thief was found, he was to pay double: if he could not be found, the oath of the person who had them in keeping, made before the magistrates, that he knew nothing of them, was considered a full acquittance. Among the Romans, if goods were lost which a man had entrusted to his neighbour, the depositary was obliged to pay their full value. But if a man had been driven by necessity, as in case of fire, to lodge his goods with one of his neighbours, and the goods were lost, the depositary was obliged to pay double their value, because of his unfaithfulness in a case of such distress, where his dishonesty, connected with the destruction by the fire, had completed the ruin of the sufferer. To this case the following law is applicable: *Cum quis fidem elegit, nec depositum redditur, contentus esse debet simple: cum vero cantante necessitate deponat, crescit perfidia crimen, &c.* Digest. lib. xvi. tit. 3. l. 1.

Verse 8. *Unto the judges*] See the note on chap. xxi. 6.

Verse 9. *Challengeth to be his*] It was necessary that such a matter should come before the judges, because the person in whose possession the goods were found, might have had them by a fair and honest purchase; and by sifting the business, the thief might be found out, and if found, be obliged to pay double to his neighbour.

Verse 11. *An oath of the Lord be between them*] So solemn and awful were all appeals to God, considered in those ancient times, that it was taken for granted that the man was innocent, who could by an oath appeal to the omniscient God, that he had not put his hand to his neighbour's goods. Since oaths have become *multiplied*, and since they have been administered on the most trifling occasions, their solemnity is gone, and their importance little regarded. Should the oath ever re-acquire its weight and importance, it must be when administered only in cases of peculiar delicacy and difficulty; and as sparingly, as in the days of Moses.

Verse 13. *If it be torn in pieces—let him bring it for witness*] Rather, *Let him bring*, עַד הַטֶּרֶפָּה *ed ha-terephah*, a testimony or evidence of the torn thing, such as the horns, hoofs, &c. This is still a law in some countries among graziers: if a horse, cow, sheep, or goat entrusted to them be lost, and the keeper asserts, it was devoured by dogs, &c. the law obliges him to produce the horns and hoofs, because, on these the owner's mark is generally found. If these can be produced, the keeper is acquitted by the law. The ear is often the place marked, but this is not absolutely required, because a ravenous beast may eat the ear as well as any other part; but he cannot eat the horns or the hoofs. It seems, however, that in after times, two of the legs and the ear, were required as evidences to acquit the shepherd of all guilt. See Amos iii. 12.

Verse 16. *If a man entice a maid*] This was an exceedingly wise and humane law, and must have operated powerfully against seduction and fornication; because the person, who might feel inclined to take the advantage of a young woman, knew that he must marry her, and give her a dowry, if her parents consented; and if they did not consent that their daughter should wed her seducer, in this case he was obliged to give her the full dowry which could have been demanded, had she been still a virgin. According to the Targumist here, and to Deut. xxii. 29. the dowry was fifty shekels of silver,

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betrothed, and lie with her, he shall surely endow her to be his wife.
17 If her father utterly refuse to give her unto him, he shall ^a pay money, according to the ^b dowry of virgins.
18 ¶ ^c Thou shalt not suffer a witch to live.
19 ¶ ^d Whosoever lieth with a beast, shall surely be put to death.
20 ¶ ^e He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

^a Heb. *weigh*. Gen. 23. 16. — ^b Gen. 34. 12. Deut. 22. 29. 1 Sam. 18. 25. — ^c Lev. 19. 26. 31. & 20. 27. Deut. 18. 10, 11. 1 Sam. 28. 3, 9. — ^d Lev. 18. 23. & 20. 15. — ^e Numb. 25. 2, 7, 8. Deut. 13. 1, 2, 5, 6, 9, 13, 14, 15. & 17, 2, 3, 5. 1 Mac. 2. 24. — ^f ch. 23. 9. Lev. 19. 33. & 25. 35. Deut. 10. 19. Jer. 7. 6. Zech. 7. 10. Mal. 3. 5. — ^g Deut. 10. 18. & 24.

which the seducer was to pay to her father, and he was obliged to take her to wife; nor had he authority, according to the Jewish canons, *ever to put her away by a bill of divorce*. This one consideration was a powerful curb on disorderly passions, and must tend greatly to render marriage respectable, and prevent all crimes of this nature.
Verse 18. *Thou shalt not suffer a witch to live.* If there had been no *witches*, such a law as this had never been made. The existence of the law, given under the direction of the Spirit of God, proves the existence of the thing. It has been doubted whether *מכשפה* *mechashpah*, which we translate *witch*, really means a person who practised divination, or sorcery, by spiritual or infernal agency. Whether the persons thus denominated, only pretended to have an art which had no existence, or whether they really possessed the power commonly attributed to them, are questions which it would be improper to discuss at length in a work of this kind; but that *witches, wizards, those who dealt with familiar spirits, &c.* are represented in the Sacred Writings, as actually possessing a power to evoke the dead, to perform supernatural operations, and to discover hidden or secret things, by spells, charms, incantations, &c. is evident to every unprejudiced reader of the Bible. Of Marnasseh it is said, *He caused his children to pass through the fire in the valley of the Son of Hinnom: also he observed times* [יָעִין *ye'ean*, he used divination by clouds] and used enchantments, and used *witchcraft*, [וַעֲשֵׂה וַעֲשֵׂפָה *ve'esheph*] and dealt with a familiar spirit, [וַעֲשֵׂה וַעֲשֵׂה אֵיבָה *ve'eshah ob*, performed a variety of operations by means of what was afterwards called the *πνεῦμα τοῦ Πυθῶνος*, the spirit of Python] and with *wizards*, [יָעִין *yedoni*, the wise or knowing ones] and he wrought much evil in the sight of the Lord, 2 Chron. xxxiii. 6. It is very likely that the Hebrew *כֶּשֶׁף* *kasaph*, and the Arabic *كشَف* *cashafa*, had originally the same meaning, to uncover, to remove a veil, to manifest, reveal, make bare or naked: and *مكشافات* *mechashafat*, is used to signify commerce with God, see Wilmet, and Gigneus. The *mechashaph*, or *witch*, therefore, was probably a person who professed to reveal hidden mysteries, by commerce with God, or the invisible world.
From the severity of this law against witches, &c. we may see in what light these were viewed by Divine Justice. They were seducers of the people from their allegiance to God, on whose judgment alone, they should depend; and by impiously prying into futurity, assumed an attribute of God, the fore-

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21 ¶ ^f Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.
22 ¶ ^g Ye shall not afflict any widow, or fatherless child.
23 If thou afflict them in any wise, and they ^h cry at all unto me, I will surely ⁱ hear their cry;
24 And my ^k wrath shall wax hot, and I will kill you with the sword; and ^l your wives shall be widows, and your children fatherless.
25 ¶ ^m If thou lend money to *any* of my peo-

17. & 27. 19. Ps. 94. 6. Isai. 1. 17, 23. & 10. 2. Ezek. 22. 7. Zech. 7. 10. James 1. 27. — ^b Deut. 15. 9. & 24. 15. Job 31. 9. Luke 11. 7. — ^c ver. 23. Job 34. 28. Ps. 13. 6. & 115. 19. James 5. 4. — ^d Job 31. 24. Ps. 69. 21. — ^e Ps. 109. 9. Lam. 5. 4. — ^f Lev. 25. 35, 36, 37. Deut. 23. 19, 20. Neh. 5. 7. Ps. 135. 5. Eccl. 13. 8, 15.

telling of future events, which implied in itself, the grossest blasphemy, and tended to corrupt the minds of the people, by leading them away from God, and the revelation he had made of himself. Many of the Israelites had, no doubt, learnt these curious arts from their long residence among the Egyptians; and so much were the Israelites attached to them, that we find such arts in repute among them: and various practices of this kind prevailed through the whole of the Jewish history, notwithstanding the offence was capital, and in all cases punished with death.
Verse 19. *Lieth with a beast* If this most abominable crime had not been common, it never would have been mentioned in a sacred code of laws. It is very likely, that it was an Egyptian practice; and it is certain, from an account in Sonnini's Travels, that it is practised in Egypt to the present day.
Verse 20. *Utterly destroyed.* The word *כֶּרֶם* *cherem* denotes a thing utterly and finally separated from God, and devoted to destruction, without the possibility of redemption.
Verse 21. *Thou shalt neither vex a stranger, nor oppress him.* This was not only a very humane law, but it was also the offspring of a sound policy. Do not vex a stranger: remember, ye were strangers. Do not oppress a stranger: remember, ye were oppressed. Therefore do unto all men as ye would they should do to you. It was the produce of a sound policy—Let strangers be well treated among you, and many will come to take refuge among you, and thus the strength of your country will be increased. If refugees of this kind be treated well, they will become proselytes to your religion, and thus their souls may be saved. In every point of view, therefore, justice, humanity, sound policy, and religion, say—Neither vex nor oppress a stranger.
Verse 22. *Ye shall not afflict any widow, or fatherless child.* It is remarkable, that offences against this law, are not left to the discretion of the judges to be punished: God reserves the punishment to himself; and by thus, he strongly shows his abhorrence of the crime. It is no common crime, and shall not be punished in a common way: the wrath of God shall wax hot against him who in any wise afflicts or wrongs a widow, or a fatherless child; and we may rest assured, that he who helps either, does a service highly acceptable in the sight of God.
Verse 25. *Neither shalt thou lay upon him usury.* נֶשֶׁךְ *neshech*, from *nashac*, to bite, cut, or pierce with the teeth—biting usury. So the Latins call it *usura vorax*—devouring usury.

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1.
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ple that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 ¶^a If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him, by, that the sun goeth down:

27 For that is his covering only, it is his

raiment for his skin: wherein shall he sleep? and it shall come to pass, when he^b crieth unto me, that I will hear; for I am^c gracious.

28 ¶^d Thou shalt not revile the^e gods, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay to offer^f the^g first

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^a Dent. 24. 6, 13, 17. Job 22. 6. & 24. 3, 9. Prov. 20. 16. & 22. 27. Eccl. 10. 7, 10. Amos 2. 8. — ^b ver. 23. — ^c ch. 34. 6. 2 Chron. 30. 9.

Ps. 86. 15. — ^d Eccles. 10. 20. Acts 23. 5. Jude 8. — ^e Or, judges. ver. 8, 9. Ps. 39. 6. — ^f Heb. thy fulness. — ^g ch. 23. 16, 19. Prov. 3. 9.

“The increase of usury is called נֶשֶׁח *neshec*, because it resembles the biting of a serpent; for as this is so small as scarcely to be perceptible at first, but the venom soon spreads and diffuses itself, till it reaches the vitals, so the increase of usury, which at first is not perceived nor felt, at length grows so much, as by degrees to devour another's substance.” — Leigh.

It is evident, that what is here said must be understood of accumulated usury, or what we call *compound interest* only; and accordingly נֶשֶׁח *neshec* is mentioned with, and distinguished from, תִּרְבִּית *terebith*, מִרְבִּית *merebith*, interest, or simple interest, Lev. xxv. 36, 37. Prov. xxviii. 8. Ezek. xviii. 8, 13, 17. and xxii. 12. — Parkhurst.

Perhaps usury may be more properly defined *unlawful interest*; receiving more for the loan of money than it is really worth, and more than the law allows. It is a wise regulation in the laws of England, that if a man be convicted of usury, of taking unlawful interest, the bond or security is rendered void, and he forfeits treble the sum borrowed. Against such an oppressive practice, the wisdom of God saw it essentially necessary to make a law, to prevent a people, who were naturally what our Lord calls the Pharisees, Φαρισαῖοι, *lovers of money*, (Luke xvi. 14.) from oppressing each other; and who, notwithstanding the law in the text, practise usury in all places of their dispersion, to the present day.

Verse 26. If thou—take thy neighbour's raiment to pledge] It seems strange that any pledge should be taken, which must be so speedily restored: but it is very likely, that the pledge was restored by night only; and that he who pledged it, brought it back to his creditor next morning. The opinion of the Rabbins is, that whatever a man needed for the support of life, he had the use of it when absolutely necessary, though it was pledged. Thus, he had the use of his working tools by day, but he brought them to his creditor in the evening. His *hyke*, which serves an Arab as a *plaid* does a Highlander, (see it described ch. xii. 34.) was probably the raiment here referred to: it is a sort of coarse blanket, about six yards long, and five or six feet broad, which an Arab always carries with him, and on which he sleeps at night; it being his only substitute for a bed. As the fashions in the East scarcely ever change, it is very likely that the raiment of the Israelites was precisely the same with that of the modern Arabs, who live in the very same desert in which the Hebrews were when this law was given. How necessary then to restore the *hyke* to a poor man before the going down of the sun, that he might have something to repose on, will appear evident from the above considerations. At the same time, the returning it daily to the creditor, was a continual acknowledgement of the debt, and served instead of a written acknowledgement or bond, as we may rest assured that writing, if practised at all before the giving of the law, was not common.

Verse 28. Thou shalt not revile the gods] Most commentators believe, that the word *gods* here, means *magistrates*. The original is אֱלֹהִים *Elohim*, and should be understood of the true God only—Thou shalt not blaspheme, or make light of God—תִּקְלַח *tekulch*, the fountain of justice and power—nor curse the ruler of thy people, who derives his authority from God. We shall ever find, that he who despises a good civil government, and is disaffected to that under which he lives, is one who has little fear of God before his eyes. The spirit of disaffection and sedition, is ever opposed to the religion of the Bible. When those who have been pious get under this spirit of misrule, they infallibly get shorn of their spiritual strength, and become like salt that has lost its savour. He who can indulge himself in speaking evil of the civil ruler, will soon learn to blaspheme God. The highest authority says, *Fear God: honour the king*.

Verse 29. The first of thy ripe fruits] This offering was a public acknowledgement of the bounty and goodness of God, who had given them their proper seed-time, the first and the latter rain, and the appointed weeks of harvest.

From the practice of the people of God, the heathens borrowed a similar one, founded on the same reason. The following passage from *Censorinus De Die Natali* is beautiful, and worthy of the deepest attention:

Illi enim (maiores nostri) qui alimenta, patriam, lucem, & denique ipsos deorum dono habebant; ex omnibus aliquid diis sacrabant, magis adeo, ut se gratos approbarent, quam quod deos arbitarentur hoc indigere. Itaque cum perceperant fruges, antequam vescerentur, diis libare instituerunt: & cum agros atque urbes, deorum munera possiderent, partem quandam templis sacellisque, ubi eos colerent dicavere.

“Our ancestors, who held their food, their country, the light, and all that they possessed, from the bounty of the gods, consecrated to them a part of all their property; rather as a token of their gratitude, than from a conviction that the gods needed any thing. Therefore, as soon as the harvest was got in, before they had tasted of the fruits, they appointed libations to be made to the gods. And as they held their fields and cities as gifts from their gods, they consecrated a certain part, in the temples and shrines, where they worshipped.”

Pliny is express on the same point, who attests, that the Romans never tasted either their new corn or wine, till the priests had offered the first-fruits to the gods. *Ac ne gustabant quidem novas fruges aut vina, antequam sacerdotes PRIMITIIS LIBASSENT.*—Hist. Nat. lib. xviii. c. 2.

Horace bears the same testimony, and shews, that his countrymen offered not only their first-fruits, but the choicest of all their fruits, to the Lares, or household gods; and he shews also, the wickedness of those who sent these as presents to the rich, before the gods had been thus honoured:

A.M. 1013. of thy ripe fruits, and of thy ^a li-
B.C. 1111. quors: ^b the firstborn of thy sons
An. 1001. 1. shalt thou give unto me.

20. ^c Likewise shalt thou do
with thine oxen, and with thy sheep: ^d se-
ven days it shall be with his dam; on

* Heb. 1. 1. — Gen. 1. 1. 1. & 1. 1. — Deut. 1. 1. — Lev. 1. 1.

*Dulcia poma,
Et quoscumque feret cultus tibi fundus honores,
Ante Laton gustet, venerabilior Lare dices.*

Satyr. lib. ii. s. v. ver. 12.

“What your garden yields,
The choicest honours of your cultur'd fields
To him be sacrific'd, and let him taste,
Before your gods, the vegetable feast.” DUNKIN.

And to the same purpose Tibullus, in one of the most
Beautiful of his Elegies:

*Et quodcumque mihi pomum novus educat annus,
Lilavum agricola paritur ante deo.
Plana Ceres, tibi sit nostra de rure corona
Spicca, qua templi pendet ante fores.*

Eleg. lib. i. eleg. i. ver. 13.

“My grateful fruits, the earliest of the year,
Before the rural god shall daily want.
From Ceres' gifts I'll cull each browner ear,
And hang a wheaten wreath before her gate.” GRAINGER.

The same subject he touches again in the fifth Elegy of
the same book, where he specifies the different offerings
made for the produce of the fields, of the flocks, and of the
vine, ver. 27.

*Illa deo sancti agricolæ præcipuus aram,
Pro segete spicas, pro grege ferre dapem.*

“With pious care, will load each rural shrine,
For ripen'd crops, a golden sheaf assign,
Gates for my flock, rich clusters for my wine.”
Id.—See *Cabinet*.

These quotations will naturally recall to our memory the
offerings of Cain and Abel, mentioned Gen. iv. 3, 4.

The rejoicings at our *harvest-home*, are distorted remains of
that gratitude which our ancestors, with all the primitive
inhabitants of the earth, expressed to God, with appropriate
songs and ceremonies. Is it not possible to restore, in some
godly form, a custom so pure, so edifying, and so becoming?
There is a laudable custom, observed by some pious people, of

the eighth day thou shalt give it A.M. 2513.
B.C. 1011.
An. 1001.

31. ¶ And ye shall be ^a holy men
unto me: ^b neither shall ye eat ^c any
flesh ^d that is torn of beasts in the field; ye shall
cast it to the dogs.

* Heb. 1. 1. — Gen. 1. 1. 1. & 1. 1. — Deut. 1. 1. — Lev. 1. 1.

dedicating a new house to God, by prayer, &c. which cannot
be too highly commended.

Verse 30. *Seven days it shall be with his dam.* For the
mother's health, it was necessary that the young one should
suck so long; and prior to this time, the process of nutrition
in a young animal, can scarcely be considered as completely
formed. Among the Romans, *calves* were not considered as
pure or clean, before the eighth day; nor *calves* before the
thirtieth:—*Pecoris fetus, die octavo purus est; bovis, trigesimo.*
Plin. Hist. Nat. lib. viii.

Verse 31. *Neither shall ye eat—flesh—torn of beasts in the
field*] This has been supposed to be an ordinance against eat-
ing flesh cut off the animal while alive, and so the Syriac
seems to have understood it. If we can credit Mr. Bruce,
this is a frequent custom in Abyssinia—but human nature
revolts from it. The reason of the prohibition against eating
the flesh of animals that had been *torn*, or, as we term it,
worried in the field, appears to have been simply this: that
the people might not eat the blood, which in this case must
be coagulated in the flesh; and the blood being the life of the
beast, and emblematical of the blood of the Covenant, was
ever to be held sacred, and was prohibited from the days of
Noah.—See on Gen. ix. 4.

In the conclusion of this chapter, we see the grand reason
of all the ordinances and laws which it contains. No com-
mand was issued merely from the sovereignty of God. He
gave them to the people as restraints on disorderly passions,
and incentives to holiness; and hence he says, *Ye shall be
holy men unto me*. Mere outward services could neither
please him, nor profit them; for, from the very beginning of
the world, the end of the commandment was love out of a
pure heart, and good conscience, and faith unfeigned,
1 Tim. i. 5. And without these accompaniments, no set of
religious duties, however punctually performed, could be
pleasing in the sight of that God who seeks truth in the in-
ward parts, and in whose eyes the faith, that worketh by
love, is alone valuable. A holy heart, and a holy useful life,
God invariably requires in all his worshippers.—Reader, how
standest thou in his sight?

CHAPTER XXIII.

Laws against evil-speaking, 1. Against bad company, 2. Against partiality, 3. Laws commanding acts of
kindness and humanity, 4, 5. Against oppression, 6. Against unrighteous decisions, 7. Against bribery
and corruption, 8. Against unkindness to strangers, 9. The ordinance concerning the sabbatical year, 10, 11.
The sabbath a day of rest, 12. General directions concerning circumcision, &c. 13. The three annual festivals,
14. The feast of unleavened bread, 15. The feast of harvest, and the feast of ingathering, 16. All the

man to appear before God thrice in the year, 17. Different ordinances:—no blood to be offered with leavened bread—no fat to be left till the next day—the first-fruits to be brought to the house of God—and a kid not to be seethed in its mother's milk, 18, 19. Description of the angel of God, who was to lead the people into the promised land, and drive out the Amorites, &c. 20—23. Idolatry to be avoided, and the images of idols destroyed, 24. Different promises to obedience, 25—27. Hornets shall be sent to drive out the Canaanites, &c. 28. The ancient inhabitants to be driven out by little and little, and the reason why, 29, 30. The boundaries of the promised land, 31. No league or covenant to be made with the ancient inhabitants, who are all to be utterly expelled, 32, 33.

A.M. 2513.

B.C. 1491.

An. Exod. Isr.

1.

Sivan.

THOU ^a shalt not ^b raise a false report: put not thine hand with the wicked, to be an ^c unrighteous witness.

2 ^d Thou shalt not follow a multitude to do evil; ^e neither shalt thou ^f speak in a cause to decline after many to wrest judgment:

3 Neither shalt thou countenance a poor man in his cause.

4 ¶ ^g If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 ^h If thou see the ass of him that hateth thee, lying under his burden, ⁱ and wouldest forbear to help him, thou shalt surely help with him.

6 ¶ ^k Thou shalt not wrest the judgment of thy poor in his cause.

7 ^l Keep thee far from a false matter; ^m and the innocent and righteous slay thou not: for ⁿ I will not justify the wicked.

8 ¶ And ^o thou shalt take no gift: for the gift blindeth ^p the wise, and perverteth the words of the righteous.

^a Ver. 7. Lev. 19. 16. Ps. 15. 3. & 101. 5. Prov. 10. 18. See 2 Sam. 19. 27. with 16. 3. — ^b Or, receive. — ^c ch. 20. 16. Deut. 19. 16, 17, 18. Ps. 15. 11. Prov. 19. 5, 9, 13. & 24. 23. See 1 Kings 21. 10, 13. Matt. 26. 49, 50, 61. Acts 6. 11, 13. — ^d Gen. 7. 1. & 19. 4, 7. ch. 39. 1, 2. Josh. 24. 15. 1 Sam. 15. 9. 1 Kings 19. 10. Job 31. 34. Prov. 1. 10, 11. 15. & 4. 14. Matt. 27. 23, 26. Mark 15. 15. Luke 23. 23. Acts 24. 27. & 25. 9. — ^e ver. 6, 7. Lev. 19. 15. Deut. 1. 17. Ps. 72. 9. — ^f Heb. answer. — ^g Deut. 22. 1. Job 31. 29. Prov. 24. 17. & 25. 21. Matt. 5. 44. Rom. 12. 20. 1 Thess. 5. 15. — ^h Deut. 22. 4. — ⁱ Or, wilt thou cease

to help him? or, and wouldest cease to leave thy business for him; thou shalt surely leave it to join with him. — ^k ver. 2. Deut. 27. 19. Job 31. 13, 21. Eccles. 5. 8. Isai. 10. 1, 2. Jer. 5. 23. & 7. 6. Amos 5. 12. Mal. 3. 5. — ^l ver. 1. Lev. 19. 11. Luke 3. 14. Eph. 4. 25. — ^m Deut. 27. 25. Ps. 91. 21. Prov. 17. 15, 26. Jer. 7. 6. Matt. 27. 4. — ⁿ ch. 34. 7. Rom. 1. 18. — ^o Deut. 16. 19. 1 Sam. 8. 3. & 12. 3. 2 Chron. 19. 7. Ps. 26. 10. Prov. 15. 27. & 17. 8, 23. & 29. 4. Isai. 1. 23. & 5. 23. & 33. 15. Ezek. 22. 12. Amos 5. 12. Eccles. 20. 29. Acts 24. 26. — ^p Heb. the seeing

NOTES ON CHAP. XXIII.

Verse 1. *Thou shalt not raise a false report*] Acting contrary to this precept, is a sin against the ninth commandment. And the *inventor* and *receiver* of false and slanderous reports, are almost equally criminal. The word seems to refer to *either*, and our translators have very properly retained both senses, putting *raise* in the text, and *receive* in the margin. The original *לֹא תִשָּׂא* *lo tissa* has been translated, thou shalt not *publish*. Were there no *publishers* of slander and calumny, there would be no *receivers*; and were there none to receive them, there would be none to raise them: and were there no *raisers*, *receivers* nor *propagators* of calumny, lies, &c. society would be in peace.

Verse 2. *Thou shalt not follow a multitude to do evil*] Be singular. Singularity, if in the right, can never be criminal. So completely disgraceful is the way of sin, that if there were not a multitude walking in that way, who help to keep each other in countenance, every *solitary* sinner would be obliged to hide his head. But *רבִּיִּם rabbim*, which we translate *multitude*, sometimes signifies the *great*, *chiefs*, or *mighty ones*; and is so understood by some eminent critics in this place:—Thou shalt not follow the example of the great or rich, who may so far disgrace their own character, as to live without God in the world; and trample under foot his laws. It is supposed that these directions, refer principally to matters which come under the eye of the civil magistrate; as if he had said, Do not join with wicked men in condemning an innocent or righteous person, against whom they have conceived a prejudice on the account of his religion, &c.

Verse 3. *Neither shalt thou countenance a poor man in his*

cause.] The word *רַל dal* which we translate *poor man*, is probably put here in opposition to *רבִּיִּם rabbim* the great, or noblemen, in the preceding verse: if so, the meaning is, thou shalt neither be influenced by the *great*, to make an unrighteous decision, nor by the poverty or distress of the poor, to give thy voice against the dictates of justice and truth. Hence the ancient maxim, FIAT JUSTITIA, RUAT CÆLUM. Let justice be done, though the heavens should be dissolved.

Verse 4. *If thou meet thine enemy's ox—going astray*] From the humane and heavenly maxim in this and the following verse, our blessed Lord has formed the following precept: “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.” Matt. 5. 44. A precept so plain, wise, benevolent and useful, can receive no other comment than that which its influence on the heart of a kind and merciful man, produces in his life.

Verse 6. *Thou shalt not wrest the judgment of thy poor*] Thou shalt neither countenance him in his crimes, nor condemn him in his righteousness. See ver. 5. and ver. 7.

Verse 8. *Thou shalt take no gift*] A strong ordinance against *selling* justice, which has been the disgrace and ruin of every state where it has been practised. In the excellent charter of British liberties, called *Magna Charta*, there is one article expressly on this head: *Nulli vendemus, nulli negabimus aut differemus rectum aut justiciam*. Art. xxxiii. “To none will we sell, to none will we deny or defer right or justice.” This was the more necessary, in those early and corrupt times, as he who had *most money*, and gave the largest presents, (called then *oblata*)

AM. 1413. 9 ¶ Also, ^a thou shalt not oppress a stranger: for ye know the ^b heart of a stranger, seeing ye were strangers in the land of Egypt.

10 ¶ And ^c six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh year, thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave, the beasts of the

field shall eat. In like manner, thou shalt deal with thy vineyard, and with thy ^d oliveyard.

12 ¶ Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 ¶ And in all things that I have said unto

*Ch. 22, 21. Deut. 10, 19, & 24, 14, 17, & 27, 19. 1st 24, 6. Lev. 25, 7. Mat. 5, 5.

^a Hab. 1, 11. — Lev. 25, 3, 4. ^b Or, heart. ^c Gen. 29, 20. Deut. 5, 13. Luke 10, 14.

to the king or queen, was sure to gain his cause in the king's court, whether he had right and justice on his side or not.

Verse 9. *Ye know the heart of a stranger*] Having been strangers yourselves, under severe, long continued, and cruel oppression, ye know the fears, cares, anxieties, and dismal forebodings which the heart of a stranger feels. What a forcible appeal to humanity and compassion!

Verse 11. *The seventh year thou shalt let it rest*] As every seventh day was a sabbath day, so every seventh year was to be a sabbath year. The reasons for this ordinance Calmet gives thus:

"1. To maintain as far as possible an equality of condition among the people, in setting the slaves at liberty, and in permitting all as children of one family, to have the free and indiscriminate use of whatever the earth produced.

"2. To inspire the people with sentiments of humanity, by making it their duty to give rest, proper and sufficient nourishment to the poor, the slave, and the stranger, and even to the cattle.

"3. To accustom the people to submit to, and depend on, the divine providence, and expect their support from that in the seventh year, by an extraordinary provision on the sixth.

"4. To detach their affections from earthly and perishable things, and to make them disinterested and heavenly minded.

"5. To shew them God's dominion over the country, and that HE, not they, was lord of the soil: and that they held it merely from his bounty." See this ordinance at length, Lev. xxv.

That God intended to teach them the doctrine of providence by this ordinance, there can be no doubt; and this is marked very distinctly, Lev. xxv. 20, 21. "And if ye shall say, What shall we eat the seventh year? behold, we shall not sow nor gather in our increase: Then I will command my blessing upon you, in the sixth year, and it shall bring forth fruit for three years." That is, there shall be, not three crops in one year, but one crop, equal in its abundance to three, because it must supply the wants of three years. 1. For the sixth year, supplying fruit for its own consumption. 2. For the seventh year, in which they were neither to sow nor reap. And 3. For the eighth year, for though they ploughed, sowed, &c. that year, yet a whole course of its seasons was requisite, to bring all these fruits to perfection, so that they could not have the fruits of the eighth year till the ninth, see ver. 22. till which time, God promised that they should eat of the old store. What an astonishing proof did this give of the being, power, providence, mercy, and goodness of God! Could there be an infidel in such a land, or a sinner against God and his own soul, with

such proofs before his eyes, of God and his attributes, as one sabbatical year afforded?

It is very remarkable, that the observance of this ordinance is no where expressly mentioned in the Sacred Writings; though some suppose, but without sufficient reason, that there is a reference to it in Jer. xxxiv. 8, 9. Perhaps the major part of the people could not trust God, and therefore continued to sow and reap on the seventh year, as on the preceding. This greatly displeased the Lord, and therefore he sent them into captivity; so that the land enjoyed those sabbaths through lack of inhabitants, of which their ungodliness had deprived it. See Lev. xviii. 24, 25, 28. xxvi. 34, 35, 43. 2 Chron. xxxvi. 20, 21. Commentators have been much puzzled to ascertain the time in which the sabbatical year began; because, if it began in *Abib*, or March, they must have lost two harvests: for they could neither reap nor plant that year, and of course they could have no crop the year following; but if it began with what was called the civil year, or in *Tisri* or *Marheshvan*, which answers to the beginning of our autumn, they would then have had that year's produce reaped and gathered in.

Verse 12. *Six days shalt thou do thy work*] Though they were thus bound to keep the sabbatical year, yet they must not neglect the seventh day's rest, or weekly sabbath; for that was of perpetual obligation, and was paramount to all others. That the sanctification of the sabbath was of great consequence in the sight of God, we may learn from the various repetitions of this law: and we may observe, that it has still for its object, not only the benefit of the soul, but the health and comfort of the body also. *Doth God care for oxen?* Yes, and he mentions them with tenderness—that thine ox and thine ass may rest. How criminal to employ the labouring cattle on the sabbath, as well as upon the other days of the week! More cattle are destroyed in England, than in any other part of the world, in proportion, by excessive and continued labour. The noble horse, in general, has no sabbath! Does God look on this with an indifferent eye? Surely he does not. "England," said a foreigner, "is the paradise of women, the purgatory of servants, and the hell of horses."

The son of thine handmaid, and the stranger, be refreshed] גִּמְּנִיפֶשֶׁת *ginnaphest*, may be *respirated*, or *new-sorted*; have a complete renewal both of bodily and spiritual strength. The expression used by Moses here, is very like that used by St. Paul, Acts iii. 29. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing (καιροι αναψυχης the times of *re-souling*) shall come from the presence of the Lord;" alluding, probably, to those

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you ^a be circumspect: and ^b make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ ^c Three times thou shalt keep a feast unto me in the year.

15 ^d Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: ^e and none shall appear before me empty:)

16 ^f And the feast of harvest, the first-fruits of thy labours, which thou hast sown in

thy field: and ^g the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

17 ^h Three times in the year, all thy males shall appear before the LORD God.

18 ¶ ⁱ Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my ^k sacrifice remain until the morning.

19 ^l The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. ^m Thou shalt not seethe a kid in his mother's milk.

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^a Deut. 4. 9. Josh. 22. 5. Ps. 39. 1. Eph. 5. 15. 1 Tim. 4. 16. —
^b Num. 32. 33. Deut. 12. 3. Josh. 23. 7. Ps. 16. 4. Hos. 2. 17. Zech. 13. 2. —
^c ch. 34. 23. Lev. 23. 4. Deut. 16. 16. —
^d ch. 12. 15. & 13. 6. & 34. 13. Lev. 23. 6. Deut. 16. 3. —
^e ch. 34. 29. Deut. 16. 16. Eccles. 35.

4 —
^f ch. 34. 22. Lev. 23. 10. —
^g Deut. 16. 13. —
^h ch. 34. 23. Deut. 16. 16. —
ⁱ ch. 12. 3. & 34. 25. Lev. 2. 11. Deut. 16. 4. —
^k Or, feast. —
^l ch. 22. 19. & 34. 26. Lev. 23. 10, 17. Num. 18. 12, 13. Deut. 20. 10. —
^m ch. 34. 25. Deut. 14. 21.

times of refreshing and rest for body and soul, originally instituted under the Law.

Verse 14. *Three times thou shalt keep a feast unto me in the year.*] The three feasts here referred to, were, 1. The feast of the Pass-over; 2. the feast of PENTECOST; 3. the feast of TABERNACLES.

1. The feast of the *Pass-over*, was celebrated to keep in remembrance the wonderful deliverance of the Hebrews from Egypt. 2. The feast of *Pentecost*, called also the *feast of harvest*, and the *feast of weeks*, chap. xxiv. 22. was celebrated *fifty* days after the Pass-over, to commemorate the giving of the law on Mount Sinai; which took place fifty days after, and hence called by the Greeks, *Pentecost*. 3. The feast of *Tabernacles*, called also the *feast of the ingathering*, was celebrated about the 15th of the month *Tisri*, to commemorate the Israelites dwelling in tents for forty years, during their stay in the wilderness.—See on Levit. xxiii.

“God, out of his great wisdom,” says Calmet, “appointed several festivals among the Jews for many reasons: 1. to perpetuate the memory of those great events, and the wonders he had wrought for the people; for example, the *Sabbath* brought to remembrance the *creation* of the world; the *Pass-over*, the departure out of Egypt; the *Pentecost*, the giving of the law; the feast of *Tabernacles*, the sojourning of their fathers in the wilderness, &c. 2. To keep them faithful to their religion, by appropriate ceremonies, and the splendour of the divine service. 3. To procure them lawful pleasures, and necessary rest. 4. To give them instruction, for in their religious assemblies, the law of God was always read and explained. 5. To consolidate their social union, by renewing the acquaintance of their tribes and families; for, on these occasions, they come together, from different parts of the land, to the holy city.”

Besides the feasts mentioned above, the Jews had,

1. The feast of the *Sabbath*, which was a weekly feast.

2. The feast of the *Sabbatical Year*, which was a septennial feast

3. The feast of *Trumpets*, which was celebrated on the first day of what was called their civil year, which was ushered in by the blowing of a trumpet, Lev. xxiii. 23, &c.

4. The feast of the *New Moon*, which was celebrated on the first day the moon appeared after her change.

5. The feast of *Expiation*, which was celebrated annually, on the tenth day of *Tisri*, or September, on which, a general atonement was made for all the sins, negligences, and ignorances, throughout the year.

6. The feast of *Lots*, or *Purim*, to commemorate the preservation of the Jews from the general massacre projected by Haman.—See the Book of *Esther*.

7. The feast of the *Dedication*, or rather the *Restoration* of the temple, which had been profaned by *Antiochus Epiphanes*. This was also called the *feast of Lights*.

Besides these, the Jews have had several other feasts, such as the *feast of Branches*, to commemorate the taking of Jericho.

The *feast of Collections*, on the 10th of September, on which they make contributions for the service of the temple and synagogue.

The feast for the death of *Nicanor*, 1 Mac. vii. 48, &c.

The feast for the *discovery of the sacred fire*, 2 Mac. i. 18, &c.

The feast of the *carrying of wood* to the temple, called *Xylophoria*, mentioned by Josephus.—WAR, b. ii. c. 17.

Verse 17. *All thy males*] Old men, sick men, male idiots, and male children, under thirteen years of age, excepted; for so the Jewish doctors understand this command.

Verse 18. *The blood of my sacrifice with leavened bread*] The sacrifice here mentioned, is undoubtedly the *Pass-over*: see chap. xxxiv. 25. this is called, by way of eminence, *my sacrifice*, because God had instituted it for that especial purpose, the redemption of Israel from the Egyptian bondage, and because it typified the LAMB of GOD, who taketh away the sin of the world. We have already seen how strict the prohibition against *leaven* was, during this festival, and what was signified by it.—See on ch. xii.

Verse 19. *Thou shalt not seethe a kid in his mother's milk.*] This passage has greatly perplexed commentators; but Dr. Cudworth is supposed to have given it its true meaning by quoting a MS. comment of a *Karaite Jew*, which he met with, on this passage. It was a custom of the ancient heathens,

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21 Beware of him, and obey his voice, ^bprovoke him not; for he will ^cnot pardon your transgressions: for ^dmy name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then ^eI will be an enemy unto thine enemies, and ^fan adversary unto thine adversaries.

23 ^gFor mine Angel shall go before thee, and ^hbring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites,

the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, ^knor do after their works: ^lbut thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall ^mserve the LORD your God, and ⁿhe shall bless thy bread, and thy water; and ^oI will take sickness away from the midst of thee.

26 ^pThere shall nothing cast their young, nor be barren, in thy land: the number of thy days I will ^qfulfil.

^a Ch. 11. 19. & 31. 84 & 33. 9. 14. Numb. 20. 16. Josh. 5. 13. & 6. 2. Ps. 91. 11. Isa. 63. 9. — ^b Numb. 11. 11. Ps. 78. 40. 56. Lps. 1. 10. Heb. 3. 10. 16. — ^c ch. 33. 94. Numb. 14. 35. Deut. 13. 19. Josh. 1. 12. Jer. 5. 7. Heb. 3. 11. 1 John 5. 16. — ^d Isa. 43. 1. Jer. 23. 6. John 10. 36. 8. — ^e Gen. 12. 3. Deut. 30. 7. Jer. 10. 24. — ^f Or, I will afflict them that afflict thee. — ^g ver. 20. ch. 13. 2. — ^h Josh. 24. 5. 11.

— ⁱ ch. 23. 5. — ^j Lev. 13. 3. Deut. 12. 10. 31. — ^k ch. 17. 13. Numb. 2. 2. Deut. 7. 3. 13. & 12. 3. — ^l Deut. 6. 13. & 10. 17. 20. & 11. 13. 14. & 13. 4. Josh. 23. 6. & 24. 14. 15. 21. 18. 1. 7. & 19. 3. 22. Matt. 4. 10. — ^m Deut. 7. 13. & 24. 2. — ⁿ ch. 13. 7. Deut. 7. 13. — ^o Deut. 7. 14. & 23. 1. Job. 11. 19. — ^p Job. 3. 19. 11. — ^q Gen. 15. 6. & 22. 1. 1 Chron. 29. 1. Job. 5. 26. & 12. 17. Ps. 90. 25. & 90. 10.

when they had gathered in all their fruits, to take a kid, and boil it in the milk of its dam; and then, in a magical way, to go about and besprinkle with it all their trees and fields, gardens and orchards; thinking, by these means, to make them fruitful, that they might bring forth more abundantly in the following year.—*Cudworth on the Lord's Supper*, 4to.
I give this comment as I find it; and add, that *Spencer* has shewn, that the *Zabii* used this kind of magical milk to sprinkle their trees and fields, in order to make them fruitful. Others understand it of eating flesh and milk together—others, of a lamb or kid, while it is sucking its mother; and that the paschal lamb is here intended, which it was not lawful to offer, while sucking.

After all the learned labour which critics have bestowed on this passage, and by which the obscurity in some cases, is become more intense, the simple object of the precept seems to be this—"Thou shalt do nothing that may have any tendency to blunt thy moral feelings, or teach thee hardness of heart." Even human nature, shudders at the thought, of causing the mother to lend her milk, to seethe the flesh of her young one! We need go no farther for the delicate, tender, humane, and impressive meaning of this precept.

Verse 20. *Behold, I send an Angel before thee*] Some have thought that this was *Moses*, others *Joshua*, because the word מלאך *malak*, signifies an angel or messenger; but as it is said, ver. 21. *My name is in him*, כְּכִרְבוֹ *kekerebo*, intimately, essentially in him, it is more likely that the great Angel of the Covenant, the Lord Jesus Christ, is meant, in whom dwelt all the fulness of the Godhead bodily. We have had already much reason to believe, that this glorious Personage often appeared in a human form, to the Patriarchs, &c. and of him *Joshua* was a very expressive type, the names *Joshua* and *Jesus*, in Hebrew, and Greek, being of exactly the same signification, because radically the same, from יָשַׁע *yashâ*, he saved, delivered, preserved, or kept safe. Nor does it appear, that the description given of the Angel in the text can belong to any other person.

Calmet has referred to a very wonderful comment on these words, given by *Philo Judæus De Agricultura*, which I shall produce here at full length, as it stands in *Mangey's* edition,

vol. I. p. 308.—*ὡς ἄρα, καὶ βασιλεὺς ὁ Θεὸς ἐκείνός ἐστιν, ὁ καὶ ἄλλοις ἀνθρώποις τὸν οὐρανὸν καὶ τὴν γῆν ἀναστήσας, καὶ τὴν ἀνθρωπίνην φύσιν καὶ τὴν ζωὴν ἀνίστας, καὶ τὴν ψυχὴν βασιλεύς ἀναστήσας. Καὶ ὡς ἄρα ἐκείνός ἐστιν. Δὲ ἡμεῖς οὖν, ἀποδοὺς ἀναστήσας, καὶ τὴν ἀνθρωπίνην καὶ τὴν ζωὴν ἀνίστας, ὁ Θεός ἐστιν.*—God, as the Shepherd and King, conducts all things according to law and righteousness, having established over them his right Word, his ONLY BEGOTTEN SON, who as the Viceroy of the Great King, takes care of, and ministers to, this sacred flock. For it is somewhere said, (Exod. xxiii. 20.) *Behold, I will, and I will send my ANGEL before thy face, to keep thee in the way.*

This is a testimony, liable to no suspicion, coming from a person who cannot be supposed to be even friendly to Christianity, nor at all acquainted with that particular doctrine, to which his words seem so pointedly to refer.

Verse 21. *He will not pardon your transgressions*] He is not like a man, with whom ye may think, that ye may trifle: were he either man or angel, in the common acceptation of the term, it need not be said, *He will not pardon your transgressions*; for neither man nor angel could do it.

My name is in him, The *Jehocah* dwells in him—in him dwelt all the fulness of the Godhead bodily; and because of this he could either pardon or punish.—*All power is given unto me in heaven and earth*, Matt. xxviii. 18.

Verse 23. *Unto the Amorites*] There are only six of the seven nations mentioned here; but the Septuagint, Samaritan, Coptic, and one Hebrew MS. add *Gergeshites*, thus making the seven nations.

Verse 24. *Break down their images*] *וַתִּשְׁמַד מִן הַבַּיִת* *mits'hamad min habayit*, from *tsah* *natsah*, to stand up; pillars, carved stones, &c. such as the *baithyllia*.—See on Gen. chap. xxviii. 18.

Verse 25. *Shall bless thy bread and thy water*] That is, all thy provisions, no matter of what sort: the meanest fare shall be sufficiently nutritive, when God's blessing is in it.

Verse 26. *Nothing shall cast their young, or be barren*] Hence there must be a very great increase both of men and cattle.

The number of thy days I will fulfil] Ye shall all live to a

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27 I will send ^a my fear before thee, and will ^b destroy all the people to whom thou shalt come, and I will make all thine enemies turn their

^c backs unto thee.

28 And ^d I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 ^e I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little, I will drive them out

from before thee, until thou be increased, and inherit the land.

31 And ^f I will set thy bounds from the Red sea, even unto the sea of the Philistines, and from the desert unto the river: for I will ^g deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 ^h Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, ⁱ it will surely be a snare unto thee.

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^a Gen. 35. 5. ch. 15. 14, 16. Deut. 2. 25. & 11. 25. Josh. 2. 9, 11. 1 Sam. 11. 15. ^b Chron. 14. 14. ^c Deut. 7. 25. ^d Heb. neck. Ps. 18. 30. ^e Deut. 7. 20. Josh. 24. 12. Wisd. 12. 8. ^f Deut. 7. 22. ^g Gen. 15. 18. Numb. 34. 3. Deut. 11. 24. Josh. 1. 4. 1 Kings 4. 21.

24. Ps. 72. 8. ^h Josh. 21. 44. Judg. 1. 4. & 11. 21. ⁱ ch. 34. 12, 15. Deut. 7. 2. ^j ch. 34. 12. Deut. 7. 16. & 12. 30. Josh. 23. 13. Judg. 3. 3. 1 Sam. 18. 21. Ps. 106. 36.

good old age, and none die *before his time*. This is the blessing of the righteous; for wicked men *live not out half their days*, Psal. lv. 23.

Verse 28. *I will send hornets before thee*] *הצרעה* *ha tsireáh*. The root is not found in Hebrew, but it may be the same with the Arabic *سارعا* *saraá*, to lay prostrate, to strike down; the hornet, probably so called from the destruction occasioned by the violence of its sting. The hornet, in natural history, belongs to the species *Crabro*, of the genus *Vespa* or *Wasp*: it is a most voracious insect, and is exceedingly strong for its size, which is generally an inch in length, though I have seen some an inch and a half long, and so strong, that having caught one in a small pair of forceps, it repeatedly escaped by using violent contortions, so that at last I was obliged to abandon all hopes of securing it alive, which I wished to have done. How distressing and destructive a multitude of these might be, any person may conjecture: even the bees of one hive would be sufficient to sting a thousand men to madness; but how much worse, must wasps and hornets be! No armour, no weapons, could avail against these. A few thousands of them, would be quite sufficient, to throw the best disciplined army into confusion and rout. From Josh. xxiv. 12. we find that two kings of the Amorites were actually driven out of the land by these hornets, so that the Israelites were not obliged to use either sword or bow in the conquest.

Verse 31. *I will set thy bounds from the Red Sea*—on the South-east—even unto the sea of the Philistines—the Mediterranean on the North-west—and from the desert of Arabia, or the wilderness of *Shur*, on the West—to the river—the Euphrates, on the North-east. Or, in general terms, from the Euphrates, on the East, to the Mediterranean Sea, on the West; and from mount Libanus, on the North, to the Red Sea and the Nile, on the South. This promise was not completely fulfilled till the days of David and Solomon. The general disobedience of the people *before* this time, prevented a more speedy accomplishment; and their disobedience *afterwards*, caused them to lose the possession. So, though *all the promises of God are YEA and AMEN*, yet they are fulfilled but

to a few; because men are *slow of heart to believe*: and the blessings of providence and grace are taken away from several, because of their *unfaithfulness*.

Verse 32. *Thou shalt make no covenant with them*] They were incurable idolaters, and the cup of their iniquity was full. And had the Israelites contracted any alliance with them, either sacred or civil, they would have enticed them into their idolatries, to which the Jews were at all times most unhappily prone; and as God intended that they should be the preservers of the true religion till the coming of the Messiah, hence he strictly forbade them to tolerate idolatry.

Verse 33. *They shall not dwell in thy land*] They must be utterly expelled. The land was the Lord's, and he had given it to the progenitors of this people, to Abraham, Isaac, and Jacob. The latter being obliged to leave it because of a famine, God is now conducting back his posterity, who alone had a *divine* and *natural right* to it; and, therefore, their seeking to possess the inheritance of their fathers, can be only criminal in the sight of those, who are systematically opposed to the thing, because it is a part of *Divine Revelation*.

What a pity, that the Mosaic Law should be so little studied! What a number of just and equal laws, pious and humane institutions, useful and instructive ordinances, does it contain! Every where we see the purity and benevolence of God, always working to prevent crimes, and make the people happy! But what else can be expected from that God who is love, whose tender mercies are over all his works, and who hateth nothing that he has made?—Reader, thou art not straitened in him; be not straitened in thy own bowels. Learn from him to be just, humane, kind, and merciful. Love thy enemy, and do good to him that hates thee. Jesus is with thee—hear and obey his voice; provoke him not, and he will be an enemy to thy enemies, and an adversary to thine adversaries. *Believe, love, obey*, and the road to the kingdom of God is plain before thee. Thou shalt inherit the good land, and be established in it for ever and ever.

CHAPTER XXIV.

Moses and Aaron, Nadab and Abihu, and the seventy elders, are commanded to go up to the mount. 1. Moses alone to come near to the divine presence, 2. He informs the people, and they promise obedience, 3. He writes the words of the Lord, erects an altar at the foot of the hill, and sets up twelve pillars for the twelve tribes, 4. The young priests offer burnt-offerings and peace-offerings, 5. Moses reads the book of the Covenant, sprinkles the people with the blood, and they promise obedience, 6—8. Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel, go up to the mount, and get a striking display of the majesty of God, 9—11. Moses alone is called up into the mount, in order to receive the tables of stone, written by the hand of God, 12. Moses and his servant Joshua go up, and Aaron and the seventy elders remain of the people during his absence, 13, 14. The glory of the Lord rests on the mount, and a cloud covers it for six days, and on the seventh God speaks to Moses out of the cloud, 15, 16. The terrible appearance of God's glory on the mount, 17. Moses continues with God on the mount forty days, 18.

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AND he said unto Moses, Come up unto the LORD, thou, and Aaron, ^aNadab, and Abihu, ^band seventy of the elders of Israel; and

and all the people answered with one voice, and said, ^dAll the words which the LORD hath said will we do.

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worship ye afar off.

4 ¶ And Moses ^ewrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve ^fpillars, according to the twelve tribes of Israel.

2 And Moses ^calone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments:

5 And he sent young men of the children of Israel, which offered burnt offerings, and

* Ch. 23. 1. Lev. 10. 1, 2. — ^b ch. 1. 5. Numb. 11. 16. — ^c ver. 13, 15, 18.

^d Ver. 7. ch. 19. 8. Deut. 5. 27. Gal. 3. 19, 20. — ^e Deut. 31. 9. — ^f Gen. 28. 18. & 31. 45.

NOTES ON CHAP. XXIV.

Verse 1. *Com' up unto the Lord*] Moses and Aaron were already on the mount, or at least some way up, ch. xix. 24. where they had heard the voice of the Lord distinctly speaking to them; and the people also saw and heard, but in a less distinct manner, probably like the hoarse grumbling sound of distant thunder, see chap. xx. 18. Calmet, who complains of the apparent want of order in the facts laid down here, thinks the whole should be understood thus:—"After God had laid before Moses and Aaron all the laws, mentioned from the beginning of the 20th chapter to the end of the 23d, before they went down from the mountain to try them before the people, he told them, that when they had proposed the conditions of the covenant to the Israelites, and they had ratified them, they were to come up again unto the mountain, accompanied with Nadab and Abihu, the sons of Aaron, and seventy of the principal elders of Israel. Moses accordingly went down, spoke to the people, ratified the covenant, and then, according to the command of God, mentioned here, he and the others reascended the mountain.—*Tout cela s'est passé en l'air, et sans que l'on ait pu s'en rendre compte.*"

Verse 2. *Moses alone shall come near*] The people stood at the foot of the mountain. Aaron and his two sons, and the seventy elders, went up, probably about half way, and Moses alone went to the summit.

Verse 3. *Moses told the people all the words of the Lord*] That is, the ten commandments, and the various laws and ordi-

nances mentioned from the beginning of the 20th to the end of the 23d chapter.

Verse 4. *Moses wrote all the words of the Lord*] After the people had promised obedience, (ver. 3.) and so entered into the bonds of the covenant, it was necessary, says Calmet, to draw up an act, by which the memory of these transactions might be preserved, and confirm the covenant, by authentic and solemn ceremonies. And this Moses does: 1. As legislator, he reduces to writing all the articles and conditions of the agreement, with the people's act of consent. 2. As their mediator and the deputy of the Lord, he accepts on his part, the resolution of the people; and Jehovah, on his part, engages himself to Israel, to be their God, their King, and Protector, and to fulfil to them all the promises he had made to their fathers. 3. To make this the more solemn and affecting, and to ratify the covenant, which could not be done without sacrifice, shedding and sprinkling of blood, Moses builds an altar, probably of turf, as was commanded chap. xx. 24. and erects twelve pillars, no doubt of unhewn stone, and probably set round about the altar. The altar itself represented the throne of God; the twelve stones, the twelve tribes of Israel. These were the two parties, who were to contract, or enter into covenant, on this occasion.

Verse 5. *He sent young men*] Stout, able, reputable young men, chosen out of the different tribes, for the purpose of killing, flaying, and offering the oxen mentioned here.

Burnt-offerings] They generally consisted of sheep and

A. M. 2513. sacrificed peace offerings, of oxen, unto the LORD.

An. Exod. 1sr. 6 And Moses ^a took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

7 And he ^b took the book of the covenant, and read in the audience of the people: and they said, ^c All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold ^d the blood of the covenant, which the LORD hath made

with you, concerning all these words.

9 ¶ Then ^e went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they ^f saw the God of Israel: and there was under his feet, as it were, a paved work, of a ^g sapphire stone, and as it were, the ^h body of heaven in his clearness.

11 And upon the nobles of the children of Israel he ⁱ laid not his hand: also ^k they saw God, and did ^l eat and drink.

^a Hebr. 9. 18. — ^b Hebr. 9. 19. — ^c ver. 3. — ^d Hebr. 9. 20. & 13. 20. 1 Pet. 1. 2. — ^e ver. 1. — ^f See Gen. 32. 30. ch. 3. 6. Judg. 13. 22. Isai. 6. 1, 5. with ch. 33. 20, 23. John 1. 18. 1 Tim. 6. 16. 1 John 4. 12. —

^g Ezek. 1. 26. & 10. 1. Rev. 4. 3. — ^h Matt. 17. 2. — ⁱ ch. 19. 21. — ^k ver. 10. ch. 33. 20. Gen. 16. 13 & 32. 30. Deut. 4. 33. Judg. 13. 22. — ^l Gen. 31. 54. ch. 18. 12. 1 Cor. 10. 18.

goats, Leviticus i. 10. These were wholly consumed by fire.

Peace-offerings] Bullocks or goats, see Heb. ix. 19. The blood of these was poured out before the Lord, and then the priests and people might feast on the flesh.

Verse 7. *The book of the covenant*] The writing, containing the laws, mentioned in the three preceding chapters. As this writing contained the agreement, made between God and them, it was called the *book of the covenant*; but as no covenant was considered to be ratified, and *binding*, till a sacrifice had been offered on the occasion, hence the necessity of the sacrifices mentioned here.

Half of the blood being sprinkled on the ALTAR, and half of it sprinkled on the PEOPLE, shewed, that both GOD and THEY were mutually bound by this covenant. GOD was bound to the PEOPLE, to support, defend, and save them: the PEOPLE were bound to GOD, to fear, love, and serve him. On the ancient method of making covenants, see on Gen. vi. 18. xv. 18. Thus the blood of the New Covenant was necessary to propitiate the Throne of Justice on the one hand, and to reconcile men to God on the other. On the nature and various kinds of the Jewish offerings, see the note on Levit. vii. 1, &c.

Verse 10. *They saw the God of Israel*] The seventy elders, who were representatives of the whole congregation, were chosen to witness the manifestation of God, that they might be satisfied of the truth of the revelation which he had made of *himself*, and of his *will*: and on this occasion it was necessary that the people also should be favoured with a sight of the glory of God, see chap. xx. 18. Thus the certainty of the revelation was established by many witnesses; and by those, especially, of the most competent kind.

A paved work of a sapphire stone] Or, *sapphire brick-work*. I suppose, that something of the *Musive* or *Mosaic pavement* is here intended, floors most curiously inlaid, with variously coloured stones, or small square tiles, disposed in a great variety of ornamental forms. Many of these remain in different countries to the present day. The Romans were particularly fond of them, and left monuments of their taste and ingenuity in pavements of this kind, in most countries where they established their dominion. Some very fine specimens are found in different parts of Britain.

Sapphire is a precious stone, of a fine blue colour, next in

hardness to the diamond. The *ruby* is considered, by most mineralogists, of the same genus; so is also the *topaz*: hence we cannot say, that the sapphire is only of a *blue* colour; it is *blue, red, or yellow*, as it may be called *sapphire, ruby, or topaz*; and some of them are *blue or green*, according to the light in which they are held. The ancient oriental sapphire is supposed to have been the same with the *lapis lazuli*. Supposing that these different kinds of sapphires are here intended, how glorious must a pavement be, constituted of polished stones of this sort, perfectly transparent, with an effulgence of heavenly splendour poured out upon them! — The *red*, the *blue*, the *green* and the *yellow*, arranged by the wisdom of God, into the most beautiful emblematic representations, and the whole *body of heaven in its clearness*, shining upon them, must have made a most glorious appearance! As the divine glory appeared *above* the mount, it is reasonable to suppose that the Israelites saw the sapphire pavement over their heads, as it might have occupied a space in the atmosphere equal in extent to the base of the mountain; and being *transparent*, the intense brightness shining upon it, must have greatly heightened the effect.

It is necessary farther to observe, that all this must have been only an appearance, unconnected with any *personal* similitude; for this, Moses expressly asserts, Deut. iv. 15. And though the *feet* are here mentioned, this can only be understood of the sapphire *basis*, or pavement, on which this celestial and indescribable glory of the Lord appeared. There is a similar description of the glory of the Lord in the book of Revelations, chap. iv. 3. — “And he who sat (upon the throne) was to look upon, like a *jasper* and a *sardine* stone; and there was a rainbow round about the throne, in sight like unto an *emerald*.” In neither of these appearances, was there any similitude or likeness of any thing in heaven, earth, or sea. Thus, God took care to preserve them from all incentives to *idolatry*, while he gave them the fullest proofs of his *being*. In Scheuchzer’s *Physica Sacra*, among his numerous fine engravings, there is one of this glorious manifestation, which cannot be too severely reprehended. The Supreme Being is represented as an old man, sitting on a throne, encompassed with glory, having a crown on his head, and a sceptre in his hand; the people prostrate in adoration at the foot of the piece. A print of this kind should be considered as utterly improper, if not *blasphemous*.

Verse 11. *Upon the nobles of—Israel he laid not his hand*]

A. M. 2513. 12 ¶ And the Lord said unto Moses, ^a Come up to me into the mount, and be there: and I will give thee ^b tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and ^c his minister Joshua: and Moses ^d went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur ^e are with you: if any man have any matters to do, let him come unto them.

15 ¶ And Moses went up into the mount, and ^f a cloud covered the mount.

16 And ^g the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses, out of the midst of the cloud.

17 And the sight of the glory of the Lord ^h was like ⁱ devouring fire, on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and ^j Moses was in the mount forty days and forty nights.

^a Ver. 2, 15, 18. — ^b ch. 31, 19 & 17, 15, 16. Deut. 5, 22 — ^c ch. 32, 17, & 33, 11. — ^d Ver. 2. — ^e ch. 12, 9, 16. — ^f Matt. 17, 5.

^g Ch. 16, 10. Numb. 14, 10. — ^h ch. 3, 2 & 19, 16. Deut. 4, 36. — ⁱ Heb. 12, 18, 29. — ^j ch. 34, 28. — Deut. 9, 9.

This laying on of the hand has been variously explained. 1. He did not conceal himself from the nobles of Israel by covering them with his hand, as he did Moses, chap. xxiii. 22. 2. He did not endue any of the nobles, i. e. the seventy elders, with the gift of prophecy; for so, laying on of the hand, has been understood. 3. He did not slay any of them; none of them received any injury; which is certainly one meaning of the phrase, see Nehem. xiii. 21. Psal. lv. 20. — *Also they saw God*; i. e. although they had this discovery of his majesty, yet they *did eat and drink*, i. e. were preserved alive and unhurt. Perhaps the *eating and drinking* here, may refer to the peace-offerings on which they feasted, and the libations that were then offered, on the ratification of the covenant. But they rejoiced the more, because they had been so highly favoured, and still permitted to live; for it was generally apprehended that God never shewed his glory in this signal manner, but for the purpose of manifesting his justice; and therefore it appeared a strange thing, that these should have seen God as it were face to face, and yet live.—See Gen. xvi. 13. xxxiii. 30. and Judges xiii. 22, 23.

Verse 12. *Come up to me in the mount, and be there*] We may suppose Moses to have been, with Aaron, Nadab, Abihu, and the seventy elders, about midway up the mount; for it plainly appears, that there were several stations on it.

Verse 13. *Moses rose up*] In verse 16. it is said, that the glory of the Lord abode on the mount, and the cloud covered it. The glory was probably above the cloud, and it was to the loud, that Moses and his servant Joshua ascended at this time, leaving Aaron and the elders below. After they had been in this region, viz. where the cloud encompassed the mountain, for six days, God appears to have called Moses up higher: compare the 16th and 18th verses. Moses then ascended to the glory, leaving Joshua in the cloud, with whom he had, no doubt, frequent conferences, during the forty days he continued with God on the mount.

Verse 14. *Tarry ye here for us*] Probably Moses did not know, that he was to continue so long on the mount; nor is it likely, that the elders tarried the whole forty days, where they were: they doubtless, after waiting some considerable time, returned to the camp; and their return, is supposed to have been the grand cause, why the Israelites made the golden calf; they probably reported that Moses was lost.

Aaron and Hur are with you] Not knowing how long he might be detained on the mount, and knowing that many cases might occur, which would require the interference of the chief magistrate, Moses constituted them regents of the people during the time he should be absent.

Verse 16. *And the seventh day he called*] It is very likely that Moses went up into the mount on the first day of the week; and having, with Joshua, remained in the region of the cloud during six days, on the seventh, which was the sabbath, God spake to him, and delivered, successively to him, during forty days and forty nights, the different statutes and ordinances which are afterwards mentioned.

Verse 17. *The glory of the Lord was like devouring fire*] This appearance was well calculated to inspire the people with the deepest reverence and godly fear; and this is the use the Apostle makes of it, Heb. xii. 28, 29. where he evidently refers to this place, saying, *Let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a CONSUMING FIRE.* Seeing the glory of the Lord upon the mount, like a devouring fire, Moses having tarried long, the Israelites probably supposed that he had been devoured or consumed by it; and, therefore, the more easily fell into idolatry. But how could they do this, with this tremendous sight of God's glory before their eyes!

Verse 18. *Forty days and forty nights.*] During the whole of this time, he neither ate bread, nor drank water; see chap. xxxiv. 28. Deut. ix. 9. Both his body and soul, were so sustained by the invigorating presence of God, that he needed no earthly support, and this may be the simple reason why he took none. Elijah fasted forty days and forty nights, sustained by the same influence, 1 Kings xix. 8. as did likewise our blessed Lord, when he was about to commence the public ministry of his own gospel, Matt. iv. 2.

1. Moses who was the mediator of the Old Covenant, is alone permitted to draw nigh to God; none of the people are suffered to come up to the divine glory, not even Aaron, nor his sons, nor the nobles of Israel. Moses was a type of Christ, who is the mediator of the New Covenant; and he alone, has access to God, in behalf of the human race, as Moses had, in behalf of Israel.

2. The law can inspire nothing but terror, when viewed un-

connected with its sacrifices; and those sacrifices are nothing, but as they refer to Jesus Christ, the Lamb of God, who alone, by the sacrifice of himself, bears away the sin of the world.

3. The blood of the victims was sprinkled both on the altar, and on the people, to shew that the death of Christ gave to divine justice, what it demanded; and to men, what they

needed. The people were sanctified by it unto God, and God was propitiated by it unto the people. By this sacrifice, the law was magnified, and made honourable, so divine justice received its due; and those who believe, are justified from all guilt, and sanctified from all sin; so they receive all that they need. Thus God is well pleased, and believers eternally saved. This is a glorious economy; highly worthy of God, its author.

CHAPTER XXV.

The Lord addresses Moses out of the divine glory, and commands him to speak unto the Israelites, that they may give him free-will offerings, 1, 2. The different kinds of offerings, gold, silver, and brass, 3. Purple, scarlet, fine linen, and goats' hair, 4. rams' skins, badgers' skins, (rather violet coloured skins,) and shittim-wood, 5. Oil and spices, 6. Onyx stones, and stones for the ephod and breastplate, 7. A sanctuary is to be made after the pattern of the tabernacle, 8, 9. The ark, and its dimensions, 10. Its crown of gold, 11. Its rings, 12. Its staves, and their use, 13—15. The testimony to be laid up in the ark, 16. The mercy-seat, and its dimensions, 17. The cherubim, how made, and placed, 18—20. The mercy seat to be placed on the ark; and the testimony to be put within it, 21. The Lord promises to commune with the people, from the mercy-seat, 22. The table of shew-bread, and its dimensions, 23. Its crown and border of gold, 24, 25. Its rings, 26, 27. Staves, 28. Dishes, spoons, and bowls, 29. Its use, 30. The golden candlestick; its branches, bowls, knobs, and flowers, 31—36. Its seven lamps, 37. Tongs and snuffers, 38. The weight of the candlestick and its utensils, one talent of gold, 39. All to be made according to a pattern, shewed to Moses on the mount, 40.

A. M. 2513.
B. C. 1491.
An. Exod. Isr.
1.
Sivan.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that they ^abring me an ^boffer-

ing: ^cof every man that giveth it willingly, with his heart, ye shall take my offering.

3 And this is the offering which ye

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1.
Sivan.

• Heb. take for me.—^b Or, heave offering.—^c ch. 35. 5, 21. 1 Chron. 29.

3, 5, 9, 14. Ezra 2. 68. & 3. 5. & 7. 16. Neh. 11. 2. 2 Cor. 8. 12. & 9. 7.

NOTES ON CHAP. XXV.

Verse 2. *That they bring me an offering*] The offering here mentioned, is the *תרומה* *terumah*; a kind of free-will offering, consisting of any thing that was necessary for the occasion. It signifies properly, any thing that was *lifted up*, the *heave-offering*, because in presenting it to God, it was *lifted up* to be laid on his altar, but see on chap. xxix. 36. God requires that they should build him a tent, suited in some sort to his dignity and eminence; because he was to act as their king, and to dwell among them; and they were to consider themselves as his subjects, and in this character, to bring him presents, which was considered to be the duty of every subject, appearing before his prince.—See chap. xxiii. 15.

Verse 3. *This is the offering*] There were three kinds of metals, 1. GOLD, *זהב* *zahab*, which may properly signify wrought gold, what was bright and resplendent, as the word implies. In Job xxviii. 15, 16, 17, 19. gold is mentioned five times, and four of the words are different in the original. 1. *סגור* *segor*, from *סגר* *sagar*, to shut up; gold in the mine, or shut up in its ore. 2. *כתם* *KETHEM*, from *כתם* *catham*, to sign, seal, or stamp; gold made current by being coined; standard or sterling gold, exhibiting the stamp expressive or its value. 3. *זהב* *ZAHAB*, wrought gold, pure, highly polished gold, probably what was used for overlaying or gilding. 4. *פז* *PAZ* denoting solidity, compactness, and strength; probably gold

formed into different kinds of plate, as it is joined in ver. 17. of the above chapter, with *כלי* *keley*, vessels. The *zahab*, or pure gold, is here mentioned, because it was in a state, that rendered it capable of being variously manufactured, for the service of the sanctuary.

2. SILVER, *כסף* *kesepeh*, from *casaph* to be pale, wan, or white; so called from its well known colour.

3. BRASS, *נחשת* *nechosheth*, copper; unless we suppose, that the factitious metal, commonly called brass, is intended: this is formed by a combination of the oxide or ore of zinc, called *lapis calaminaris*, with copper. Brass seems to have been very anciently in use, as we find it mentioned Gen. iv. 22. and the preparation of copper, to transform it into this factitious metal, seems to be very pointedly referred to, Job xxviii. 2. *Iron is taken out of the earth, and brass is molten out of the stone*, *עֲבַד יָצַק נְחֹשֶׁת* *eben yatsuk nechushah*, translated by the Vulgate, *Lapis solutus calore, in as vertitur*, "The stone, liquefied by heat, is turned into brass." Is it going too far to say, that the stone here, may refer to the *lapis calaminaris*, which was used to turn the copper into brass? Because brass was capable of so fine a polish, so as to become exceedingly bright, and keep its lustre a considerable time, hence it was used for all weapons of war, and defensive armour among ancient nations; and copper seems to have been in no repute, but for its use in making brass.

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An. Exod. 1st
1.
Suen.

shall take of them; gold, and silver, and brass,
4 And blue, and purple, and scarlet, and ^a fine linen, and goats' hair;
5 And rams' skins dyed red, and badgers' skins, and shittim wood;

^a Or, silk. Gen. 41. 42. — ^b ch. 27. 20 — ^c ch. 20. 23.

Verse 1. *Blue*] תכלית *tecelet*, generally supposed to mean an *azur*, or *sky colour*; rendered by the Septuagint, *εὐζωρ*, and by the Vulgate, *hincinthus*, a *sky blue*, or *deep violet*.

Purple] ארגמן *argaman*, a very precious colour, extracted from the *Porpora*, or *Murex*, a species of shellfish, from which it is supposed the famous *Tyrian purple* came, so costly, and so much celebrated in antiquity. See this largely described, and the manner of dying it, in Pliny, *Hist. Nat. lib. ix. c. 60—65.* edit. Bipont.

Scarlet] תולעת *tolait*, signifies a *worm*, of which this colouring matter was made, and joined with שני *shani*, which signifies to *repeat*, or *double*, implies, that to strike this colour, the wool or cloth was twice dipped; hence the Vulgate renders the original *caecum bis tinctum*, scarlet twice dyed; and to this Herace refers, *Odor. lib. ii. c. 16. v. 35.*

—Te bis afro

Murice tinctæ

Vestiment LANÆ.—

“Thy robes, the twice dyed purple stains.”

It is the same colour which the Arabs call *al kermes*, whence the French *cramoisi*, and the English *crimson*. On this subject, much may be seen in *Bochart*, *Cabnet*, and *Scheuchzer*.

Fine linen] שש *shesh*; whether this means *linen*, *cotton*, or *silk* is not agreed on, among interpreters. Because שש *shesh* signifies *six*, the Rabbins suppose, that it always signifies the fine linen of Egypt, in which, *six folds* constituted one thread; and that when a *single fold* was meant, כר *bad* is the term used. See the note on Gen. xli. 42.

Goats' hair] יזני *izzim*, goats, but used here elliptically for goats' hair. In different parts of Asia Minor, Syria, Cilicia, and Phrygia, the goats have long, fine, and beautiful hair; in some cases, almost as fine as silk, which they shear at proper times, and manufacture into garments. From Virgil, *Georg. iii. v. 305—311.* we learn, that goats' hair manufactured into cloth, was nearly of equal value with that formed from wool.

*Hæ quoque non cura nobis levior tuende;
Nec minor usus erit: quamvis Milesia magno
Vellera mutantur Tyriis incocta rubores—
Nec minus interea barbas incanaque menta
Cinyphii tondent hirci, setasque comantes,
Usui in castrorum, et mæseris relaxata nautis.*

“For hairy goats of equal profit are
With woolly sheep, and ask an equal care.
’Tis true the fleece when drunk with Tyrian juice
Is dearly sold, but not for needful use—
Mean while the pastor shears their hairy beards
And eases of their hair, the laden herds.
Their camelots, warm in tents, the soldier hold,
And shield the shivering mariner from the cold.”

PRYDEN.

6 ^b Oil for the light, ^c spices for anointing oil, and for ^d sweet incense;

7 Onyx stones, and stones to be set in the ^eephod, and in the ^fbreastplate.

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^d Ch. 30. 34 — ^e ch. 28. 4. 6. — ^f ch. 28. 15.

Verse 5. *Rams' skins dyed red*] עור אילים מצוים *gorth eylan mezuim*, literally, *the skins of red rams*. It is a fact that is attested by many respectable travellers, that in the Levant, sheep are often to be met with, that have *red* or *violet* coloured fleeces. And almost all ancient writers speak of the same thing. Homer describes the rams of Polyphemus, as having a violet coloured fleece.

Αἰγῶν, οὗ, ὅμοιοι δὲ φῶς, ἔχοντες αἰῶνα,

Καὶ ἄγχι, ποσειδάωνος, ὁμοῖός τις ἀγέλας ἦν. *Odyss. lib. ix. v. 426.*

“Strong were the rams, with native purple fair,
Well fed, and largest of the fleecy care.”

POPE.

Pliny, *Aristotle*, and others mention the same. And from facts of this kind, it is very probable, that the fable of the golden fleece had its origin.

Badgers' skins] עור חתול *gorth tachashin*. Few terms have afforded greater perplexity to critics and commentators, than this. Bochart has exhausted the subject, and seems to have proved, that no kind of animal is here intended, but a colour. None of the Versions acknowledge an animal of any kind, except the Chaldee; which seems to think the *badger* is intended, and from it, we have borrowed our translation of the word. The Septuagint, and Vulgate have, skins dyed a violet colour; the Syriac, *azure*; the Arabic, *black*; the Coptic, *violet*; the Persic, *ram skins*, &c. The colour contended for by Bochart, is the *hyacinthus*, which is a very deep blue: so Pliny, *Coccoque tinctum tyrio tingere, ut fieret hyacinthus*. They dip crimson in purple, to make the colour called *hyacinthus*. *Hist. Nat. lib. ix. c. 65.* edit. Bipont.

Shittim wood] By some supposed to be the finest species of the cedar; by others, the *acacia Nilotica*, a species of *thorn*, solid, light, and very beautiful. This acacia is known to have been plentiful in Egypt; and it abounds in Arabia Deserta, the very place in which Moses was, when he builded the tabernacle; and hence it is reasonable to suppose, that he built it of that wood, which was every way proper for his purpose.

Verse 6. *Oil for the light*] Thus they must have brought with them from Egypt, for they could not get any in the wilderness, where there were no olives; but it is likely, that this, and some other directions, refer more to what was to be done, when in their fixed and settled residence, than while wandering in the wilderness.

Spices] To make a confection for *sweet incense*, abounded in different parts of these countries.

Verse 7. *Onyx stones*] We have already met with the stone called שֹהַם *shoham*, Gen. ii. 12. and acknowledged the difficulty of ascertaining what is meant by it. Some think the *onyx*, some the *sardine*, and some the *emerald* is meant. We cannot say precisely what it was.

Stones to be set in the ephod] אבני מילוא *abney miluim*, stones of filling up. Stones so called as to be proper to be set in the gold work of the breastplate.

The *ephod*. It is very difficult to tell what this was, or

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An. Exod. I. r.
1.
Sivan.

8 And let them make me a ^a sanctuary; that ^bI may dwell among them.
9 ^cAccording to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 ¶ ^dAnd they shall make an ark of shittim

wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without, shalt thou overlay it, and shalt make upon it a crown of gold round about.

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An. Exod. I. r.
1.
Sivan.

Ch. 36. 1, 3, 4. Lev. 4. 6. & 10. 1. & 21. 12. Hebr. 9. 1, 2. —^b ch. 23. 15. 1 Kings 6. 13. 2 Cor. 6. 16. Hebr. 5. 6. Rev. 21. 3.

^c ver. 40. —^d ch. 37. 1. Deut. 10. 3. Hebr. 9. 4.

in what form it was made. It was a garment of some kind peculiar to the priests, and ever considered essential to all the parts of divine worship; for without it, no person attempted to enquire of God. As the word itself comes from the root *אָפָה* *aphad*, he *tied*, or *bound close*, Calmet supposes that it was a kind of *girdle*, which brought from behind the neck, and over the shoulders, and so hanging down before, was put cross upon the stomach, and then carried round the waist, and thus made a girdle to the tunic. Where the ephod crossed on the breast, there was a square ornament called *חֹשֶׁן* *choshen*, the *breastplate*, in which twelve precious stones were set, each bearing one of the names of the twelve sons of Jacob engraven on it. There were two sorts of ephods; one of plain linen, for the priests, the other very much embroidered, for the high-priest. As there was nothing singular in this common sort, no particular description is given; but that of the high-priest is described very much in detail, see chap. xxviii. 6—8. It was distinguished from the common ephod by being composed of *gold, blue, purple, scarlet, fine twisted linen, and cunning work*; i. e. superbly ornamented and embroidered. This ephod was fastened on the shoulders with two precious stones, on which, the twelve names of the twelve tribes of Israel were engraved, six names on each stone. These two stones, thus engraved, were different from those on the breastplate, with which they have been confounded. From Calmet's description, the ephod seems to have been a series of belts, fastened to a collar, which were intended to keep the garments of the priest closely attached to his body; but there is some reason to believe, that it was a sort of garment, like that worn by our heralds: it covered the back, breast, and belly, and was open at the sides. A piece of the same kind of stuff with itself, united it on the shoulders, where the two stones, already mentioned, were placed; and it was probably without sleeves. See on chap. xxvii. 2, &c.

Verse 8. *Let them make me a sanctuary*] *מִקְדָּשׁ* *mikdash*, a *holy place*, such as God might dwell in; this was that part of the tabernacle, that was called the most holy place, into which the high-priest entered only once a year, on the great day of atonement.

That I may dwell among them.] This, says Mr. Ainsworth, was the main end of all; and to this all the particulars are to be referred; and by this they are to be opened. For this sanctuary, as Solomon's temple afterwards, was the place of prayer, and of the public service of God, Levit. xvii. 4—6. Matt. xxi. 13. and it signified the *church*, which is the habitation of God through the spirit, 2 Cor. vi. 16. Eph. ii. 19—22. Rev. xxi. 2, 3. and was a visible sign of God's *presence* and *protection*, Levit. xxvi. 11, 12. Ezek. xxxvii. 27, 28. 1 Kings vi. 12, 13. and of his leading them to his heavenly glory. For as the high-priest entered into the tabernacle, and through the veil into the most holy place, where God dwelt; so Christ entered into the holy of holies, and we also enter, through the

veil, that is to say, his flesh. See the use made of this by the Apostle, Heb. ix. and x. Thus, the *sanctuary* is to be applied as a type, 1. To *Christ's person*, Heb. viii. 2. ix. 11, 12. John ii. 19, 21. 2. To *every Christian*, 1 Cor. vi. 19. 3. To the *church*, both *particular*, Heb. iii. 6. 1 Tim. iii. 15. and *universal*, Heb. x. 21. and it was because of the very extensive signification of this building, that the different things concerning this sanctuary, are particularly set down by Moses, and so variously applied by the Prophets, and by the Apostles. See *Ainsworth*. As the *dwelling* in this tabernacle was the highest proof of God's grace and mercy towards the Israelites, so it typified Christ's dwelling, by faith, in the hearts of believers, and thus giving them the highest and surest proof of their reconciliation to God, and of his love and favour to them. See Eph. i. 22. iii. 17.

Verse 9. *After the pattern of the tabernacle*] It has been supposed that there had been a tabernacle before that erected by Moses; though it probably did not now exist; but the tabernacle which Moses is ordered to make, was to be formed exactly on the model of this ancient one, the pattern of which, God shewed him in the mount, ver. 40. The word *מִשְׁכָּן* *mishkan*, signifies literally, the *dwelling* or *habitation*: and this was so called, because it was the dwelling-place of God; and the *only* place on the earth, in which he made himself manifest.—See the note on ver. 40. and on chap. xxxiii. 7—10.

Verse 10. *They shall make an ark*] *אָרוֹן* *aron* signifies an *ark*, *chest*, *coffer*, or *coffin*. It is used particularly to designate that chest, or coffer, in which the *testimony*, or two *tables of the covenant* were laid up; on the top of which, was the *propitiatory* or *mercy-seat*, see on ver. 17. and at the end of which were the *cherubim* of gold, ver. 18—20. between whom, the visible sign of the presence of the supreme God, appeared as seated upon his throne. The ark, was the most excellent of all the holy things which belonged to the Mosaic economy; and for its sake the tabernacle and the temple were built, chap. xxvi. 33. xl. 18, 21. It was considered as conferring a sanctity, wherever it was fixed, 2 Chron. viii. 11. 2 Sam. vi. 12.

Two cubits and a half shall be the length, &c.] About four feet five inches in length, taking the cubit at twenty-one inches; and two feet six inches in breadth and in depth. As this ark was chiefly intended to deposit the two tables of stone in, which had been written by the finger of God, we may very reasonably conjecture, that the length of those tables was not less than *four feet*, and their breadth not less than *two*. As to their thickness we can say nothing, as the depth of the ark was intended for other matters besides the two tables, such as Aaron's rod, the pot of manna, &c. &c. though, probably these were laid up *beside*, not *in* the ark.

Verse 11. *A crown of gold round about*] A border, or as the Septuagint has it, *κυματὶα χρυσοῦ περιπαυκλα*, *waves of gold wreathed round about*.

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12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings, by the sides of the ark, that the ark may be borne with them.

15 ^aThe staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark ^bthe testimony which I shall give thee.

17 ¶ And ^cthou shalt make a mercy seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub, on the one end, and the other cherub, on the other end: *even* ^dof the mercy seat, shall ye make the cherubims, on the two ends thereof.

20 And ^ethe cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

21 ^fAnd thou shalt put the mercy seat above upon the ark; and ^gin the ark, thou shalt put the testimony that I shall give thee.

22 And ^hthere I will meet with thee, and I will commune with thee from above the mercy

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^a 1 Kings 8. 8. — ^b ch. 16. 34. & 31. 18. Deut. 10. 2. 5. & 31. 26. 1 Kings 8. 9. 2 Kings 11. 12. Hebr. 9. 4. — ^c ch. 37. 6. Rom. 3. 25. Hebr. 9. 5. — ^d Or, of the matter of the mercy seat.

^e 1 Kings 8. 7. 1 Chron. 28. 18. Hebr. 9. 5. — ^f ch. 26. 34. — ^g ver. 16. — ^h ch. 24. 42. 43. & 36. 6. 36. Lev. 16. 2. Numb. 17. 4.

Verse 15. *The staves—shall not be taken from it.* Because it should ever be considered, as in readiness to be removed; God not having told them, at what hour, he should command them to strike their tents. If the staves were never to be taken out, how can it be said, as in Numb. iv. 6. that when the camp should set forward, they should *put in the staves thereof*, which intimates, that when they encamped, they *took out the staves*, which appears to be contrary to what is here said? To reconcile these two places, it has been supposed, with great show of probability, that besides the staves which passed through the rings of the ark, and by which it was carried, there were two other staves or poles, in the form of a *bier*, or *hand-barrow*, on which the ark was laid, in order to be transported in their journeyings, when it and its own staves, still in their rings, had been wrapped up in the covering of what is called *badgers' skins*, and *blue cloth*. The staves of the ark itself, which might be considered as its *handles*, simply to lift it by, were never taken out of their rings; but the staves or poles, which served as a bier, were taken from under it, when they encamped.

Verse 16. *The testimony* The two tables of stone, which were not yet given; these tables were called עדות *eduth*, from עד *ad*, forward, onward, to bear witness to, or of a person or thing. Not only the tables of stone, but all the contents of the ark, Aaron's rod, the pot of manna, the holy anointing oil, &c. bore testimony to the Messiah in his prophetic, sacerdotal, and regal offices.

Verse 17. *A mercy-seat* כפרת *caphoreth*, from כפר *capher*, to cover, or overspread, because by an act of pardon, sins are represented as being covered, so that they no longer appear in the eye of divine justice, to displease, irritate, and call for punishment; and the person of the offender is covered, or protected from the stroke of the broken law. In the Greek version of the Septuagint, the word ἱλαστήριον *hilasterion* is used, which signifies a *propitiatory*, and is the name used by the Apostle, Heb. ix. 5. This *mercy-seat*, or *propitiatory*, was

made of pure gold; it was properly the lid or covering of that vessel, so well known by the name of the *ark*, and *ark of the covenant*. On, and before this, the high-priest was to sprinkle the blood of the *expiatory* sacrifices, on the great day of *atonement*; and it was in this place that God promised to meet the people; see verse 22. For *there* he dwelt; and *there* was the symbol of the divine presence. At each end of this propitiatory was a cherub, between whom, this glory was manifested: hence, in scripture, it is so often said, that *he dwelleth between the cherubim*. As the word *propitiatory*, or *mercy-seat*, is applied to Christ, Rom. iii. 25. *whom God hath set forth to be a PROPITIATION (ἀπομιμνήσκων) through faith in his blood—for the remission of sins that are past*; hence we learn, that Christ was the true *mercy-seat*, the thing signified by the *caphoreth*, to the ancient believers. And we learn farther, that it was by *his blood*, that an atonement was to be made, for the sins of the world. And as God shewed himself between the cherubim, over this propitiatory or *mercy-seat*, so it is said, *God was in Christ reconciling the world unto himself*, 2 Cor. v. 19, &c. See on Lev. vii.

Verse 18. *Thou shalt make two cherubims* What these were, we cannot distinctly say: it is generally supposed, that a cherub was a creature with four heads, and one body; and the animals, of which these emblematical forms consisted, were the noblest of their kinds: the *lion*, among the *wild beasts*; the *bull*, among the *tame ones*; the *eagle*, among the *birds*; and *man*, at the head of all; so that they might be, says Dr. Priestley, the representatives of *all nature*. Concerning their *forms* and design, there is much difference of opinion among divines. It is probable, that the term often means a *figure* of any kind, such as was ordinarily sculptured on stone; engraven on metal; carved on wood; or embroidered on cloth.—See on chap. xxxv. 8. It may be only necessary to add, that cherub is the singular number, *cherubim*, not cherubims, the plural. See what has been said on this subject, in the note on Gen. iii. 24.

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seat, from ^a between the two cherubims, which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ ^b Thou shalt also make a table of shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border, of an hand breadth, round about, and thou shalt

make a golden crown to the border thereof, round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners, that *are* on the four feet thereof.

27 Over against the border, shall the rings be for places of the staves, to bear the table.

28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make ^cthe dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, ^dto cover withal: of pure gold shalt thou make them.

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^a Numb. 7. 89. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 Kings 19. 15. Ps. 80. 1. & 90. 1. Isai. 57. 16.

^b ch. 37. 10. 1 Kings 7. 48. 2 Chron. 4. 8. Hebr. 9. 2.—^c ch. 37. 16. Numb. 4. 7.—^d Or, to pour out withal.

Verse 22. *And there I will meet with thee*] That is, over the mercy-seat, between the cherubim. In this place, God chose to give the most especial manifestations of himself: here the divine glory was to be seen; and here Moses was to come, in order to consult Jehovah, relative to the management of the people.

Ainsworth has remarked, that the Rabbins say, "The heart of man may be likened to God's sanctuary; for, as in the sanctuary, the *shekinah* or *divine glory* dwelt, because *there*, were the ark, the tables, and the cherubim; so, in the heart of man, it is meet that a place be made for the divine majesty to dwell in; and that it be the holy of holies." This is a doctrine most implicitly taught by the Apostles, and the absolute necessity of having the heart made a habitation of God, through the spirit, is strongly, and frequently insisted on, through the whole of the New Testament. See the note on the following verse.

Verse 23. *Thou shalt make a table of shittim wood*] The same wood, the *Acacia* of which the ark staves, &c. were made. On the subject of the ark, table of shew-bread, &c. Dr. Cudworth, in his very learned and excellent treatise on the Lord's supper, has the following remarks:

"When God had brought the children of Israel out of Egypt, resolving to manifest himself in a peculiar manner present among them, he thought good to dwell amongst them in a visible and external manner; and therefore, while they were in the wilderness, and sojourned in tents, he would have a tent or tabernacle built, to sojourn with them also. This mystery of the tabernacle was fully understood by the learned Nachmanides, who, in few words, but pregnant, expresseth himself to this purpose: 'The mystery of the tabernacle was this, that it was to be a place for the Shechinah, or habitation of Divinity, to be fixed in;' and this, no doubt, as a special type of God's future dwelling in Christ's human nature, which was the *True Shechinah*: but when the Jews were come into their land, and had there built them houses, God intended to have a fixed dwelling-house also; and therefore his moveable tabernacle was to be turned into a standing temple. Now, the tabernacle, or temple, being thus as a house, for God to dwell in visibly, to make up the notion of dwelling or habitation complete, there must be all things suitable to a house belonging to it. Hence, in the

holy place, there must be a table and a candlestick, because this was the ordinary furniture of a room, as the fore-commended Nachmanides observes. The table must have its dishes, and spoons, and bowls, and covers belonging to it, though they were never used; and always be furnished with bread upon it. The candlestick must have its lamps continually burning. Hence also there must be a continual fire kept in this house of God upon the altar, as the *focus* of it; to which notion, I conceive, the prophet Isaiah doth allude, ch. xxxi. 9. *whose fire is in Zion, and his furnace in Jerusalem*; and besides all this, to carry the notion still farther, there must be some constant meat and provision brought into this house; which was done in the sacrifices that were partly consumed by fire upon God's own altar, and partly eaten by the priests, who were God's family, and therefore to be maintained by him. That which was consumed upon God's altar, was accounted *God's mess*, as appeareth from Mal. i. 12, where the altar is called *God's table*, and the sacrifice upon it, *God's meat*:—*Ye say, the table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible*. And often, in the law, the sacrifice is called *God's lechem*, i. e. his *bread* or *food*. Wherefore it is further observable, that, besides the flesh of the beast offered up in sacrifice, there was a *mincrah*, i. e. a *meat* or rather *bread-offerings*, made of flower and oil; and a *libamen*, or *drink-offering*, which was always joined with the daily sacrifice, as the *bread* and *drink* which was to go along with God's meat. It was also strictly commanded, that there should be salt in every sacrifice and oblation, because all meat is unsavoury without salt, as Nachmanides hath here also well observed; 'because it was not honourable that God's meat should be unsavoury, without salt.' Lastly, all these things were to be consumed on the altar only by the holy fire, which came down from heaven, because they were God's portion, and therefore to be eaten or consumed by himself, in an extraordinary manner."—See on ver. 22.

Verse 29. *The dishes thereof*] קערות *keárotáir*, probably the deep bowls in which they kneaded the mass, out of which they made the shew-bread.

The spoons thereof] כפתוי *capotáir*, probably censers, on which they put the incense; as seems pretty evident from Numb. vii. 14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 86.

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30 And thou shalt set upon the table, ^ashew-bread before me alway.
31 ¶ ^bAnd thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft,

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and his branches, his bowls, his knops, and his flowers, shall be of the same.
32 And six branches shall come out of the sides of it; three branches of the candlestick, out of the one side, and

^a Lev. 24. 5, 6.—^b ch. 37. 17. 1 Kings 7. 42.

Zech. 4. 2. Hebr. 9. 2. Rev. 1. 12. & 4. 5.

where the same word is used; and the instrument, whatever it was, is always represented as being filled with incense.

[Covers thereof] קְשֹׁתָיו *keshtav*, supposed to be a large cup, or tankard, in which pure wine was kept on the table along with the shew-bread, for Libations, which were poured out before the Lord, every sabbath, when the old bread was removed, and the new bread laid on the table.

Bowls thereof] מִנְקִיתָיו *menkithav*, from נָקָה *nakah*, to clear away, remove, empty, &c. supposed by Calmet, to mean either the *sieves* by which the Levites cleansed the wheat they made into bread; for it is asserted, that the grain out of which the shew-bread was made, was sowed, reaped, ground, sifted, kneaded, baked, &c. by the Levites themselves; or the *ovens*, in which the bread was baked. Others suppose they were vessels, which they dipped into the *kesboth*, to take out the wine for libations.

Verse 30. Shew-bread] לֶחֶם פָּנִים *lechem panim*, literally, bread of faces, so called, either because they were placed before the presence or face of God, in the sanctuary; or, because they were made square, as the Jews will have it. It is probable, that they were in the form of cubes or hexagons, each side, presenting the same appearance, and hence the Jews might suppose they were called the bread or loaves of faces; but the Hebrew text seems to intimate, that they were called the bread of faces פָּנִים *panim*, because, as the Lord says, they were set לפני *lepanai*, before my face. These loaves or cakes were twelve, representing, as is generally supposed, the twelve tribes of Israel. They were in two rows of six each. On the top of each row there was a golden dish, with frankincense, which was burned before the Lord, as a memorial at the end of the week, when the old loaves were removed, and replaced by new ones; the priests taking the former for their domestic use.

It is more difficult to ascertain the use of these, or what they represented, than almost any other emblem in the whole Jewish œconomy. Many have conjectured their meaning; and I feel no disposition to increase their number by any addition of my own. The note on ver. 23, from Dr. Cudworth, appears to me more rational than any thing else I have met with. The tabernacle was God's house, and in it he had his table, his bread, his wine, candlestick, &c. to shew them that he had taken up his dwelling among them.—See the note on ver. 23.

Verse 31. A candlestick of pure gold] This candlestick, or chandelier, is generally described as having one shaft or stock, with six branches proceeding from it, adorned, at equal distances, with six flowers, like lilies, with as many bowls and knops placed alternately. On each of the branches there was a lamp; and one on the top of the shaft, which occupied the centre, thus there were seven lamps in all, ver. 37. These seven lamps were lighted every evening, and extinguished every morning.

We are not so certain of the precise form of any instrument or utensil of the tabernacle or temple, as we are of this, the golden table, and the two silver trumpets.

Titus, after the overthrow of Jerusalem, A. D. 70, had the golden candlestick and the golden table of the shew-bread, the silver trumpets, and the book of the Law, taken out of the temple, and carried in triumph to Rome; and Vespasian lodged them in the temple which he had consecrated to the goddess of Peace! Some plants also of the balm of Jericho, are said to have been carried in the procession. At the foot of mount Palatine there are the ruins of an arch, on which the triumph of Titus for his conquest of the Jews, is represented; and on which the several monuments, which were carried in the procession, are sculptured, and particularly the golden candlestick, the table of the shew-bread, and the two silver trumpets. A correct Model of this arch, taken on the spot, now stands before me; and the spoils of the temple, the candlestick, the golden table, and the two trumpets, are represented on the pannel, on the left hand, in the inside of the arch, in basso-relievo. The candlestick is not so ornamented, as it appears in many prints; at the same time, it looks much better than it does in the engraving of this arch, given by Montfaucon, *Antiq. Expliq.* vol. iv. pl. 32. It is likely, that on the real arch, this candlestick is less in size than the original, as it scarcely measures three feet in height.—See the *Diarium Italicum*, p. 129. To see these sacred articles given up by that God who ordered them to be made, according to a pattern exhibited by himself, gracing the triumph of a heathen emperor, and at last, consecrated to an idol, affords melancholy reflections to a pious mind.—But these things had accomplished the end for which they were instituted, and were now of no further use. The glorious Personage typified by all this ancient apparatus, had about seventy years before this, made his appearance. The true light was come, and the holy Spirit poured out from on high; and therefore the golden candlestick, by which they were typified, was given up: the ever-during bread had been sent from heaven, and therefore the golden table, which bore its representative, the shew-bread, was now no longer needful: the joyful sound of the everlasting gospel was then published in the world; and therefore the silver trumpets, that typified this, were carried into captivity, and their sound was no more to be heard. Strange providence, but unutterable mercy of God! the Jews lost both the sign and the things signified; and that very people who destroyed the holy city, carried away the spoils of the temple, and dedicated them to the objects of their idolatry, were the first in the universe to receive the preaching of the gospel, the light of salvation, and the bread of life! There is a sort of coincidence or association here, which is worthy of the most serious observation. The Jews had these significant emblems, to lead them to, and prepare them for, the things signified. They trusted in the former, and rejected the latter! God therefore deprived them of both, and gave up their temple to the spoilers, their land to desolation, and themselves to captivity and to the sword. The heathens then carried away the emblems of their salvation, and God shortly gave unto those heathens, that very salvation, of which these things were the emblems! Thus, because of their unbelief and rebellion, the kingdom of heaven, according to the

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three branches of the candlestick, out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls, made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six

branches, that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and ^athey shall ^blight the lamps thereof, that they may ^cgive light over against ^dit.

38 And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels:

40 And ^elook that thou make *them* after their pattern, ^fwhich was shewed thee in the mount.

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^aCh. 27. 21. & 30. 8. Lev. 24. 3, 4. 2 Chron. 13. 11.—^bOr, cause to ascend—^cNumb. 8. 2.—^dHeb. the face of it.

^eCh. 26. 30. Numb. 8. 4. 1 Chron. 28. 11, 19. Acts 7. 44. Hebr. 8. 5.
^fHeb. which thou wast caused to see.

prediction of our blessed Lord, *was taken from the Jews, and given to a nation, the Gentiles, that brought forth the fruits thereof!* Matt. xxi. 43. Behold the GOODNESS and SEVERITY of God!

Verse 39. Of a talent of pure gold shall he make it, with all these vessels.] That is, a talent of gold in weight was used in making the candlestick, and the different vessels and instruments which belonged to it. According to Bishop Cumberland, a talent was three thousand shekels. As the Israelites brought each half a shekel, ch. xxxviii. 26. so that one hundred talents, one thousand seven hundred and seventy-five shekels, were contributed by six hundred and three thousand five hundred and fifty persons. By halving the number of the Israelites, he finds they contributed three hundred and one thousand seven hundred and seventy-five shekels in all. Now, as we find that this number of shekels made one hundred talents, and one thousand seven hundred and seventy-five shekels over, if we subtract one thousand seven hundred and seventy-five, the odd shekels, from three hundred and one thousand seven hundred and seventy-five, we shall have for a remainder three hundred thousand, the number of shekels in one hundred talents: and if this remainder be divided by one hundred, the number of talents, it quotes three thousand, the number of shekels in each talent. A silver shekel of the sanctuary, being equal, according to Dr. Prideaux, to three shillings English, three thousand such shekels will amount to four hundred and fifty pounds sterling; and reckoning gold to silver as fifteen to one, a talent of gold will amount to six thousand seven hundred and fifty pounds sterling: to which add two hundred and sixty-three pounds for the one thousand seven hundred and seventy-five shekels, at three shillings each, and it makes a total of seven thousand and thirteen pounds, which immense sum was expended on the candlestick and its furniture. It is no wonder, then, (if the candlestick in the second temple, were equal in value to that in the ancient tabernacle) that Titus should think it of sufficient consequence to be one of the articles, with the golden table, and silver trumpets, that should be employed to grace his triumph. Their intrinsic worth was a matter of no consequence to him, whose are the silver and gold, the earth, and its fulness: they had accomplished their design, and were of no farther use,

either in the kingdom of Providence, or the kingdom of Grace.—See the note on ver. 31. and see that on chap. xxxviii. 24.

Ver-e 40. And look that thou make, &c.] This verse should be understood as an order to Moses after the tabernacle, &c. had been described to him: as if he had said. "When thou comest to make all the things that I have already described to thee, with the other matters of which I shall afterwards treat, see that thou make every thing according to the pattern which thou didst see in the mount." The Septuagint have it, *κατὰ τον τυπον τον δεδευγμενον σοι*.—According to the TYPE, FORM, or fashion, which was shewn thee. It appears to me, that St. Paul had this command particularly in view, when he gave that to his son Timothy, which we find in the second Epistle, chap. i. ver. 13. *υποτυπωσων εχει υγιαινοντων λογων, αν παρ' εμου ηκουσας*.—"Hold fast the FORM of sound words which thou hast heard of me." The tabernacle was a type of the church of God: that church is built upon the foundation of the Prophets and Apostles, Jesus Christ being the chief corner stone, Eph. ii. 20—22. the doctrines, therefore, delivered by the Prophets, Jesus Christ and his Apostles, are essential to the constitution of this church. As God, therefore, gave the plan, or form, according to which the tabernacle must be constructed, so he gives the doctrines according to which the Christian church is to be modelled; and Apostles, and subordinate builders, are to have and hold fast that form of sound words, and construct this heavenly building according to that form, or pattern, which has come through the express revelation of God.

In different parts of this work we have had occasion to remark, that the heathens borrowed their best things from Divine Revelation, both as it refers to what was pure in their doctrines, and significant in their religious rites. Indeed, they seem in many cases to have studied the closest imitation possible, consistent with the adaptation of all to their preposterous and idolatrous worship. They had their Ivo, or Jove, in imitation of the true JEHOVAH; and from different attributes of the Divine Nature, they formed an innumerable groupe of gods and goddesses. They had also their temples, in imitation of the temple of God; and in these, they had their

holy and more holy places, in imitation of the courts of the Lord's house. The heathen temples consisted of several parts or divisions: 1. The *area* or porch; 2. the *Nave*, or temple, similar to the nave of our churches; 3. the *adyton*, or holy place, called also *penetral*, and *sacration*; and, 4. the *sanctuary*, or the *inner temple*, the most secret place, where they had their *mysteria*, and which answered to the *Holy of Holies* in the tabernacle. And as there is no evidence whatever, that there was any temple among the heathens, prior to the tabernacle, it is reasonable to conclude, that it served as a model for all that they afterwards builded. They had even their *portable temples*, to imitate the tabernacle: and the shrines for Diana, mentioned, Acts xix. 24. were of this kind. They had even their *arcs*, or sacred *officers*, where they kept their most holy things, and the mysterious emblems of their religion; together with *candlesticks*, or *lamps*, to illuminate their temples, which had few windows, to imitate the golden candlestick in the Mosaic tabernacle. They had even their *processions*, in imitation of the carrying about of the ark in the wilderness; accompanied by such ceremonies, as sufficiently shew, to an unprejudiced mind, that they borrowed them from this sacred original. Dr. Dodd has a good note on this subject, which I shall take the liberty to extract.

Speaking of the ark, he says, "We meet with imitations of this divinely instituted emblem, among several heathen nations. Thus Tacitus, *De Moribus Germanorum*, cap. 40. informs us, that the inhabitants of the north of Germany, our Saxon ancestors, in general, worshipped *Herthum*, or *Hertham*, i. e. the mother earth; *Hertham* being plainly derived from ארץ *arets*, earth, and מִתּוֹם *am*, mother; and they believed her to interpose in the affairs of men, and to visit nations; that to her, in a sacred grove, in a certain island of the ocean, a *vehicle* covered with a *vestment*, was consecrated, and allowed to be touched by the *priests only*, (compare 2 Sam. vi. 6, 7. 1 Chron. xiii. 9, 10.) who perceived, when the goddess entered into her secret place, *penetrale*, and with profound veneration attended her *vehicle*, which was drawn by *cows*: see 1 Sam. vi. 7-10. While the goddess was on her progress, days of rejoicing were kept in every place, which she vouchsafed to visit—they engaged in no war, they handled no weapons; peace and quietness were then only known, only relished, till the same priest reconducted the goddess to her temple. Then the *vehicle* and *vestment*, and, if you can believe it, the *goddess herself*, were washed in a sacred lake."

Apuleius, describing a solemn idolatrous procession, *De Aur. Asc.* lib. ii. after the Egyptian mode, says, "A *chest*, or *ark*, was carried by another, containing their secret things, entirely concealing the mysteries of religion."

And Plutarch, in his treatise, *De Iside*, &c. describing the rites of *Osiris*, says—"On the tenth day of the month, at night, they go down to the sea, and the stolist, together with the priest, carry forth the sacred *chest*, in which is a small boat or *vessel* of gold."

Pausanias likewise testifies (lib. vii. c. 19.) that the ancient Trojans had a *secret ark*, wherein was the image of *Bacchus*, made by *Vulcan*, which had been taken to Troy by *Jupiter*. As the ark was deposited in the *Holy of Holies*, so the heathens had, in the inmost part of their temples, an *adyton*, or *penetrale*, to which none but *priests* had access. And it is remarkable, that among the Mexicans, *Pitzliputzli*, their supreme god, was represented under a human form, sitting on a throne, supported by an *azure globe*, which they called *Heaven*: four poles or *sticks* came out from two sides of this globe, at the end of which, serpents' heads were carved, the whole making a *litter*, which the priests carried on their shoulders, whenever the idol was shewn in public." *Religious Ceremonies*, vol. iii. p. 146.

Catani remarks, that the ancients used to dedicate candlesticks in the temples of their gods, bearing a great number of lamps.

Pliny, Hist. Nat. lib. xxxiv. c. 3. mentions one made in the form of a tree, with lamps in the likeness of apples, which Alexander the Great consecrated in the temple of Apollo.

And Athenaus, lib. xv. c. 19, 20. mentions one that supported three hundred and sixty-five lamps, which *Dionysius* the younger, king of Syracuse, dedicated in the *Prytaneum* at Athens. As the Egyptians, according to the testimony of *Clement Alexandrinus*, Strom. lib. i. were the first who used lamps in their temples, they probably borrowed the use from the golden candlestick in the tabernacle and temple.

From the solemn and very particular charges—*Look that thou make them after their pattern, which was shewed thee in the mount*, it appears plainly that God shewed Moses a model of the tabernacle and all its furniture; and to receive instructions relative to this, was one part of his employment while on the mount forty days with God. As God designed that this building, and all that belonged to it, should be patterns or representations of good things to come, it was indispensably necessary that Moses should receive a model and specification of the whole, according to which he might direct the different artificers in their constructing the work. 1. We may observe that the whole tabernacle and its furniture, resembled a dwelling house and its furniture. 2. That this tabernacle was the house of God; not merely for the performance of his worship, but for his residence. 3. That God had promised to dwell among this people; and this was the habitation which he appointed for his glory. 4. That the tabernacle, as well as the temple, was a type of the incarnation of Jesus Christ, see John i. 14. and ii. 19, 21. 5. That as the glory of God was manifested between the cherubim, above the mercy-seat, in this tabernacle; so God was in Christ—and in him dwelt all the fullness of the Godhead bodily. 6. As in the tabernacle were found bread, light, &c. probably all these were emblematical of the ample provision made in Christ for the direction, support, and salvation of the soul of man. Of these, and many other things in the law and the prophets, we shall know more, when mortality is swallowed up of life.

CHAPTER XXVI.

The ten curtains of the tabernacle, and of what composed, 1. Their length, 2, 3, their loops, 4, 5, their taches, 6. The curtains of goats' hair for a covering, 7, their length and breadth, 8. Coupled with loops, 9, 10, and taches, 11. The remnant of the curtains, how to be employed, 12, 13. The covering of rams' skins, 14. The boards of the tabernacle for the South side, 15, their length, 16, tenons, 17, number, 18, sockets, 19.

Boards, &c. for the North side, 20, 21. Boards, &c. for the West side, 22. For the corners, 23, their rings and sockets, 24, 25. The bars of the tabernacle, 26—30. The vail, its pillars, hooks, and taches, 31—33. How to place the mercy-seat, 34, the table and the candlestick, 35, the hanging for the door of the tent, 36, and the hangings for the pillars, 37.

A. M. 2513.
B. C. 1491.
An. Exod. lxx.
1.
Sivan.

MOREOVER ^a thou shalt make the tabernacle, with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims ^b of cunning work, shalt thou make them.

2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.

4 And thou shalt make loops of blue, upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And ^c thou shalt make curtains of goats'

hair, to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain, that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the ^d tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side ^e of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side and on that side, to cover it.

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B. C. 1491.
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1.
Sivan.

^a Ch. 36. 8. — ^b Heb. the work of a cunning workman, or embroiderer. ^c Ch. 36. 14.

^d Or, covering. — ^e Heb. in the remainder, or surplussage.

NOTES ON CHAP. XXVI.

Verse 1. Thou shalt make the tabernacle] *Mischan* משכן from שכן *shukan*, to dwell, means simply a dwelling-place, or habitation of any kind; but here it means the dwelling-place of Jehovah, who as a king in his camp, had his dwelling or pavilion among his people, his table always spread, his lamps lighted, and the priests, &c. his attendants, always in waiting. From the minute and accurate description here given, a good workman, had he the same materials, might make a perfect *fac simile* of the ancient Jewish tabernacle. It was a moveable building, and so constructed that it might be easily taken to pieces, for the greater convenience of carriage, as they were often obliged to transport it from place to place, in their various journeyings.—For the twined linen, blue, purple and scarlet, see the notes on chap. xxv. ver. 4, &c.

Cherubim] See the note on chap. xxv. 18.

Cunning work] *chosheb* חושב, probably means a sort of diaper, in which the figures appear equally perfect on both sides: this was probably formed in the loom. Another kind of curious work is mentioned ver. 36. *rokem* רוקם, which we

term *needle-work*: this was probably similar to our embroidery, tapestry, or cloth of arras. It has been thought unlikely that these curious works, were all manufactured in the wilderness: what was done in the loom, they might have brought with them from Egypt; what could be done by hand, without the use of complex machinery, the Israelitish women could readily perform with their needles, during their stay in the wilderness. But still it seems probable, that they brought even their looms with them. The whole of this account shews, that not only necessary, but ornamental arts, had been carried to a considerable pitch of perfection, both among the Israelites and Egyptians. The inner curtains of the tabernacle were ten in number, and each in length twenty-eight cubits, and four in breadth—about sixteen yards twelve inches long, and two yards twelve inches broad. The curtains were to be coupled together, five and five of a side, by fifty loops, ver. 5. and as many golden clasps, ver. 6. so that each might look like one curtain, and the whole make one entire covering, which was the first.

Verse 7. Curtains of goats' hair] Staff made of goats' hair. See the note on chap. xxv. 4. This was the second covering.

A.M. 2514. 14 ¶ And ^a thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle of shittim wood standing up.

16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

17 Two ^b tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle, on the north side, there shall be twenty boards:

21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward, thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be ^c coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar, in the midst of the boards, shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle, ^d according to the fashion thereof, which was shewed thee in the mount.

31 ¶ And ^e thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

^a Ch. 26. 19. — ^b Heb. bands. — ^c Heb. twined.

^d Ch. 25. 9, 40. & 27. 8. Acts 7. 44. Hebr. 3. 5. — ^e ch. 36. 35. Lev. 16. 2. 2 Chron. 3. 14. Matt. 27. 51. Hebr. 9. 3.

Verse 14. Rams' skins dyed red] See on chap. xxv. 5. This was the third covering; and what is called the badgers' skins, was the fourth. See the note on chap. xxv. 5. Why there should have been four coverings, does not appear. They might have been designed partly for respect, and partly to keep off dust and dirt, and the extremely fine sand, which in that desert rides as it were on every breeze; and partly to keep off the intense heat of the sun, which would otherwise have destroyed the poles, bars, boards, and the whole of the wood-work. As to the conjecture of some, that "the four coverings were intended the better to keep off the rain," it must appear unfounded to those who know, that in that desert rain was rarely ever seen.

Verse 15. Thou shalt make boards] These formed, what might be called the walls of the tabernacle, and were made of shittim wood, the *Acacia Nilotica*, which, Dr. Shaw says, grows here in abundance. To have worked the acacia into these boards or planks, the Israelites must have had sawyers, joiners, &c. among them; but how they got the tools, is a question. But as the Israelites were the general workmen of Egypt, and were brought up to every kind of trade for the service of their oppressors, we may naturally suppose, that every artificer brought off some of his tools with him. For though it is not at all likely, that they had any armour or de-

fensive weapons in their power, yet, for the reason above assigned, they must have had the implements which were requisite, for their respective trades.

Verse 16. Ten cubits shall be the length of a board] Each of these boards, or planks, was about five yards and two feet and a half long, and thirty-two inches broad; and as they are said to be standing up, this was the height of the tabernacle. The length being thirty cubits, twenty boards, one cubit and a half broad each, make about seventeen yards and a half, and the breadth was about five yards.

Verse 29. Thou shalt overlay the boards with gold] It is not said how thick the gold was, by which these boards, &c. were overlaid: it was, no doubt, done with gold plates; but these must have been very thin, else the boards, &c. must have been insupportably heavy. The gold was probably something like our gold-leaf, but not brought to so great a degree of tenuity.

Verse 31. Thou shalt make a vail] פָּרֹכֶת *paroceth*, from פָּרַק *parac*, to break, or rend, the inner vail of the tabernacle, or temple, 2 Chron. in. 14. which broke, interrupted, or divided between the holy place and the most holy. The Holy Ghost, thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was standing, compare Heb. ix. 8. The Septuagint constantly

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32 And thou shalt hang it upon four pillars of shittim wood, overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail, ^a the ark of the testimony: and the vail shall divide unto you between ^b the holy place and the most holy.

34 And ^c thou shalt put the mercy seat, upon the ark of the testimony, in the most holy place.

35 And ^d thou shalt set the table without the

vail, and ^e the candlestick over against the table, on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 ¶ And ^f thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging ^g five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

A. M. 2513.
B. C. 1491.
An. Exod. Isr.
1.
Sivan.

^a Ch. 25. 16. & 40. 21. — ^b Lev. 16. 2. Hebr. 9. 2, 3. — ^c ch. 25. 21. & 40. 20. Hebr. 9. 5.

^d Ch. 40. 22. Hebr. 9. 2. — ^e ch. 40. 21. — ^f ch. 36. 37. — ^g ch. 36. 36.

render it by *καταπέτασμα*. Does not the Hebrew name פרכת *paroceth* moreover intimate the typical correspondence of this vail to the body or flesh of Christ? For this *καταπέτασμα*, or vail, was his flesh, Heb. x. 20. which being rent, affords us a new and living way into the holiest of all, i. e. into heaven itself—compare Heb. x. 19, 20. ix. 24. And accordingly, when his blessed body was rent upon the cross, this vail also (το καταπέτασμα του ναου) σχίσθη, was rent in twain from the top to the bottom, Matt. xxvii. 51.—See Parkhurst, under the word פרך.

The vail in the tabernacle was exceedingly costly: it was made of the same materials with the inner covering, blue, purple, scarlet, fine twined linen, embroidered with cherubim, &c. It served to divide the tabernacle into two parts—one, the outermost, called the *holy place*; the other, or innermost, called the *Holy of Holies*, or the most holy place. In this was deposited the ark of the covenant, and the other things that were laid up by way of memorial. Into this the high-priest alone was permitted to enter, and that only once in the year, on the great day of atonement. It was in this inner place that Jehovah manifested himself between the cherubim. The Jews say, that this vail was four fingers breadth in thickness, in order to prevent any person from seeing through it; but of this, as Calmet observes, there was no necessity, as there was no window or place for light in the tabernacle, and consequently the most simple vail would have been sufficient to obstruct the discovery of any thing behind it, which could only be discerned by the light that came in at the door, or by that afforded by the golden candlestick, which stood on the outside of this vail.

Verse 32. *Their hooks shall be of gold*] ראשיהם *rasheyhem*, which we translate *their hooks*, is rendered κεφαλαις, *capitals*, by the Septuagint, and *capita*, by the Vulgate. As the word ראש, or *vau*, plural ראשים *rasim*, occurs only in this book, chap. xxvi. 32, 37. xxvii. 10, 11, 17. xxxvi. 36, 38. xxxviii. 10, 11, 12, 17, 19, 28. and is used in these places in reference to the same subject, it is very difficult to ascertain its precise meaning. Most commentators and lexicographers think, that the ideal meaning of the word is, to connect, attach, join to, hook; and that the letter *vau* has its name from its hook-like form; and its use as a particle in the Hebrew language, because it serves to connect the words and members of a sentence, and the sentences of a discourse, together; and that,

therefore, *hook* must be the obvious meaning of the word, in all the above texts. Calmet thinks this reason of no weight, because the *vau* of the present Hebrew alphabet is widely dissimilar from the *vau* of the primitive Hebrew alphabet, as may be seen on the ancient shekels: on these the characters appear as in the word JEHOVAH, chap. xxviii. 36. This form bears no resemblance to a hook; nor does the Samaritan *van*, which appears to have been copied from this ancient character.

Calmet, therefore, contends, 1. That, if Moses does not mean the *capitals* of the pillars, by the ראשים *rasim* of the text, he mentions them no where; and it would be strange that, while he describes the pillars, their sockets, bases, fillets, &c. &c. with so much exactness, as will appear on consulting the preceding places, that he should make no mention of the *capitals*; or that pillars, every way so correctly formed, should have been destitute of this very necessary ornament.

2. As Moses was commanded to make the ראשים *rasim*, of the pillars, and their fillets, of silver, chap. xxvii. 10, 11. and the hooks ראשים *rasim* of the pillars of the vail, of gold, chap. xxxvi. 36. and that one thousand seven hundred and seventy-five shekels were employed in making these hooks ראשים *rasim*, overlaying their chapiters, ראשיהם *rasheyhem*, their heads, and filleting them, chap. xxxviii. 28. it is more reasonable to suppose, that all this is spoken of the *capitals* of the pillars, than of any kind of *hooks*, especially as hooks are mentioned under the word *taches* or *clasps* in other places. On the whole, it appears much more reasonable to translate the original by *capitals* than by *hooks*.

After this verse, the Samaritan Pentateuch introduces the ten first verses of chap. xxx. and this appears to be their proper place. Those ten verses are not repeated in the xxxth chapter in the Samaritan: the chapter beginning with the 11th verse.

Verse 36. *A hanging for the door of the tent*] This may be called the *first* vail, as it occupied the door or entrance to the tabernacle: the vail that separated the holy place from the Holy of Holies, is called the *second* vail, Heb. ix. 3. These two vails, and the inner covering of the tabernacle, were all of the same materials, and of the same workmanship.—See chap. xxvii. 16.

1. For the meaning and design of the tabernacle, see the note on chap. xxv. 40. and while the reader is struck with the

curious and costly nature of this building, as described by Moses, let him consider how pure and holy that church should be, of which it was a very expressive type; and the names of persons found in it all holy consecration and holiness, who were to be a member of that church, for which, it is written, Christ has given himself, that he might sanctify it, that he might present it unto himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.—See 1st Cor. vi. 29–31.

2. In the Jewish tabernacle, almost every thing was placed *on* the sight of the people. The Holy of Holies was inaccessible, the testimony was comparatively hidden, as were also the mercy-seat, and the divine glory. Under the gospel, all

these things are to be open—the way to the Holiest is made manifest, the veil is rent, and we have an entrance to the Holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the blood, that is to say, his blood.—Heb. x. 19, 20. How abundantly has God brought life and immortality to light by the gospel! The awful distance is abolished, the ministry of reconciliation is proclaimed, the kingdom of heaven is opened to all believers, and the Lord is in his holy temple.—Sinner, weary of thyself and thy transgressions, fainting under the load of thy iniquities, look to Jesus! he died for thee, and will save thee.—Believer, stand fast in the liberty wherewith God has made thee free, and be not entangled again in the yoke of bondage.

CHAPTER XXVII.

The altar of burnt-offerings, and its dimensions, 1. its horns, 2. pans, shovels, &c. 3. its grate and network 4, 5. its staves, 6, 7. Court of the tabernacle, 9, with its pillars and hangings, 10–15. Gate of the court, its pillars, hangings, length, breadth, and height, 16–18. All the vessels used in the court of the tabernacle to be of brass, 19. The Israelites to provide pure olive oil, for the light, 20. Every thing to be covered by Aaron and his sons, 21.

A. M. 2413.
B. C. 1491.
An I. c. 18.
1.
AND thou shalt make ^a an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the

same; and ^b thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his fire-pans: all the vessels thereof thou shalt make of brass.

A. M. 2413.
B. C. 1491.
An I. c. 18.
1.
Sivan.

^a Ch. 23. 1. Exod. 13. 13.

^b See Numb. 16. 33.

NOTES ON CHAP. XXVII.

Verse 1. *Thou shalt make an altar* מִזְבֵּחַ *mizbeach*, from מִזְבַּח *mizbach*, to stop. Septuagint, θυσιαστήριον, from θύω, to sacrifice, or from λα, to kill, &c.—See the note on Gen. viii. 20.

Foursquare] As this altar was five cubits long, and five broad, and the cubit is reckoned to be twenty-one inches, hence it must have been eight feet nine inches square, and about five feet three inches in height, the amount of three cubits, taken at the same ratio.

Verse 2. *Thou shalt make the horns of it*] The horns might have three uses: 1. for ornament; 2. to prevent carcasses, &c. from falling off; 3. to tie the victim to, previously to its being sacrificed. So David,—*Bind the sacrifice with cords to the horns of the altar.*—Psalm cxviii. 27. *Horns* were much used in all ancient altars among the heathen, and some of them were entirely constructed of the horns of the beasts, that had been offered in sacrifice; but such altars appear to be erected rather as trophies in honour of their gods. On the reverses of several Medals, we find altars represented with horns at the corners. There is a medal of Antoninus, on the reverse of which is an altar, on which a fire burns, consecrated, *Divo Pio*, where the horns appear on each of the corners.

There is one of *Faustina*, on which the altar and its horns are very distinct, the legend *Pietas Augusta*. Ad the follow-

ing have altars with horns. One of *Valerian*, legend *consecratio*; one of *Claudius Gothicus*, same legend; one of *Quintillus*, same legend; one of *Crispina*, with the legend *Dis Genitalibus*; and several others.—See *Numismatica Antiq.* a *MUSELLIO*, under *Consecratio*, in the Index.

Verse 3. *Thou shalt make his pans* פָּנֵי *panim*, a sort of large brazen dishes, which stood under the altar, to receive the ashes that fell through the grating.

His shovels] שִׁפְיָן *shifim*. Some render this *scutellæ*; but as these were brazen instruments, it is more natural to suppose, that some kind of fire-shovels are intended, or scuttles, which were used to carry off the ashes that fell through the grating into the large pan or *siroth*.

His basons] מִיִּזְבְּחֵי *mizbechai*, from זָרַק *zarak*, to sprinkle or disperse: bowls or basons to receive the blood of the sacrifices, in order that it might be sprinkled on the people, before the altar, &c.

His flesh-hooks] מִזְלֵגוֹתָיו *mizlegotav*. That this word is rightly translated *flesh-hooks*, is fully evident from 1 Sam. ii. 13. where the same word is used, in such a connection, as demonstrates its meaning: *And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, like the flax, was in the scorching, with a flesh-hook, (מַזְלֵג *mazleg*) of three teeth (prongs) in his hand, and he struck it into the pan, &c. all that the flesh-hook* מַזְלֵג

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4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: ^aas^b it was shewed thee in the mount, so shall they make it.

9 ¶ And ^cthou shalt make the court of the tabernacle: for the south side southward, there shall be hangings for the court, of fine twined linen of a hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.

11 And likewise for the north side, in length there shall be hangings of a hundred cubits long, and his twenty pillars and their twenty

sockets of brass; the hooks of the pillars, and their fillets, of silver.

12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward, shall be fifty cubits.

14 The hangings of one side of the gate shall be fifteen cubits; their pillars three, and their sockets three.

15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

16 And for the gate of the court, shall be a hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.

17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.

18 ¶ The length of the court shall be a hundred cubits, and the breadth ^dfifty, every where, and the height five cubits of fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

20 ¶ And ^ethou shalt command the children

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An. Exod. I. 1.
S. 1.

^a Ch. 25. 40. & 26. 30. — ^b Heb. be shewed. — ^c Ch. 38. 9.

^d Heb. fifty by fifty. — ^e Lev. 24. 2.

mazez) brought up, the priest took for himself. It was, probably, a kind of trident, or fork with three prongs, and these bended to a right angle at the middle, as the ideal meaning of the Hebrew seems to imply crookedness, or curvature in general.

His fire-pans] מַחֲטָוִי *machtotiv*. Bishop Patrick and others suppose, that, "this was a larger sort of vessel, wherein, probably, the sacred fire, which came down from heaven, Lev. ix. 24. was kept burning, whilst they cleansed the altar and the grate from the coals and the ashes; and while the altar was carried from one place to another, as it often was in the wilderness."

Verse 4. *Thou shalt make a grate*] Calmet supposes this altar to have been a sort of box, covered with brass plates, on the top of which was a grating to supply the fire with air, and permit the ashes to fall through into the *siroth*, or pan, that was placed below. At the four corners of the grating were four rings and four chains, by which it was attached to the four horns; and at the sides were rings for the poles of shittim wood, with which it was carried. Even on this, there is a great variety of opinions.

Verse 8. *Hollow with boards*] It seems to have been a kind

of frame-work, and to have had nothing solid in the inside, and only covered with the grating at the top. This rendered it more light and portable.

Verse 9. *The court of the tabernacle*] The tabernacle stood in an enclosure or court, open at the top. This court was made with pillars or posts, and hangings. It was one hundred cubits in length, about fifty-eight yards and half, the breadth, as we learn from verse 12. and 18. and five cubits, or nearly three yards high, verse 18. And as this was but half the height of the tabernacle, chap. xxvi. 16. that sacred building might easily be seen by the people from without.

Verse 16. *And for the gate of the court*] It appears that the hangings of this gate, were of the same materials and workmanship with that of the inner covering of the tabernacle, and the outer and inner veil.—See chap. xxvi. 36.

Verse 19. *All the vessels shall be of brass.*] It would have been improper to have used instruments made of the more precious metals about this altar, as they must have been soon worn out, by the severity of the service.

Verse 20. *Pure oil olive beaten*] That is, such oil as could easily be expressed from the olives, after they had been bruised in a mortar, the *mother drop*, as it is called, which drops out

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of Israel, that they bring thee pure oil olive beaten, for the light, to cause the lamp ^a to burn always,

21 In the tabernacle of the congregation, ^b without the vail, which is before the

^a Heb. to ascend up. — ^b Ch. 26. 31. 3. — ^c ch. 30. 8. 1 Sam. 3. 3. 2 Chron. 13. 11.

of itself, as soon as the olives are a little broken; and which is much purer, than that which is obtained, after the olives are put under the press.

Columella, who is a legitimate evidence in all such matters, says, that the oil which flowed out of the fruit either spontaneously, or with little application of the force of the press, was of a much finer flavour than that which was obtained otherwise. — *Quoniam longe melioris saporis est, quod minore vi preli, quasi luxurians, defluat.* — *Colum. lib. xi. c. 50.*

To cause the lamp to burn always] They were to be kept burning through the whole of the night; and, some think, all the day besides; but there is a difference of sentiment upon this subject. — See the note on the following verse.

This oil and continual flame, were not only emblematical of the unction and influences of the Holy Ghost, but also of that pure spirit of devotion, which ever animates the hearts and minds of the genuine worshippers of the true God. The temple of *VESTA*, where a fire was kept perpetually burning, seems to have been formed on the model of the tabernacle; and from this, the followers of *Zeratusht*, commonly called *Zoroaster*, appear to have derived their doctrine of the *perpetual fire*, which they still worship, as an emblem of the Deity.

Verse 21. *The tabernacle of the congregation*] The place where all the assembly of the people were to worship; where the God of that assembly was pleased to reside; and to which, as the habitation of their king and protector, they were ever to turn their faces, in all their adorations.

Before the testimony] That is, the ark where the tables of the Covenant were deposited. — See chap. xxv. 16.

Aaron and his sons] These and their descendants being the only legitimate priests, God having established the priesthood in this family.

Shalt order it from evening to morning] *Josephus* says, the whole of the seven lamps burned all the night: in the morning four were extinguished, and three kept burning through the whole day. Others assert that the whole seven were kept lighted both day and night continually; but it appears sufficiently evident from 1 Sam. iii. 3. that these lamps were extinguished in the morning: *And ere the lamp of God went out in the temple of the Lord, where the ark of God was; and Samuel was laid down to sleep, &c.* See also chap. xxx. 8. *And when Aaron lighteth the lamps at even.* It appears therefore, that the business of the priests was to light the lamps in the evening; and either to extinguish them in the morning, or permit them to burn out; having put in, the night before, as much oil as was necessary to last till day-light.

A statute for ever] This ordering of the lamps night and morning, and attendance on the service of the tabernacle, was a statute that was to be in full force while the tabernacle and temple stood; and should have its spiritual accomplishment in the Christian Church to the end of time. Reader, the tabernacle and temple are both destroyed; the

testimony: "Aaron and his sons shall order it from evening to morning before the Lord: *it shall be a statute for ever unto their generations, on the behalf of the children of Israel.*"

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^a Ch. 26. 15. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

church of Christ is established in their place. The seven *golden lamps* were typical of this church and the glorious light it possesses; Rev. i. 12-20. and Jesus Christ, the Fountain and Dispenser of this true light, walk in the midst of them. Hast thou that celestial flame to enlighten and animate thy heart, in all those acts of devotion, which thou professest to pay to him as thy Maker, Redeemer, and Preserver? What is thy profession, and what, thy religious acts and services without this? A sounding brass—a tinkling cymbal.

Tertullian asserts that all the ancient heathens borrowed their best notions from the Sacred Writings: "Which," says he, "of your poets, which of your sophists have not drunk from the fountain of the prophets? It is from those sacred springs that your philosophers have refreshed their thirsty spirits: and if they found any thing in the Holy Scriptures which hit their fancy, or which served their hypothesis, they took and turned it to a compliance with their own curiosity; not considering those writings to be sacred and unalterable, nor understanding their true sense, every one altering them according to his own fancy." *Apologet.*

The reader's attention has already been called to this point several times in the preceding parts of this work, and the subject will frequently recur. At the conclusion of chap. xxv. we had occasion to observe, that the heathens had imitated many things in that divine worship prescribed by Moses; but in application to their own corrupt system, every thing was in a certain measure falsified and distorted; yet not so far, as to prevent the grand outlines of primitive truth from being discerned. One of the most complete imitations of the tabernacle and its whole service is found in the very ancient temple of *Hercules*, founded probably by the Phœnicians, at *Gades*, now *Cadiz* in Spain; so minutely described by *Silius Italicus* from actual observation. He observes, that though the temple was at that time very ancient, yet the beams were the same that had been placed there by the founders, and that they were generally supposed to be *incorruptible*: a quality ascribed to the *shittim* wood, termed *ξυλον σντιμ*, *incorruptible wood*, by the Septuagint. That women were not permitted to enter this temple, and that no swine were ever suffered to come near it. That the priests did not wear parti-coloured vestments, but were always clothed in *fine linen*, and their *bonnets* made of the same. That they offered *incense* to their god, their clothes being *ungirded*—for the same reason doubtless given chap. xx. 26. that in going up to the altar nothing unseemly might appear; and therefore they permitted their long robes to fall down to their feet. He adds, that by the *luzes* of their forefathers, they bore on their sacerdotal vestments the *bevis clavus*, which was a round knob or stud of purple, with which the robes of the Roman knights and senators were adorned; which these priests seem to have copied from the breast-plate of judgment, made of cunning work, embroidered with purple, blue, &c. see ch. xxviii. 15. They also ministered bare-footed, their hair

was trimmed or cut off, and they observed the *strictest continency*; and kept a *perpetual fire* burning on their altars. And he further adds, that there was no *image* or *similitude* of the gods to be seen in that sacred place. This is the substance of his description: but as some of my readers may wish to see the original, I shall here subjoin it.

*Vulgatum (nec cassa fides) ab origine fani
Impositas durare trabes, solasque per ævum
Condentum novisse manus: hic credere gaudent
Consedis Deum, senimque repellere templis.
Tum, quæ sùs et honos adyti penetralia nosse,
Famulos prohibent gressus, ac limine curant
Setigeros arcere sues: nec discolor ulli
Ante aras cultus: velantur corpora lino,
Et Pelusiaco præfulget stamine vertex.
Discinctis mos tura dare, atque è lege parentum
Sacrificam LATO vestem distinguere CLAVO.*

*Pes nudus, tonsæque comæ, castumque cubile,
Irrestincta focus, servant altaria flammæ.
Sed nulla effigies, simulacrave nota Deorum
Majestate locum, et sacro implevere timore.*

Punicor. lib. iii. ver. 17—31.

This is such a remarkable case, that I think myself justified in quoting it at length, as an extraordinary monument, though corrupted, of the tabernacle and its service. It is probable that the original founders had consecrated this temple to the true God, under the name of אל FL, the strong God, or אל גבור EL GIBBOR, the strong, prevailing, and victorious God, Isai. ix. 5. out of whom the Greeks and Romans made their *Hercules*, or god of strength: and to make it agree with this appropriation, the labours of *Hercules*, were sculptured on the doors of this temple at Gades.

*In foribus labor Alcida Lernæa recisis
Anguibus Hydra jacet, &c. &c.*

CHAPTER XXVIII.

Aaron and his sons are set apart for the priests' office, 1. Garments to be provided for them, 2, 3. What these garments were, 4, and of what made, 5. The ephod, its shoulder pieces and girdle, 6—8. The two onyx stones, on which the names of the twelve tribes were to be engraven, 9—14. The breastplate of judgment, its twelve precious stones, engraving, rings, chains, and its use, 15—29. The Urim and Thummim, 30. The robe of the ephod, its border, bells, pomegranates, &c. and their use, 31—35. The plate of pure gold, and its motto, 36, to be placed on Aaron's mitre, 37, 38. The embroidered coat for Aaron, 39. Coats, girdles, and bonnets, 40. Aaron and his sons to be anointed for the priests' office, 41. Other articles of clothing, and their use, 42, 43.

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AND take thou unto thee ^a Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me

in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 ¶ And ^b thou shalt make holy

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^a Numb. 18. 7. Eccles. 45. 6. Hebr. 5. 1, 4.—^b ch. 29. 5, 29. & 31.

10. & 39. 1, 2. Lev. 8. 7, 30. Numb. 21. 26, 33. Eccles. 45. 7, 8.

NOTES ON CHAP. XXVIII.

Verse 1. *Aaron—and his sons*] The priesthood was to be restrained to this family, because the public worship was to be confined to *one* place; and, previously to this, the eldest in every family officiated as priest, there being no settled place of worship. It has been very properly observed, that if Moses had not acted by the divine appointment, he would not have passed by his own family, which continued in the condition of ordinary Levites; and established the *priesthood*, the only dignity in the nation, in the family of his brother Aaron. "The priests, however, had no power of a *secular* nature; nor does it appear from history, that they ever arrived at any, till the time of the Asmoneans or Maccabees." See the note on chap. xix. 22.

Verse 2. *For glory and for beauty*] Four articles of dress were prescribed for the priests in ordinary; and four more for the high priest. Those for the priests in general, were a

coat, drawers, a girdle, and a bonnet. Besides these, the high priest had a robe, an ephod, a breastplate, and a plate or diadem of gold on his forehead. The garments, says the sacred historian, were for *honour* and for *beauty*. They were emblematical of the office in which they ministered. 1. It was *honourable*. They were the ministers of the Most High; and employed by him in transacting the most important concerns between God and his people; concerns in which all the attributes of the Divine Being were interested, as well as those which referred to the present and eternal happiness of his creatures. 2. They were for *beauty*. They were emblematical of that holiness and purity which ever characterize the divine nature, and the worship which is worthy of him; and which are essentially necessary to all those who wish to serve him in the beauty of holiness here below; and without which none can ever see his face in the realms of glory. Should not the garments of all those who minister in holy

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garments for Aaron thy brother, for glory and for beauty.
3 And thou shalt speak unto all that are wise hearted, whom I have

filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

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An. Exod. 136.
1.
S. 100.

* CH. 31. 6. & 35. 31. 35. & 36. 1. 1. 1. 1. 1.

* CH. 31. 6. & 35. 31. 35. & 36. 1. 1. 1. 1. 1.

things still be emblematical of the things in which they minister? Should they not be for *glory* and *beauty*, expressive of the dignity of the gospel ministry, and that beauty of holiness, without which none can see the Lord? As the high-priest's vestments, under the law, were emblematical of what *was to come*, should not the vestments of the ministers of the gospel, bear some resemblance of what *is come*? Is then the dismal *black*, now worn by almost all kinds of priests and ministers, for *glory* and *beauty*? Is it emblematical of any thing that is good, glorious, or excellent? How unbefitting of the *glad tidings* announced by Christian ministers, is a colour, emblematical of nothing but *mourning* and *woe*, *sin*, *damnation*, and *death*? How inconsistent the *habit* and *office* of these men? Should it be said, "these are only *shadows*, and are useless, because the *substance* is come." I ask, why then is *black* almost universally worn? why is a particular colour preferred, if there be no signification in any? Is there not a danger, that in our zeal against *shadows*, we shall destroy, or essentially change the *substance* itself? Would not the same sort of argumentation exclude *water* in baptism, and *bread* and *wine* in the sacrament of the Lord's Supper? The *white surplice*, in the service of the Church, is almost the only thing, that remains of those ancient and *becoming* vestments, which God commanded to be made for *glory* and *beauty*. Clothing, emblematical of *office*, is of more consequence than is generally imagined. Were the great officers of the crown, and the great officers of justice, to clothe themselves like the common people, when they appear in their public capacity, both their *persons* and their *decisions* would be soon held in little estimation.

Verse 3. [Whom I have filled with the spirit of wisdom] So we find that *ingenuity* in arts and sciences, even those of the *ornamental* kind, comes from God. It is not intimated here, that these persons were filled with the spirit of wisdom for *this purpose only*; for the direction to Moses is, to select those whom he found to be *expert artists*; and those who were such, God shows, by these words, had derived their knowledge from himself. Every man should be permitted, as far as possible, to follow the *bent* or *direction* of his own genius, when it evidently leads him to *new inventions*, and *improvements on old plans*. How much has both the labour of men and cattle been lessened, by improvements in machinery! And can we say that the *wisdom*, which found out these improvements, did not come from God? No man by course of *reading*, or *study*, ever acquired a *genius* of this kind: we call it *natural*, and say it was *born with the man*: Moses teaches us to consider it as *divine*. Who taught NEWTON to ascertain the laws, by which God governs the universe; through which discovery, a new source of profit and pleasure has been opened to mankind, through every part of the civilized world? No reading, no study, no example, formed his

genius. God, who made him, gave him that *ingenuity* and *bent* of mind, by which he made those discoveries; and for which his name is celebrated in the earth. When I see *NAPEIR* inventing the logarithms; *COPERNICUS*, *DES CARTES*, and *KEPLER*, contributing to pull down the false systems of the universe, and *NEWTON* demonstrating the true one; and when I see the long list of *FATHERS* of *useful inventions*, by whose industry and skill, long and tedious processes in the necessary arts of life have been shortened, labour greatly lessened, and much time and expense saved; I then see with Moses, men who are *well-hearted*, whom God has filled with the spirit of wisdom for these very purposes; that he might help man by man, and that as time rolls on, he might give to his intelligent creatures, such proofs of his *Being*, *infinitely varied wisdom*, and *gracious providence*, as should cause them to depend on him, and give him that glory which is due to his name.

How pointedly does the prophet *Isaiah* refer to this sort of teaching, as coming from God, even in the most common, and less difficult arts of life. The whole passage is worthy of the reader's most serious attention.

"Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their place? For HIS GOD DOTH INSTRUCT HIM to discretion, and doth teach him. For the fitches are not threshed with a threshing-instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the LORD of hosts, who is wonderful in counsel, and excellent in working." See *Isa. xxviii. 24—29*.

This principle, that God is the author of all arts and sciences, is too little regarded: Every good gift, and every perfect gift, says St. James, comes from above, from the FATHER of LIGHTS. Why has God constructed every part of nature with such a profusion of *generosity* and *skill*, if he intended, this skill should never be discovered by man, or that men should not attempt to examine his works in order to find them out? From the works of CREATION, what proofs, astonishing and overwhelming proofs, both to believers and infidels, have been drawn both of the nature, *being*, attributes, and providence of God! What demonstrations of all these have the Archbishop of Cambray, Dr. Newton, Dr. Derham, and Mr. Charles Bonnet, given in their philosophical works! And who gave those men this wisdom? GOD, from whom alone MIND, and all its attributes proceed. While we see Count de Buffon and Swanmerdam examining and tracing out all the curious relations, connections, and laws of the

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4 And these *are* the garments which they shall make; ^a a breastplate, and ^b an ephod, and ^c a robe, and ^d a broi-dered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen:

Ver. 15. — ^b ver. 6. — ^c ver. 31. — ^d ver. 39. Exod. 39. 2—21.

ANIMAL kingdom;—Tournefort, Ray, and Linné, those of the VEGETABLE;—Theophrastus, Werner, Klaproth, Cronstedt, Morveau, Reaumur, Kirwan, and a host of philosophical chemists, Boerhaave, Boyle, Stahl, Priestley, Lavoisier, Fourcroy, and Black, those of the MINERAL;—the discoveries they have made, the latent and important properties of vegetables and minerals which they have developed, the powerful machines which, through their discoveries, have been constructed, by the operations of which, the human slave is restored to his own place in society, the brute saved from his destructive toil in our manufactories, and inanimate, unfeeling NATURE caused to perform the work of all these better, more expeditiously, and to much more profit, shall we not say, that the hand of GOD is in all this? He alone girded those eminent men, though many of them knew him not; he inspired them with wisdom and understanding; by his all-pervading and all-informing Spirit, he opened to them the entrance of the paths of the depths of science; guided them in their researches; opened to them successively, more and more of his astonishing treasures; crowned their persevering industry with his blessing, and made them his ministers for good to mankind. The antiquary and the medalist are also his agents: their discernment and penetration come from him alone. By them, how many dark ages of the world have been brought to light, how many names of men and places, how many customs and arts that were lost, restored! And by their means, a few busts, images, stones, bricks, coins, rings, and culinary utensils, the remaining wrecks of long passed numerous centuries, have supplied the place of written documents, and cast a profusion of light on the history of man, and the history of providence! And let me add, that the providence, which preserved these materials, and raised up men to decypher and explain them, is, itself, gloriously illustrated by them.

Of all those men, and the noble list might be greatly swelled, we may say the same that Moses said of Bezaleel and Aholiab. GOD hath filled them with the spirit of God, in wisdom, and in understanding, and in knowledge; and in all manner of workmanship, to devise cunning works; to work in GOLD, and in SILVER, and in BRASS, in CUTTING OF STONES, CARVING OF TIMBER, and in ALL MANNER OF WORKMANSHIP. Chap. xxxi. 3—6. The WORKS of the Lord are great; sought out of all them that have pleasure therein. Psal. cxi. 2.

Verse 1. Breast-plate] חֹשֶׁן choshen. See on chap. xxv. 7.

Ephod] עֲפֹד See the note on chap. xxv. 7.

6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder pieces thereof, joined at the two edges thereof; and so it shall be joined together.

8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to

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^c Ch. 39. 2, 4, 27, 29. — ^f Or, embroidered. ch. 39. 20. Isai. 11. 5. Rev. 1. 13.

Robe] מעיל mēil, from עלה ālah, to go up, go upon; hence the mēil may be considered as an upper coat, a surtout. It is described by Josephus as a garment that reached down to the feet, not made of two distinct pieces, but was one entire long garment, woven throughout. This was immediately under the ephod. See on ver. 31, &c.

Broi-dered coat] כִּתְּנֵי הַשֵּׁבֶץ cetonet tashbets, what Parkhurst translates a close straight coat or garment:—according to Josephus, “a tunic circumscribing, or closely encompassing the body, and having tight sleeves for the arms.” This was immediately under the mēil or robe, and answered the same purpose to the priests, that our shirts do to us. See on ver. 13.

Mitre] מִצְנֶפֶת mitsnepheth. As this word comes from the root צָנַף tsanaph, to roll or wrap round, it evidently means that covering of the head so universal in the Eastern countries, which we call turband, or turbant, corrupted from the Persian دَوْلَبند doolbend, which signifies what encompasses and binds the head or body; and hence is applied not only to this covering of the head, but to a sash in general. As the Persian word is compounded of دَوْل dool or darwal, a revolution, vicissitude, wheel, &c. and بَندَن binden, to bind; it is very likely that the Hebrew words דָּוָר dur, to go round, and בִּנְתֵּן benet, a band, may have been the original of doolbend and turbant. The turbant consists generally of two parts, the cap, which goes on the head; and the long sash, of muslin, linen, or silk, that is wrapped round the head. These sashes are generally several yards in length.

A girdle] אֲבֵנֵי abnet, a belt or girdle: see before. This seems to have been the same kind of sash or girdle, so common in the Eastern countries, that confined the loose garments about the waist; and in which their long skirts were tucked up, when they were employed in work, or on a journey. After being tied round the waist, the two ends of it fell down before, to the skirts of their robes.

Verse 8. The curious girdle of the ephod] The word חֹשֶׁן chosheb, rendered here curious girdle, signifies merely a kind of diaper or embroidered work; see the note on chap. xxvi. 1. and is widely different from אֲבֵנֵי abnet, which is properly translated girdle, ver. 4. The meaning, therefore, of the text, according to some, is this, that the two pieces, ver. 7. which connected the parts of the ephod at the shoulders, where the onyx stones were set, should be of the same texture with the ephod itself, i. e. of gold, blue, purple, scarlet,

The shoulder-pieces and two onyx stones. CHAP. XXVIII. *The 12 precious stones for the breastplate.*

A.M. 2513.
B.C. 1491.
An. Exod. lxx.
1.
Span.
the work thereof; *even* of gold, of blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and the other six names of the rest, on the other stone, according to their birth.

11 ^a With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and ^b Aaron shall bear their names before the LORD, upon his two shoulders, ^c for a memorial.

13 And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And ^d thou shalt make the breastplate of judgment with cunning work; after the work

A.M. 2513.
B.C. 1491.
An. Exod. lxx.
1.
Span.
of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

16 Foursquare it shall be, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 ^e And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, a carbuncle: this shall be the first row.

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a figure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their ^h inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 And thou shalt make upon the breastplate, chains at the ends of wreathen work, of pure gold.

^a Wisd. 16. 24. — ^b ver. 19. ch. 28. 7. See Josh. 4. 7. Zech. 6. 14. — ^c ch. 28. 36.

^d Ch. 39. 10, &c. — ^e Heb. fill it in fillings of stone. — ^f Or, rubu. — ^h Heb. settings.

and fine twined linen, embroidered together. But others suppose, that some kind of a girdle is meant, different from the *choshen*, ver. 39, being only of plain workmanship.

Verse 9. *Two onyx stones*] See on chap. xxv. 7.

Verse 11. *Like the engravings of a signet*] So, signets or seals were in use at this time, and engraving on precious stones, was then an art; and this art, which was one of the most elegant and ornamental, was carried, in ancient times, to a very high pitch of perfection, and particularly among the ancient Greeks; such a pitch of perfection, as has never been rivalled, and cannot now, be even well imitated. And it is very likely, that the Greeks themselves, borrowed this art from the ancient Hebrews, as we know it flourished in Egypt and Palestine, long before it was known in Greece.

Verse 12. *Aaron shall bear their names before the Lord*] He was to consider, that he was the representative of the children of Israel; and the stones on the ephod, and the stones on the breast-plate, were for a memorial, to put Aaron in remembrance, that he was the priest and mediator of the twelve tribes; and, speaking after the manner of men, God was to be put in mind of the children of Israel; their wants, &c. as frequently as the high-priest appeared before him with the breast-plate and the ephod.—See ver. 29.

Verse 13. *Ouches of gold*] *מִשְׁכָּתִים* *mishkatim*, *trappings*.

sockets to insert the stones in, from *שָׁבָטִים* *shabats*, *to close, inclose, straiten*. Socket, in this place, would be a more proper translation, as *ouch* cannot be traced up to any legitimate authority. It appears sometimes to signify a hook or some mode of attaching things together.

Verse 15. *The breastplate of judgment*] *חֹשֶׁן הַדִּין* *choshen mishpat*, the same as the *חֹשֶׁן* *choshen*, see chap. xxv. 7. but here called the *breastplate of judgment*, because the high-priest wore it upon his breast, when he went to ask counsel of the Lord, to give judgment in any particular case. As also when he sat as judge to teach the law, and to determine controversies. See Lev. x. 11. Deut. xvii. 8, 9.

Verse 16. *Foursquare shall it be*] Here we have the exact dimensions of this breastplate, or more properly *breast-piece*, or *stomacher*. It was a span in length and breadth when doubled, and consequently two spans long, one way, before it was doubled. Between these doublings, it is supposed, the *Urim* and *Thummim* were placed. See on ver. 30.

Verse 17. *Four rows of stones*] With a name on each stone, making in all, the twelve names of the twelve tribes. And as these were disposed according to their birth, ver. 10. we may suppose they stood in this order, the stones being placed also in the order in which they are produced, ver. 17—20.

A.M. 2513.
B.C. 1491.
An. Exod. lsr.
1.
Siam.

23 And thou shalt make upon the breastplate ^a two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings, *which are* on the ends of the breastplate.

25 And *the other* two ends of the two ^b wreath-

en chains, thou shalt fasten in the two ouches, and put *them* on the shoulderpieces ^c of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which is in the side of the ephod, inward.

A.M. 2513.
B.C. 1491.
An. Exod. lsr.
1.
Siam.

^a Ch. 25. 11—15. — ^b Ch. 28. 14. & 39. 15.

^c Ch. 28. 7, 25. & 39. 4.

| FIRST ROW. | | | | | |
|-------------|----------------------------|--------------|----------|--------|----------------------------------|
| Upon a | Sardius or <i>Ruby</i> | was engraven | Reuben | ראובן | } Sons of Leah. |
| | Topaz | | Simeon | שמעון | |
| | Carbuncle | | Levi | לוי | |
| SECOND ROW. | | | | | |
| Upon an | Emerald | was engraven | Judah | יהודה | } Sons of Leah. |
| | Sapphire | | Issachar | יששכר | |
| | Diamond | | Zebulun | זבולון | |
| THIRD ROW. | | | | | |
| Upon a | Ligure or <i>Jasynth</i> | was engraven | Dan | דן | } Sons of Bilhah, Rachel's maid. |
| | Agate | | Naphtali | נפתלי | |
| | Amethyst | | Gad | גד | |
| FOURTH ROW. | | | | | |
| Upon a | Beryl or <i>Chrysolite</i> | was engraven | Asher | אשר | } Sons of Zilpah, Leah's maid. |
| | Onyx or <i>Sardonyx</i> | | Joseph | יוסף | |
| | Jasper | | Benjamin | בנימין | |
| | | | | | } Sons of Rachel. |

In this order, the Jews in general agree to place them; see the *Jerusalem Targum* on this place; and the *Targum* upon Canticles v. 14. and see also *Ainsworth*. The *Targum* of *Jonathan* says, "these four rows were placed opposite to the four quarters of the world;" but this could only be when laid down horizontally, for when it hung on the breast of the High-priest, it could have had no such position. As it is difficult to ascertain in every case, what these precious stones were, it may be necessary to consider this subject more at large.

1. A SARDIUS, אדם *odem*, from the root *adam*, he was ruddy; the ruby, a beautiful gem of a fine deep red colour. The sardius, or sardic stone, is defined to be a precious stone of a blood red colour, the best of which come from Babylon.

2. A TOPAZ, פטרה *pitdah*, a precious stone of a pale dead green, with a mixture of yellow; sometimes of a fine yellow, and hence it was called *chrysolite* by the ancients, from its gold colour. It is now considered by mineralogists as a variety of the sapphire.

3. CARBUNCLE, ברקת *bareket*, from ברק *barak* to lighten, glitter, or glister, a very elegant gem of a deep red colour, with an admixture of scarlet. From its bright lively colour, it had the name *carbunculus*, which signifies a little coal; and among the Greeks, ἀνθράξ *anthrax* a coal, because when held before the sun, it appears like a piece of bright burning charcoal. It is found only in the East Indies, and there but rarely.

4. EMERALD, נֶפֶךְ *nophec*, the same with the ancient *Smaragdus*; it is one of the most beautiful of all the gems, and is of a bright green colour without any other mixture. The true oriental emerald is very scarce, and is only found at present in the kingdom of *Cambay*.

5. SAPPHIRE, ספיר *saphir*. See this described, chap. xxiv. ver. 10.

6. DIAMOND, יהלם *yahalom*, from הלם *halam*, to beat, or smite upon; the diamond is supposed to have this name from its resistance to a blow, for the ancients have assured us, that if it be struck with a hammer, upon an anvil, it will not break, but either break them, or sink into the surface of that which is softest. This is a complete fable; as it is well known that the diamond can be easily broken, and is capable of being entirely volatilized or consumed by the action of fire. It is however the hardest, as it is the most valuable of all the precious stones hitherto discovered, and one of the most inflammable substances in nature.

7. FIGURE, לשם *leshem*, the same as the *jasynth*, or *hyacinth*, a precious stone of a dead red colour, with a considerable mixture of yellow.

8. AGATE, שבו *shebo*, this is a stone that assumes such a variety of hues and appearances, that Mr. Parkhurst thinks it derives its name from the root שב *shab*, to turn, to change, "as from the circumstance of the agate changing its appearance without end, it might be called the *varier*." Agates are met with so variously figured in their substance, that they seem

27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod, underneath, toward the forepart thereof; over against the other coupling thereof; above the curious girdle of the ephod.
28 And they shall bind the breastplate by the rings thereof, unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the

breastplate be not loosed from the ephod.
29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment, upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.
30 And thou shalt put in the breastplate of judgment, the Urim and the Thummim; and they shall be upon Aaron's heart, when he

* Ver. 12 — Lev. 24. 6. Numb. 27. 21. Deut. 33. 31. 1 Sam. 30. 1. 1 Chr. 15. 1. 2 Chr. 35. 1. 1 Esdr. 7. 1. 10. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

to represent the sky, the stars, clouds, earth, water, rocks, villages, birds, trees, flowers, men, and animals of different kinds. Agates have a white, reddish, yellowish or greenish ground. They are only varieties of the flint, and the lowest in value of all the precious stones.
9. AMETHYST, אֶחְמִישַׁת אֶחְמִישַׁת achemishah, a gem generally of a purple colour, composed of a strong blue and deep red. The oriental amethyst is of a dove colour, though some are purple, and other white like diamonds. The name amethyst is Greek, ἀμethystos, and it was so called, because it was supposed that it prevented inebriation.
10. The BERYL, תַּרְשִׁישׁ tarshish. Mr. Parkhurst derives this name from תָּרַר tar to go round, and שֵׁשׁ shes to be vivid or bright in colour. If the beryl be intended, it is a pellucid gem of a blueish green colour, found in the East Indies, and about the gold mines of Peru. But some of the most learned mineralogists and critics, suppose the chrysetite to be meant; This is a gem of a yellowish green colour, and ranks at present, among the topazes. Its name in Greek chrysotite, χρυσόπηλος literally signifies the golden stone.
11. The ONYX, שֹׁהַם shoham. See the notes on Gen. ii. 12. Exod. xxv. 7. There are a great number of different sentiments on the meaning of the original; it has been translated beryl, emerald, prasus, sapphire, sardus, ruby, carnelian, onyx and sardonyx. It is likely that the name may signify both the onyx, and sardonyx. This latter stone is a mixture of the chalcedony and carnelian, sometimes in strata, at other times blended together, and is found striped with white and red strata, or layers. It is generally allowed, that there is no real difference, except in the degree of hardness, between the onyx, carnelian, chalcedony, sardonyx and agate. It is well known that the onyx is of a darkish horny colour, resembling the hoof or nail, from which circumstance, it has its name. It has often a plate of a blueish white or red in it, and when on one or both sides of this white, there appears a plate of a reddish colour, the jewellers, says Woodward, call the stone a sardonyx.
12. JASPER, יָשֵׁף yashpeh. The similarity of the Hebrew name, has determined most critics and mineralogists to adopt the jasper, as intended by the original word. The jasper is usually defined. A hard stone, of a bright beautiful green colour; sometimes clouded with white, and spotted with red or yellow. Mineralogists reckon not less than fifteen varieties of this stone, 1. green, 2. red, 3. yellow, 4. brown, 5. violet, 6. black, 7. bluish gray, 8. milky white, 9. variegated with green,

red, and yellow clouds, 10. green with red spots, 11. green with various colours, apparently in the form of letters, 12. with variously coloured zones, 13. with various colours, mixed without any order, 14. with many colours together, 15. mixed with particles of agate.
In examining what has been said on these different precious stones, by the best critics, I have adopted such explanations, as appeared to me, to be best justified by the meaning and use of the original words; but I cannot say, that the stones which I have described, are precisely those intended by the terms in the Hebrew Text; nor can I take upon me to assert, that the tribes are arranged exactly in the manner intended by Moses; for as these things are not laid down in the Text, in such a way as to preclude all mistake, some things must be left to conjecture. Of several of these stones many fabulous accounts are given by the ancients, and indeed by the moderns also: these I have in general omitted, because they are fabulous; as also all spiritual meanings, which others have found so plentifully in each stone, because I consider some of them puerile, all futile, and not a few, dangerous.
Verse 30. Thou shalt put in the breastplate—the URIM and THUMMIM] What these were, has, I believe, never yet been discovered. 1. They are no where described. 2. There is no direction given to Moses, or any other, how to make them. 3. Whatever they were, they do not appear to have been made on this occasion. 4. If they were the work of man at all, they must have been articles in the ancient tabernacle, matters used by the patriarchs, and not here particularly described, because well known. 5. It is probable, that nothing material is designed. This is the opinion of some of the Jewish doctors. Rabbi Menachem on this Chapter says, “The Urim and Thummim were not the work of the artificer, neither had the artificers, nor the congregation of Israel in them any work, or any voluntary offering: but they were a mystery delivered to Moses from the mouth of God; or they were the work of God himself; or a measure of the Holy Spirit.” 6. That God was often consulted by Urim and Thummim, is sufficiently evident from several scriptures; but how, or in what manner he was thus consulted, appears in none. 7. This mode of consultation, whatever it was, does not appear to have been in use from the consecration of Solomon's temple, to the time of its destruction; and after its destruction, it is never once mentioned. Hence the Jews say, that the five following things, which were in the first

A. M. 2513.
B. C. 1491.
Ann. Exod. 1sr.
- 1.
Sept.

goeth in before the LORD: ^a and Aaron shall bear the judgment of the children of Israel upon his heart, before the LORD continually.

31 ¶ And ^bthou shalt make the robe of the ephod all of blue.

^aZech. 6, 13. 2 Cor. 7, 3. Heb. 2, 17.—^bCh. 39, 99. Lev. 8, 7.

temple, were wanting in the second. " 1. The *ark* with the *mercy seat*, and *cherubim*. 2. The *fire* which came down from heaven. 3. The *Shechinah*, or divine presence. 4. The *Holy Spirit*, i. e. the gift of prophecy. 5. And the *Urim* and *Thummim*."

8. As the word אורִים *urim* signifies LIGHTS, and the word תִּמְמִים *tummim* PERFECTIONS; they were probably designed to point out the *light*, the *abundant information* in spiritual things, afforded by the wonderful revelation which God made of himself by, and under the LAW; and the *perfection, entire holiness, and strict conformity to himself*, which this dispensation required; and which are *introduced and accomplished* by that dispensation of *light and truth*, the GOSPEL, which was prefigured and pointed out by the *law*, and its *sacrifices, &c.* and in this light, the subject has been viewed by the Vulgate, where the words are translated *Doctrina et Veritas*, doctrine and truth; a system of *teaching*, proceeding from *truth* itself. The Septuagint translate the original by δεικνῶσις καὶ ἀληθεία, *the manifestation and the truth*; meaning probably the *manifestation* which God made of him-self to Moses and the Israelites, and the *truth* which he had revealed to them; of which this breastplate should be a continual memorial.

All the other versions express nearly the same things, and all refer to intellectual and spiritual subjects, such as *light, truth, manifestation, doctrine, perfection, &c. &c.* not one of them supposing that any thing *material* is intended. The Samaritan Text is however different; it adds here a whole clause not found in the Hebrew: זעוסיט וזעוסיט וזעוסיט וזעוסיט *zē'asita et ha-urim ve et ha-tummin*, *Thou shalt make the Urim and the Thummin.*— If this reading be admitted, the Urin and Thummim were manufactured on this occasion, as well as the other articles. However it be, they are indescribable and unknown.

The manner in which the Jews suppose that the enquiry was made by *Urim* and *Thummim*, is the following:—
“ When they enquired, the priest stood with his face before the ark; and he that enquired, stood behind him, with his face to the back of the priest. And the enquirer said, *Shall I go up?* or, *Shall I not go up?* And forthwith the Holy Ghost came upon the priest, and he beheld the breastplate, and saw therein, by the vision of prophecy, *Go up*, or, *Go not up*, in the letters which shewed forth themselves upon the breastplate, before his face.” See Numb. xxvii. 18, 21. Judg. i. 1. xx. 18, 28. 1 Sam. xxix. 9—12. xxviii. 6. And see *Ainsworth*.

It was the letters that formed the names of the *twelve* tribes upon the breastplate, which the Jews suppose were used in a miraculous way, to give answers to the enquirers. Thus when David consulted the Lord whether he should go into a

32 And there shall be a hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an ^ehabergeon, that it be not rent.

33 And *beneath*, upon the ^dhem of it, thou

^c Ch. 39, 23.—^d Or, *skirts*, ch. 39, 24—26.

city of Judea, three letters which constituted the word **גלה** *alah* GO, rose up, or became prominent in the names on the breastplate; **ש** *ain* from the name of *Sim*eon, **ל** *lamed* from the name of *Levi*, and **ה** *he* from the name of *Judah*. But this supposition is without proof.

Among the Egyptians, a breastplate, something like that of the Jewish high-priest, was worn by the president of the courts of justice. *Diodorus Siculus* has these words, Εφορε δ' αὐτος περὶ τον τραχηλον εκ χρυτης αλυστους κρηταιμεν ζωδιων των πολυτελων λιθων, ὁ προσηγερειν ΑΛΗΘΕΙΑΝ. "He bore about his neck a golden chain, at which hung an image set about or composed of precious stones, which was called TRUTH." Bib. Hist. lib. 1. chap. lxxv. p. 225. And he farther adds, "that as soon as the president put this gold chain about his neck, the legal proceedings commenced, but not before. And that when the case of the plaintiff and defendant had been fully and fairly heard, the president turned the *image of truth*, which was hung to the golden chain round his neck, toward the person, whose cause was found to be just," by which he seemed to intimate, that truth was on *his* side.

Ælian in his *Hist. Var. lib.* xxxiv. gives the same account. "The chief justice or president," he says, "was always a priest, of a venerable age, and acknowledged probity. Εἶχε δὲ καὶ ἀγάλμα περὶ τὸν αὐχένα ἐκ σαρπφειροῦ λίθου, καὶ ἐκαλεῖτο ἀγάλμα ΑΛΗΘΕΙΑ. That he had an image which was called TRUTH, engraved on a sapphire, and hung about his neck with a gold chain."

Peter du Val mentions a *mummy* which he saw at Cairo, in Egypt, round the neck of which was a chain, at which a *golden plate* was suspended, which lay on the breast of the person, and on which was engraved the figure of a *bird*. This person was supposed to have been one of the supreme judges; and in all likelihood, the bird, of what kind he does not mention, was the emblem of *truth, justice, or innocence*.

I have now before me paintings taken on the spot, by a native Chinese, of the *different courts* in China, where criminal causes were tried. In these, the judge always appears with a piece of embroidery on his breast, on which a *white bird of the ardea or heron kind* is represented, with expanded wings. All these seem to have been derived from the same source, both among the *Hebrews*, the *Egyptians*, and the *Chinese*. And it is certainly not impossible, that the two latter, might have borrowed the notion and use of the *breastplate of judgment* from the *Hebrews*, as it was in use among *long* before we have any account of its use among either the *Egyptians* or *Chinese*. The *different mandarins* wear a piece of this kind.

Verse 31. *The robe of the epaoul*] S. from

A.M. 2513.
B. C. 1491.
An. Exod. 13c.
1.
Siren.

A.M. 2513. shalt make pomegranates of blue, and
B.C. 1491. of purple, and of scarlet, round about
An. Exod. Ibr. the hem thereof; and bells of gold
1. between them round about :

34 A golden bell and a pomegranate, a golden
bell and a pomegranate, upon the hem of the
robe round about.

35 ^a And it shall be upon Aaron to minister :
and his sound shall be heard when he goeth in
unto the holy place, before the LORD, and when
he cometh out, that he die not.

36 ¶ And ^b thou shalt make a plate of pure

gold, and grave upon it, like the
engravings of a signet, HOLINESS
TO THE LORD.

37 And thou shalt put it on a blue
lace, that it may be upon the mitre ; upon the
forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead,
that Aaron may ^c bear the iniquity of the holy
things, which the children of Israel shall hallow
in all their holy gifts ; and it shall be always
upon his forehead, that they may be ^d accepted
before the LORD.

A.M. 2513.
B.C. 1491.
An. Exod. Ibr.
1.
Sigan.

^a 1 Esdras 4. 9. — ^b ch. 39. 30. Zech. 14. 20. 1 Esdras 4. 12. — ^c ver. 43.
Lev. 19. 17. & 22. 9. Num. 5. 18. 1. 1 Sam. 5. 11. Ezek. 4. 4. 5. 6.

John 1. 29. Hebr. 9. 28. 1 Pet. 2. 24. — ^d Lev. 1. 4. & 22. 27. & 28.
11. 1 Sam. 5. 7.

this description, and from what Josephus says, who must have
been well acquainted with its form, we find that this *mitre*, or
robe, was one long straight piece of blue cloth, with a hole
or opening in the centre, for the head to pass through ;
which hole, or opening, was bound about, that it might not
be rent in putting it on, or taking it off, ver. 32.

Verse 35. *His sound shall be heard*] The bells were
doubtless intended to keep up the people's attention to the
very solemn and important office which the priest was then
performing ; that they might all have their hearts engaged in
the work ; and at the same time to keep Aaron himself in
remembrance that he ministered before Jehovah, and should
not come into his presence without due reverence.

That he die not.] This seems an allusion to certain cere-
monies which still prevail in the Eastern countries. Jehovah
appeared among his people in the tabernacle, as an emperor
in his tent among his troops. At the doors of the tents or
palaces of grandees, was generally placed some sonorous body,
either of metal or wood, which was struck, to advertise those
within, that a person prayed for admittance to the presence
of the king, &c. As the tabernacle had no door, but a *vail*,
and consequently nothing to prevent any person from going
in, Aaron was commanded to put the bells on his robe,
that his sound might be heard, when he went into the holy place,
before the Lord.

Verse 36. *Thou shalt make a plate of pure gold.*] The
word *tsits*, which we render *plate*, means a *flower*, or any
appearance of this kind. The Septuagint translate it by
petalon a *leaf* ; hence we might be led to infer, that this
plate resembled a wreath of flowers, or leaves ; and as it is
called, chap. xxix. 6. *netzer*, a *crown*, and the author of the
book of Wisdom, chap. xviii. 24. who was a Jew, and may
be supposed to know well what it was, calls it *diadema* ; it was
probably in the form, not of the ancient diadem, but rather
of the radiated crown worn by the ancient Roman emperors,
which was a gold band, that went round the head from the
vertex to the occiput ; but the position of the Jewish sacerdotal
crown was different, as that went round the forehead, under
which there was a blue lace, or fillet, ver. 37. which was
probably attached to the mitre or turban, and formed its
lowest part or border.

[HOLINESS UNTO THE LORD.] This we may consider as
the grand badge of the sacerdotal office. 1. The priest was
to minister in *holy things*. 2. He was the representative of a
holy God. 3. He was to offer sacrifices to make an atonement
for, and to put away sin. 4. He was to teach the people the
way of righteousness and true holiness. 5. As mediator, he
was to obtain for them those divine influences by which they
should be made *holy*, and be prepared to dwell with *holy*
spirits in the kingdom of glory. 6. In the sacerdotal office,
he was the type of that *holy* and *just* ONE, who, in the
fulness of time, was to come and put away sin by the sacrifice
of Himself.

It is allowed on all hands, that this inscription was, in the
primitive Hebrew character, such as appears upon ancient
shekels, and such as was used before the Babylonish captivity,
and probably from the giving of the law on mount Sinai.
The קדש ליהוה *Kodesh Lajehovah*, of the present Hebrew text,
would in those ancient characters appear thus :



which, in the modern Samaritan character, evidently derived
from that above, is as follows: *ⲕⲟⲃⲏⲥ ⲙⲁⲓⲏⲁⲩⲏⲁ*. And the
word *ⲕⲁⲃⲁⲩⲁ* in this ancient and original character, is
the famous Tetragrammaton, or word of four letters, which,
to the present day, the Jews will neither write nor pronounce.
The Jews teach, that these letters were embossed on the gold,
and not engraven in it ; and that the plate on which they were
embossed, was about two fingers broad, and that it occupied
a space on the forehead, between the hair and the eyebrows.
But it is most likely that it was attached to the lower part of
the mitre.

Verse 38. *May bear the iniquity of the holy things*] *ⲕⲁⲃⲁⲩⲁ
ⲉⲧ ⲁⲁⲣⲟⲛ ⲉⲧ ⲁⲁⲣⲟⲛ ⲉⲧ ⲁⲁⲣⲟⲛ ⲉⲧ ⲁⲁⲣⲟⲛ* *Aharon et dixit habkodasim.*
And Aaron shall bear, in a vicarious and typical manner,
the sin of the holy or separated things—offerings or sacrifices.
Aaron was, as the high priest of the Jews, the type or
representative of our blessed Redeemer ; and as he offered
the sacrifices prescribed by the Law, to make an atonement
for sin, and was thereby represented as bearing their sins,

A.M. 2513. 39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may mi-

nister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar, to minister in the holy place; that they bear not iniquity, and die: ^kit shall be a statute for ever unto him, and his seed after him.

^a Ver. 4. ch. 29. 27, 28, 29, 41. Ezek. 44. 17, 18. — ^b ch. 29. 7. & 30. 20. & 40. 13. Lev. 10. 7. — ^c Heb. *ut* their hand. — ^d ch. 29. 9. &c. Lev. ch. 8. Hebr. 7. 26. — ^e ch. 29. 23. Lev. 6. 10. & 16. 4. Ezek. 44.

18 — ^f Heb. *flesh of their nakedness*. — ^g Heb. *be*. — ^h ch. 20. 26 — ⁱ Lev. 5. 1. 17. & 20. 19, 20. & 22. 9. Numb. 9. 13. & 18. 22 — ^k ch. 27. 1. Lev. 17. 7.

because he was bound to make an atonement for them; so Christ is represented as bearing the sins, i.e. the punishment due to the sins of the world, in his becoming a sacrifice for the human race, see Isai. liii. 4, 12. where the same verb, נָסָא, *nasa*, is used; and see 1 Pet. ii. 24. By the inscription on the plate on his forehead, Aaron was acknowledged as the holy minister of the holy God. To the people's services, and their offerings, much imperfection was attached; and therefore Aaron was represented, not only as making an atonement in general, for the sins of the people, by the sacrifices they brought; but also as making an atonement for the imperfection of the atonement itself, and the manner in which it was brought.

[It shall be always upon his forehead.] The plate, inscribed with Holiness unto the Lord, should be always on his forehead, to teach that the Law required holiness; that this was its aim, design and end; and the same is required by the gospel; for, under this dispensation, it is expressly said, Without holiness no man shall see the Lord. Heb. xii. 14.

Verse 40. For glory and beauty] See the note on ver. 2.

Verse 42. Linen breeches] This command had in view the necessity of purity and decency in every part of the divine worship; in opposition to the shocking indecency of the pagan worship in general, in which the priests often ministered naked, as in the sacrifices to Bacchus, &c.

On the garments of the high-priest, some general reflections have already been made, see ver. 2. and to what is there said, it may be just necessary to add, that there can be no doubt of their being all emblematical of spiritual things; but of which, and in what way, no man can positively say. Many commentators have entered largely into this subject, and have made many edifying and useful remarks; but where no clue is given to guide us through a labyrinth, in which the possibility of mistake is every moment occurring, it is much better not to attempt to be wise above what is written: for, however edifying the reflections may be, which are made on these subjects; yet, as they are not clearly deducible from the text itself, they can give little satisfaction to a sincere enquirer after truth. These garments were all made for glory and for beauty, and this is the general account that it has pleased God to give of their nature and design: in a general sense, they represented, 1. The necessity of purity in every part of the divine worship; 2. the necessity of an atonement for sin; 3. the purity and justice of the Divine Majesty; and, 4. the absolute necessity of that holiness, without which none can see the Lord. And these subjects should be diligently kept in view by all those who wish to profit by the curious and interesting details given in this chapter. In the notes, these topics are frequently introduced.

CHAPTER XXIX.

Ceremonies to be used in consecrating Aaron and his sons, 1—3. They are to be washed, 4. Aaron is to be clothed with the holy vestments, 5, 6; to be anointed, 7. His sons to be clothed and girded, 8, 9. They are to offer a bullock for a sin-offering, 10—14; and a ram for a burnt-offering, 15—18; and a second ram for a consecration-offering, 19—22. A loaf, a cake, and a wafer, or thin cake, for a wave-offering, 23—26. The breast of the wave-offering, and the shoulder of the heave-offering to be sanctified, 26—28. Aaron's vestments to descend to his son, who shall succeed him, 29, 30. Aaron and his sons to eat the flesh of the ram of consecration, 31, 32. No stranger to eat of it, 33. Nothing of it to be left till the morning, but to be burnt with

fire, 34. Seven days to be employed in consecrating Aaron and his sons, 35—37. Two lambs, one for the morning, and the other for the evening sacrifice, to be offered continually, 38—42. God promises to sanctify Israel with his glory, and to dwell among them, 43—46.

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AND this is the thing that thou shalt do unto them, to hallow them, to minister unto me in the priest's office: ^aTake one young bullock, and two rams without blemish, ²And ^bunleavened bread, and cakes unleavened, tempered with oil, and wafers unleavened, anointed with oil: of wheaten flour shalt thou make them. ³And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. ⁴And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, ^cand shalt wash them with water.

⁵And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with ^ethe curious girdle of the ephod: ⁶And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. ⁷Then shalt thou take the anointing ^eoil, and pour it upon his head, and anoint him. ⁸And ^athou shalt bring his sons, and put coats upon them. ⁹And thou shalt gird them with girdles, Aaron and his sons, and ⁱput the bonnets on them: and ^kthe priest's office shall be theirs for a per-

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^a Lev. 8. 2. — ^b Lev. 2. 4. & 6. 10, 21, 22. — ^c ch. 40. 12. — Lev. 8. 6. — Heb. 10. 22. — ^d ch. 28. 2. — Lev. 8. 7. — ^e ch. 28. 3. — ^f Lev. 8. 9. — ^g Ch. 28. 41. & 30. 25. — Lev. 8. 12. & 10. 7. & 21. 10. — Numb. 35. 25. — ^h Lev. 8. 13. — Heb. bra. — ⁱ Numb. 18. 7.

NOTES ON CHAP. XXIX.

Verse 1. *Take one young bullock*] This consecration did not take place till after the erection of the tabernacle.—See Lev. viii. 9, 10.
Verse 2. *Unleavened bread*] Three kinds of bread, as to its form, are mentioned here, but all unleavened. 1. מצות matsoth, unleavened bread, no matter in what shape.—See chap. xii. 9. 2. חלות challoth, cakes, pricked or perforated, as the root implies. 3. רקיקי rekikey, an exceeding thin cake, from רק rak, to be extenuated, properly enough translated wafer. The manner in which these were prepared, is sufficiently plain from the text; and probably these were the principal forms in which flour was prepared for household use, during their stay in the wilderness. These were all waved before the Lord, ver. 24. as an acknowledgment that the bread that sustains the body, as well as the mercy which saves the soul, comes from God alone.
Verse 4. *Thou—shalt wash them*] This was done emblematically, to signify that they were to put away all filthiness of the flesh and spirit, and perfect holiness in the fear of God. 2 Cor. vii. 1.
Verse 5. *Thou shalt take the garments.*] As most offices of spiritual and secular dignity had appropriate habits and insignia, hence, when a person was appointed to an office, and habited for the purpose, he was said to be invested with that office, from in, used intensively, and vestio, I clothe, because he was then clothed with the vestments peculiar to that office.
Verse 7. *Then shalt thou take the anointing oil*] It appears from Isa. lxi. 1. that anointing with oil, in consecrating a person to any important office, whether civil or religious, was considered as an emblem of the communication of the gifts and graces of the Holy Spirit. This ceremony was used on three occasions, viz. the installation of prophets, priests, and kings.

into their respective offices. But why should such an anointing be deemed necessary? Because the common sense of men taught them, that all good, whether spiritual or secular, must come from God, its origin and cause. Hence it was taken for granted, 1. That no man could forestall events, unless inspired by the Spirit of God. And therefore the prophet was anointed, to signify the communication of the Spirit of wisdom and knowledge. 2. That no person could offer an acceptable sacrifice to God for the sins of men, or profitably minister in holy things, unless enlightened, influenced, and directed, by the Spirit of grace and holiness. Hence the priest was anointed, to signify his being divinely qualified for the due performance of his sacred functions. 3. That no man could enact just and equitable laws, which should have the prosperity of the community and the welfare of the individual continually in view, or could use the power confided to him only for the suppression of vice and the encouragement of virtue, but that man who was ever under the inspiration of the Almighty. Hence kings were inaugurated by anointing with oil. Two of these offices only, exist in all civilized nations, the sacerdotal and regal; and in some countries the priest and king are still consecrated by anointing. In the Hebrew language, משיח mashiah signifies anointed; and משיח mashiach, the anointed person. But as no man was ever dignified by holding the three offices, so no person ever had the title mashiach, the anointed one, but Jesus the Christ. He alone is King of kings, and Lord of lords: the king who governs the universe, and rules in the hearts of his followers; the prophet, to instruct men in the way wherein they should go; and the great high-priest, to make atonement for their sins. Hence he is called the Messiah, a corruption of the word משיח ha mashiach, THE ANOINTED ONE, in Hebrew; which gave birth to Χριστός, ho Christus, which has

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petual statute : and thou shalt ^a consecrate ^b Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation : and ^c Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou ^d shalt take of the blood of the bullock, and put *it* upon ^e the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And ^f thou shalt take all the fat that covereth the inwards, and ^g the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But ^h the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp : *it is* a sin offering.

15 ⁱ Thou shalt also take one ram ; and Aaron and his sons shall ^k put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and ^l unto his head.

18 And thou shalt burn the whole ram upon the altar : *it is* a burnt offering unto the LORD : *it is* a ^m sweet savour, an offering made by fire unto the LORD.

19 ⁿ And thou shalt take the other ram ; and Aaron and his sons shall put their hands upon the head of the ram :

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of ^o the anointing oil, and

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^a Heb. fill the hand of — ^b ch. 23. 41. — Lev. 8. 22, &c. — Heb. 7. 28. — ^c Lev. 1. 4. & 8. 14. — ^d Lev. 8. 15. — ^e ch. 27. 2. & 30. 2. — ^f Lev. 5. 3. — ^g It seemeth by Anatomy, and the Hebrew doctors, to be the midriff.

^h Lev. 4. 11, 12, 21. — Heb. 13. 11. — ⁱ Lev. 8. 18. — ^k Lev. 1. 4—9. — ^l Or, upon. — ^m Gen. 3. 21. — ⁿ ver. 3. — Lev. 8. 22. — ^o ch. 30. 25, 31. — Lev. 3. 50.

precisely the same signification in Greek : of him, Melchisedech, Abraham, Aaron, David and others, were illustrious types. But none of these had the title of THE MESSIAH, or THE ANOINTED of GOD. This does, and ever will, belong exclusively, to JESUS the CHRIST.

Verse 10. *Shall put their hands upon the head of the bullock.* By this rite, the animal was consecrated to God, and was then proper to be offered in sacrifice. *Imposition of hands* also signified, that they offered the life of this animal as an atonement for their sins, and to redeem their lives from that death, which, through their sinfulness, they had deserved. In the case of the sin-offering and trespass-offering, the person who brought the sacrifice, placed his hands on the head of the animal, between the horns, and confessed his sin over the sin-offering ; and his trespass over the trespass-offering, saying, “ I have sinned, I have done iniquity, I have trespassed, and have done thus and thus, and do return by repentance before thee, and with *this*, I make atonement.” Then the animal was considered as vicariously bearing the sins of the person who brought it.

Verse 14. *It is a sin-offering.* See the notes on Gen. iv. 7. and xiii. 13. — Lev. vii. 1, &c.

Verse 18. *It is a burnt-offering.* See the note on Lev. vii. 1, &c.

Verse 19. *The other ram.* There were two rams brought on this occasion ; one was for a burnt-offering, and was to be entirely consumed : the other was the ram of consecration,

ver. 22. אַיִל מִלְחִים *ayal milluim*, the ram of filling up, because when a person was dedicated or consecrated to God, his hands were filled with some particular offering, proper for the occasion, which he presented to God. Hence the word consecration signifies the filling up, or filling the hands, some part of the sacrifice being put into the hands of such persons, denoting thereby, that they had now a right to offer sacrifices and oblations to God. It seems, in reference to this ancient mode of consecration, that in the Church of England, when a person is ordained priest, a Bible is put into his hands with these words, “ Take thou authority to preach the word of God,” &c. The filling the hands refers also to the presents, which, in the Eastern countries, every inferior was obliged to bring, when brought into the presence of a superior. Thus the Sacrifice was considered not only as an atonement for sin, but also as a means of approach, and as a present to Jehovah.

Verse 20. *Take of his blood.* The putting the blood of the sacrifice on the tip of the right ear, the thumb of the right hand and the great toe of the right foot, was doubtless intended to signify, that they should dedicate all their faculties and powers to the service of God : their ears to the hearing and study of his law ; their hands, to diligence in the sacred ministry, and to all acts of obedience ; and their feet, to walking in the way of God's precepts. And this sprinkling appears to have been used to teach them, that they could neither hear, work, nor walk profitably, uprightly, and well pleasing in the sight of God, without this application of the blood of the sacrifice.

A.M. 2513. B.C. 1491. An. Exod. Ibr. 1. cir. Thomsen: sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram, the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread, that is before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons: and shalt wave them for a wave offering before the LORD.

25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt-offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave

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*Ver. 1. Heb. 9. 22.—^b Lev. 3. 26.—^c Heb. shake to and fro.—^d Lev. 7. 30.

^e Lev. 9. 28.—^f Lev. 8. 29.—^g Lev. 22. 27.—^h Lev. 7. 31, 4. Numb. 15. 11, 12. Dent 18. 3.

And as the blood of rams, bulls, and goats, could never take away sin, does not this prove to us, that something infinitely better is shadowed out? and that we can do nothing holy and pure, in the sight of a just and holy God, but through the blood of atonement?—See on chap. xxx. ver. 20.

Verse 22. *The fat and the rump*] The rump, or tail of some of the Eastern sheep, is the best part of the animal, and is counted a great delicacy. They are also very large, some of them weighing from twelve to forty pounds weight; “so that the owners,” says Mr. Ludolf, in his *History of Ethiopia*, “are obliged to tie a little cart behind them, whereon they put the tail of the sheep, as well for the convenience of carriage, and to ease the poor creature, as to preserve the wool from dirt, and the tail from being torn among the bushes and stones.” An engraving of this kind of sheep, his tail, cart, &c. may be seen at p. 53. of the above work.

Verse 23. *And one loaf of bread*] The bread of different kinds, (see on ver. 2.) in this offering, seems to have been intended as a *minchah*, or offering of grateful acknowledgement, for providential blessings. The essence of worship consisted in acknowledging God, 1. As the Creator, Governor, and Preserver of all things, and the Dispenser of every good and perfect gift. 2. As the Judge of men, the Punisher of sin, and He who could alone pardon it. The *minchahs*, *heave-offerings*, *wave-offerings*, and *thank-offerings*, referred to the first point. The *burnt-offerings*, *sin-offerings*, and *sacrifices* in general, referred to the second.

Verse 24. *For a wave-offering*] See the notes on Levit. vii. where an ample account of all the offerings, sacrifices, &c. under the Mosaic dispensation, and the reference they bore to the great sacrifice offered by Christ, is given in detail.

Verse 25. *Thou shalt receive them of their hands*] Aaron and his sons are here considered, merely as any common persons bringing an offering to God, and not having, as yet, any authority to present it themselves, but through the medium of a priest. Moses, therefore, was now to Aaron and his sons, what they were afterwards to the children of Israel; and as

the minister of God, he now consecrates them to the sacred office, and presents their offerings to Jehovah.

Verse 27. *The breast of the wave-offering, and the shoulder of the heave-offering.*] As the *wave-offering* was agitated to and fro, and the *heave-offering* up and down, some have conceived that this twofold action represented the *peace of the cross*, on which the great *Peace-offering* between God and man was offered, in the personal sacrifice of our blessed Redeemer. Had we authority for this conjecture, it would certainly cast much light on the meaning and intention of these offerings; and when the intelligent reader is informed, that one of the most judicious critics in the whole republic of letters, is the author of this conjecture, viz. *Houbigant*, he will treat it with respect. I shall here produce his own words on this verse—“*He distinguuntur הַנֶּחֱסֶה & הַזֵּוֹחַ, ut ejusdem oblationis ceremonie doceat. In הַנֶּחֱסֶה significatur, moveri oblationem victimam lae & illac, ad dextram & ad sinistram. In הַזֵּוֹחַ, sursum tolli, & sublatam rursus deprimi; nam pluribus vicibus id fiebat. Rem sic interpretantur Judaei; & Christianos docent, quanquam id non agentes, sic adhiberi eam causam, in quam generis humani victima dea pacifica subleata est, quam veteres victimae omnes praesentabant.*”

“The *heave-offering* and *wave-offering*, as two ceremonies in the same oblation, are here distinguished. The *wave-offering* implies, that the victim was moved hither and thither to the right-hand and to the left: the *heave-offering* was lifted up and down, and this was done several times. In this way the Jews explain these things, and teach the Christians, that by these acts the *cross* was adumbrated, upon which that *Peace-offering* of the human race was lifted up, which was prefigured by all the ancient victims.”

The breast and the shoulder, thus waved and heaved, were by this consecration appointed to be the priests' portion for ever; and thus, as Mr. Ainsworth piously remarks, “taught the priests how, with all their heart and all their strength, they should give themselves unto the service of the Lord in his church.” Moses, as priest, received on this occasion the

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offering, which is waved, and which is heaved up, of the ram of the consecration, *even of that which is for Aaron, and of that which is for his sons:*

28 And it shall be Aaron's and his sons' ^a by a statute for ever, from the children of Israel: for it is an heave offering: and ^b it shall be an heave offering from the children of Israel, of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

29 And the holy garments of Aaron ^c shall be his sons' after him, ^d to be anointed therein, and to be consecrated in them.

30 And ^e that ^f son that is priest in his stead shall put them on ^g seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 And thou shalt take the ram of the consecration, and ^h seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the ⁱ bread that is in the basket,

by the door of the tabernacle of the congregation.

33 And ^k they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: ^l but a stranger shall not eat *thereof*, because they are holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then ^m thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: ⁿ seven days shalt thou consecrate them.

36 And thou shalt ^o offer every day a bullock for a sin offering, for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, ^p and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; ^q and it shall be an altar most holy: ^r whatsoever toucheth the altar shall be holy.

^a Lev. 10. 15.—^b Lev. 7. 34.—^c Numb. 20. 26, 28.—^d Numb. 18. 8. & 35. 25.—^e Heb. *he of his sons*.—^f Numb. 20. 28.—^g Lev. 8. 35. & 9. 1, 8.—^h Lev. 8. 31.—ⁱ Matt. 12. 4.—^k Lev. 10. 14, 15, 17.—

^l Lev. 22. 10.—^m Lev. 8. 32.—ⁿ Exod. 40. 12. Lev. 8. 33, 34, 35.—^o Heb. 10. 11.—^p ch. 30. 26, 28, 29. & 40. 10.—^q ch. 40. 10.—^r ch. 30. 29. Matt. 23. 19.

breast and the shoulder, which became afterwards the portion of the priests, see ver. 28. and Lev. vii. 34. It is worthy of remark, that although Moses himself had no consecration to the sacerdotal office, yet he acts here as high-priest, consecrates a high-priest, and receives the *breast* and the *shoulder*, which were the priests' portion! But Moses was an extraordinary messenger, and derived his authority, without the medium of rites or ceremonies, immediately from God himself. It does not appear that Christ either baptized the twelve Apostles, or ordained them by imposition of hands; yet, from his own infinite sufficiency, he gave them authority both to baptize, and to lay on hands, in appointing others to the work of the sacred ministry.

Verse 29. *The holy garments—shall be his sons' after him*] These garments were to descend from father to son; and no new garments were to be made.

Verse 30. *Seven days*] The priest, in his consecration, was to abide seven days and nights at the door of the tabernacle, keeping the Lord's watch. See Lev. viii. 33, &c. The number seven is what is called, among the Hebrews, a number of perfection; and it is often used to denote the completion, accomplishment, fulness, or perfection of a thing, as this period contained the whole course of that time in which God created the world, and appointed the day of rest. As this act of consecration lasted seven days, it signified a perfect consecration; and intimated to the priest, that his whole

body and soul, his time and talents, should be devoted to the service of God and his people.

Verse 33. *But a stranger shall not eat thereof*] That is, no person, who was not of the family of Aaron—no Israelite, and not even a Levite.

Verse 34. *Burn the remainder with fire*] Common, voluntary, and peace-offerings, might be eaten even on the second day, see Lev. vii. 16. xix. 5, 6. But this being a peculiar consecration, in order to qualify a person to offer sacrifices for sin, like that great sacrifice, the Paschal Lamb, that typified the atonement made by Christ, none of it was to be left till the morning, lest putrefaction should commence, which would be utterly improper in a sacrifice that was to make expiation for sin, and bring the soul into a state of holiness and perfection with God.—See the note on Exod. xii. 10.

Verse 36. *Thou shalt cleanse the altar*] The altar was to be sanctified for seven days; and it is likely that, on each day, previously to the consecration service, the altar was wiped clean, and the former day's ashes, &c. removed.

Verse 37. *Whatsoever toucheth the altar shall be holy*] To this our Lord refers, Matt. xxiii. 19. where he says, the altar sanctifies the gift; and this may be understood as implying, that whatever was laid on the altar, became the Lord's property, and must be wholly devoted to sacred uses; for in no other sense could such things be sanctified by touching the altar.

A. M. 2513.
B. C. 1491.
An. Isr. at Exr.
1.
or Tabernacle.

38 ¶ Now this is that which thou shalt offer upon the altar; ^a two lambs of the first year, ^b day by day, continually.

A. M. 2513.
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An. Isr. at Exr.
1.
or Tabernacle.

39 The one lamb thou shalt offer ^c in the morning; and the other lamb thou shalt offer at even;

43 ¶ And there I will meet with the children of Israel, and ^d the tabernacle ^e shall be sanctified by my glory.

40 And with the one lamb, a tenth deal of flour, mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink offering.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will ^f sanctify also both Aaron and his sons, to minister to me in the priest's office.

41 And the other lamb thou shalt ^g offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

45 And ^h I will dwell among the children of Israel, and will be their God.

42 This shall be ⁱ a continual burnt offering

46 And they shall know that ^j I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

^a Numb. 28. 3. 1 Chron. 16. 40. 2 Chron. 2. 4. & 4. 3. 11. & 31. 3. Ezra 3. 3.—^b See Dan. 9. 27. & 12. 11.—^c 2 Kings 16. 13. Eccl. 46. 13. 14. 15.—^d 1 Kings 18. 24. 36. 2 Kings 16. 13. Ezra 9. 4. 5. Ps. 141. 2. Dan. 9. 21.—^e ver. 33. ch. 30. 8. Numb. 28. 6. Dan. 3. 11, 12, 13.—

^f ch. 25. 22. & 30. 6, 36. Numb. 17. 4.—^g O. 1. 30. 1.—^h ch. 13. 34. 1 Kings 8. 14. 2 Chron. 5. 14. & 7. 1. 2. 3. Eccl. 4. 3. Hag. 2. 7, 9. Mal. 3. 1.—ⁱ Lev. 21. 15. & 23. 9, 16.—^j Exod. 13. 8. Lev. 26. 12. Zeed. 2. 10. John 14. 17, 23. 2 Cor. 1. 6, 16. Rev. 3. 6.—^k ch. 30. 2.

Verse 38. One lamb thou shalt offer in the morning] These two lambs, one in the morning, and the other in the evening, were generally termed the morning and evening daily sacrifice; and were offered, from the time of their settlement in the promised land, to the destruction of Jerusalem by the Romans. The use of these sacrifices, according to the Jews, was this: "The morning sacrifice made atonement for the sins committed in the night; and the evening sacrifice expiated the sins committed during the day."

Verse 40. A tenth deal of flour] Deal signifies a part, from the Anglo-Saxon, dælan, to divide; hence dæl, a part, a portion taken from the whole. From Numb. xxviii. 5. we learn, that this tenth deal was the tenth part of an ephah, which constituted what is called an omer. See chap. xvi. 36. and see the note on ver. 16. of the same chapter, where an account is given of different measures of capacity among the Hebrews. The omer contained about three quarts English.

The fourth part of a hin] The hin contained one gallon and two pints. The fourth part of this was about one quart and a quarter of a pint.

Drink offering] A libation poured out before the Lord.—See its meaning, Levit. vii. 1, &c.

Verse 43. There will I meet with the children of Israel] See the note on chap. xxv. 22.

Verse 44. I will sanctify—both Aaron and his sons] So we find the sanctification by Moses, according to the divine institution, was only symbolical; and that Aaron and his sons must be sanctified, i. e. made holy, by God himself, before they could officiate in holy things. From this, as well as from many other things mentioned in the Sacred Writings, we may safely infer, that no designation by man only, is sufficient to qualify any person to fill the office of a minister of the sanctuary. The approbation and consecration of man have

both their propriety and use; but must never be made substitutes for the action and inspiration of the Almighty. Let holy men ordain, but let God sanctify; then we may expect that his church shall be built up on its most holy faith.

Verse 45. I will dwell among the children of Israel] This is the great charter of the people of God, both under the Old and New Testaments, see chap. xxv. 8. Levit. xxvi. 11, 12. 2 Cor. vi. 16. Rev. xxi. 3. God dwells AMONG them—he is ever to be found in his church, to enlighten, quicken, comfort, and support it—to dispense the light of life by the preaching of his word, and the influences of his Spirit, for the conviction and conversion of sinners. And he dwells IN those who believe; and this is the very tenor of the New Covenant, which God promised to make with the house of Israel, see Jerem. xxxi. 31—34. Ezek. xxxvii. 21—28. Heb. viii. 7—12. and 2 Cor. vi. 16. And because God had promised to dwell in all his genuine followers, hence the frequent reference to this Covenant and its privileges in the New Testament. And hence it is so frequently and strongly asserted, that every believer is a habitation of God through the Spirit, Ephes. ii. 22. That the Spirit of God witnesses with their spirits that they are the children of God, Rom. viii. 16. That the Spirit of Christ in their hearts, enables them to call God their Father, Gal. iv. 6. And that, if any man have not this Spirit, he is none of his, Rom. viii. 9, &c. And hence St. Paul states this to be the sum and substance of apostolical preaching, and the riches of the gospel of the mystery of the gospel, among the Gentiles, viz. Christ IN you the hope of glory. Whom, says he, we preach, teaching one another, and teaching every man in all wisdom, that we may present every man perfect IN Christ Jesus, Coloss. i. 27, 28.

Verse 46. And they shall know that I am the LORD their God] That is, they shall acknowledge God, and their as-

finite obligations to him. In a multitude of places in Scripture, the word *know* should be thus understood.

That I may dwell among them] For without this acknowledgment, and consequent dependance on, and gratitude and obedience to God, they could not expect him to dwell among them.

By dwelling among the people, God shews that he would be a continual resident in their houses and in their hearts—that he would be their God—the sole object of their religious worship, to whom they should turn, and on whom they should trust in all difficulties and distresses; and that he would be to them all that the Creator could be to his creatures. That, in consequence, they should have a full conviction of his pre-

sence and blessing, and a consciousness that HE was their God, and that they were his people. Thus, then, God dwells among men, that they may know him; and they must know him, that he may continue to dwell among them. He who does not experimentally know God, cannot have him as an indwelling Saviour; and he who does not continue to know, to acknowledge, love, and obey him, cannot retain him as his Preserver and Sanctifier. From the beginning of the world, the salvation of the souls of men, necessarily, implied the indwelling influences of God.—Reader, hast thou this salvation? This alone will support thee in all thy travels in this wilderness, comfort thee in death, and give thee boldness in the day of judgment. “He,” says an old writer, “who has pardon, may look his judge in the face.”

CHAPTER XXX.

The altar of burnt incense, 1. Dimensions, 2. Golden crown, 3. Rings and staves, 4, 5. Where placed, 6. Use, 8—10. The ransom price of half a shekel, 11—13. Who were to pay it, 14. The rich and the poor to pay alike, 15. The use to which it was applied, 16. The brazen laver, and its use, 17—21. The holy anointing oil, and its component parts, 22—25. To be applied to the tabernacle, ark, golden table, candlestick, altar of burnt-offerings, and the laver, 26—29. And to Aaron and his sons, 30. Never to be applied to any other uses, and none like it, ever to be made, 31—33. The perfume, and how made, 34, 35. Its use, 36. Nothing similar to it ever to be made, 37, 38.

A. M. 2513.
B. C. 1491.
An. Exod. Isr.
1.
cir. Thammuz.

AND thou shalt make ^a an altar ^b to burn incense upon: of shittim wood shalt thou make it.

2 A cubit shall be the length thereof, and a cubit the breadth thereof; four-square shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same.

3 And thou shalt overlay it with pure gold, the ^c top thereof, and the ^d sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it, under the crown of it, by the two ^e corners thereof, upon the two sides of it, shalt thou make it; and they shall be for places for the staves, to bear it withal.

5 And thou shalt make the staves of shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail, that is by the ark of the testimony, before the ^f mercy seat, that is over the testimony, where I will meet with thee.

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^a Ch. 37. 25. & 40. 5.—^b See ver. 7, 8, 10. Lev. 4. 7, 13. Rev. 8. 3.

^c Heb. roof.—^d Heb. walls.—^e Heb. ribs.—^f ch. 25. 21, 22.

NOTES ON CHAP. XXX.

Verse 1. *Altar to burn incense*] The Samaritan omits the ten first verses of this chapter, because it inserts them after the 32d verse of chapter xxvi.—See the note there.

Shittim wood] The same of which the preceding articles were made, because it was abundant in those parts, and because it was very durable: hence, every where the Septuagint translation, which was made in Egypt, renders the original by ξύλον ἀσπτεον, incorruptible wood.

Verse 2. *Four-square*] That is, on the upper or under surface, as it shewed four equal sides; but it was twice as high as it was broad, being twenty-one inches broad, and three feet six inches high. It was called not only the altar of in-

cense, but also the golden altar, Numb. iv. 11. For the crown, horns, staves, &c. see on the altar of burnt-offering, chap. xxvi.

Verse 6. *Before the mercy-seat that is over the testimony*] These words, in the original, are supposed to be a repetition, by mistake, of the preceding clause; the word הַפָּרֶכֶת *haperceeth*, the vail, being corrupted, by interchanging two letters, into הַמִּצְבָּח *hacepereth*, the mercy-seat: and this, as Dr. Kennicott observes, places the altar of incense before the mercy-seat, and consequently IN the Holy of Holies! Now this could not be, as the altar of incense was attended every day, and the Holy of Holies entered only once in the year. The five words which appear to be a repetition, are wanting in twenty-

A.M. 3113. 7 And Aaron shall burn thereon
B.C. 1491. "sweet^b incense, every morning:
And. 1. 1. when^c he dresseth the lamps, he
or. 1. 1. shall burn incense upon it.

8 And when Aaron^a lighteth^c the lamps^f at
even, he shall burn incense upon it, a perpetual
incense before the Lord throughout your gene-
rations.

9 Ye shall offer no^g strange incense thereon,
nor burnt sacrifice, nor meat offering; neither
shall ye pour drink offering thereon.

10 And^h Aaron shall make an atonement up-
on the horns of it, once in a year, with the blood
of the sin offering of atonements: once in the
year shall he make atonement upon it, through-
out your generations: it is most holy unto the
Lord.

11 ¶ And the Lord spake unto Moses, saying,

12ⁱ When thou takest the sum of the children
of Israel after^k their number, then shall they
give every man, ^la ransom for his soul unto the
Lord, when thou numberest them; that there

be no^m plague among them, when
thou numberest them.

13ⁿ This they shall give, every one
that passeth among them that are
numbered, half a shekel after the shekel of the
sanctuary: (a shekel is twenty gerahs:)^p a
half shekel shall be the offering of the Lord.

14 Every one that passeth among them that
are numbered, from twenty years old and above,
shall give an offering unto the Lord.

15 The^q rich shall not^r give more, and the
poor shall not^s give less than half a shekel, when
they give an offering unto the Lord, to make an
atonement for your souls.

16 And thou shalt take the atonement money
of the children of Israel, and^u shalt appoint it
for the service of the tabernacle of the congre-
gation; that it may be^x a memorial unto the
children of Israel before the Lord, to make an
atonement for your souls.

17 ¶ And the Lord spake unto Moses, say-
ing,

^a Heb. *incense of spices*.—^b ver. 34. 1 Sam. 2. 48. 1 Chron. 23. 13.
Leke 1. 9.—^c ch. 27. 21.—^d Or, *setteth up*.—^e Heb. *causeth to*
swell.—^f Heb. *between the two eves*. ch. 12. 6.—^g Lev. 10. 1.—
^h Lev. 16. 13. N. 2. 17.—ⁱ ch. 36. 15. Numb. 1. 2, 5. 5. 26. 1. 2 Sam.
24. 2.—^k Heb. *from that are to be numbered*: See Numb. 34. 50.—

1. Job. 34. 14. & 35. 13. Ps. 42. 7. Matt. 10. 33. Mark 10. 45. 1 Tim. 4.
6. 1 P. 1. 18. 19.—^l 2 Sam. 21. 13.—^m Matt. 17. 24.—ⁿ Lev. 27. 2.
Numb. 3. 17. Ezek. 45. 12.—^o ch. 30. 26.—^p Job. 34. 13. Prov. 22. 2.
Ephes. 6. 2. Col. 3. 15.—^q Heb. *multiply*.—^r Heb. *diminish*.—
^s Ver. 14.—^t ch. 31. 15.—^u Numb. 16. 40.

air of Kennicott's and De Rossi's MSS. and in the Samari-
tan. The verse reads better without them, and is more
consistent with the rest of the account.

Verse 7. *When he dresseth the lamps*] Prepares the wicks,
and puts in fresh oil for the evening.

Shall burn incense upon it.] Where so many sacrifices were
offered, it was essentially necessary to have some pleasing
perfume to counteract the disagreeable smells that must have
arisen from the slaughter of so many animals, the sprinkling
of so much blood, and the burning of so much flesh, &c.
The perfume that was to be burnt on this altar is described
ver. 34. No blood was ever sprinkled on this altar, except
on the day of general expiation, which happened only once
in the year, ver. 10. But the perfume was necessary in every
part of the tabernacle and its environs.

Verse 9. *No strange incense*] None made in any other
way.

Nor burnt sacrifice] It should be an altar for incense, and
for no other use.

Verse 10. *An atonement—once in a year*] On the tenth
day of the seventh month.—See Lev. xvi. 18, &c. and the
notes there.

Verse 12. *Then shall they give, every man a ransom for his*
soul] This was a very important ordinance, and should be
seriously considered.—See the following verse.

Verse 13. *Half a shekel*] Each of the Israelites was ordered
to give, as a ransom for his soul, (i. e. for his life) half a shekel,

according to the shekel of the sanctuary. From this we may
learn, 1. That the life of every man was considered as being
forfeited to Divine Justice. 2. That the redemption-money
given, which was doubtless used in the service of the sanc-
tuary, was ultimately devoted to the use and profit of those
who gave it. 3. That the standard by which the value of
coin was ascertained, was kept in the sanctuary; for this ap-
pears to be the meaning of the words, *after the shekel of the*
sanctuary. 4. The shekel is here said to be *twenty gerahs*.
A gerah, according to Maimonides, weighed sixteen barley-
corns; a shekel, *therefore, contained twenty of pure silver*. The
shekel is generally considered to be equal in value to *three*
shillings English; the redemption-money, therefore, must be
about *one shilling and six pence*. 5. The rich were not to
give more; the poor not to give less. To signify that all
souls were equally precious in the sight of God; and that no
difference of outward circumstances could affect the state of
the soul: all had sinned; and all must be redeemed by the
same price. 6. This atonement must be made, that *there*
might be no plague among them; meaning, that a plague or
curse from God, must light on the souls of them when the atone-
ment was not made. 7. This was to be a *memorial unto the*
children of Israel, ver. 16. to bring to their remembrance,
their *past deliverance*, and to keep in view, their *future re-*
demption. 8. The latter seems to allude to this, and to intima-
te, that this mode of atonement was insufficient in itself,
and only pointed out the great sacrifice, which, in the fulfil-

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1.
cir. Thammuz.

18 ^a Thou shalt also make a laver of brass, and his foot *also* of brass, to wash *withal*: and thou shalt ^b put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons ^c shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering, made by fire unto the LORD:

^a Ch. 38. 8. 1 Kings 7. 38.—^b ch. 40. 7. 30.—^c ch. 40. 31, 52. Ps. 26. 6. Isai. 52. 11. John 13. 10. Hebr. 10. 22.—^d ch. 38. 43.

of time, should be made for the sin of the world. *Ye know*, says he, *that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, &c.* 1 Pet. i. 18, 19, 20. 9. Therefore all these things seem to refer to Christ alone, and to the atonement made by his blood; and upon him who is not interested in this atonement, God's plagues must be expected to fall.—Reader, acquaint now thyself with God, and be at peace; and thereby good shall come unto thee.

Verse 18. *A laver of brass*] כִּיֹּר *ciyor*, sometimes signifies *אגודלון*, 1 Sam. ii. 16. but it seems to signify any large round vessel or bason used for washing the hands and feet. There were doubtless *cocks* or *spigots* in it, to draw off the water, as it is not likely the feet were put into it in order to be washed. The *foot* of the laver must mean the *pedestal* on which it stood.

Verse 20. *They shall wash with water, that they die not*] This was certainly an emblematical washing; and as the *hands* and the *feet* are particularly mentioned, it must refer to the purity of their whole conduct. Their *hands*, all their works; their *feet*, all their goings, must be *washed*, must be holiness unto the Lord. And this washing must be repeated every time they entered into the tabernacle, or when they came near to the altar to minister. This washing was needful, because the priests all ministered *barefoot*; but it was equally so, because of the *guilt* they might have contracted, for the washing was emblematical of the putting away of sin, or what St. Paul calls the *laver of regeneration*, and the *renewing* of the Holy Ghost, Tit. iii. 5. as the influences of the Spirit must be repeated for the purification of the soul, as frequently as any moral defilement has been contracted.

Verse 21. *And it shall be a statute for ever*] To continue, in its literal meaning, as long as the Jewish economy lasted; and, in its spiritual meaning, to the end of time. What an important lesson does this teach the ministers of the gospel of Christ! Each time they minister in public, whether in dispensing the WORD or the SACRAMENTS, they should

21 So they shall wash their hands and their feet, that they die not: and ^d it shall be a statute for ever to them, even to him and to his seed throughout their generations.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee ^e principal spices, of pure ^f myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet ^g calamus two hundred and fifty *shekels*.

24 And of ^h cassia five hundred *shekels*, after

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^e Cant. 4. 14. Ezek. 27. 22.—^f Ps. 45. 8. Pr. v. 7. 17.—^g Cant. 4. 14. Jer. 6. 20.—^h Ps. 45. 8.

take heed that they have a fresh application of the grace and spirit of Christ, to do away past transgressions or unfaithfulness, and to enable them to minister with the greater effect, as being in the divine favour, and consequently entitled to expect all the necessary assistances of the divine unction, to make their ministrations spirit and life to the people.—See on chap. xxix. ver. 20.

Verse 23. *Take—unto thee principal spices*] From this and the following verse we learn, that the holy anointing oil was compounded of the following ingredients:

| | |
|--|---|
| Pure myrrh, מֵרֹר מַר <i>mar deror</i> | 500 shekels.—Myrrh is the produce of an oriental tree not well known, and is collected by making an incision in the tree. What is now called by this name, is precisely the same with that of the ancients. |
| Sweet cinnamon, קִנְמָן בֶּשֶׂם <i>kin-naman bōsem</i> , (probably from Arabia) | 250 shekels. |
| Sweet calamus, קֶנֶה בֶּשֶׂם <i>keneh bōsem</i> , or sweet cane, Jer. vi. 20.— <i>Calamus aromaticus</i> . . | 250 shekels. |
| Cassia, קִידָה <i>kidah</i> , (<i>cassia lignea</i>) brought also from Arabia . . | 500 shekels. |
| Olive oil, שֶׁמֶן זַיִת <i>shemen zayit</i> , one hin, about | 5 quarts. |

| | | | | |
|---|------|-----|------|---------|
| | lbs. | oz. | dwt. | grs. |
| 500 shekels of the first and last, make | 48 | 4 | 12 | 218 1/2 |
| 250 of the cinnamon and cassia, . . . | 24 | 2 | 6 | 108 1/2 |

Olive oil is supposed to be the best preservative of *odours*. As the gifts and graces of the Holy Spirit are termed the *anointing* of the Holy Ghost, therefore this holy ointment appears to have been designed as emblematical of those gifts and graces.—See Acts i. 5. x. 38. 2 Cor. i. 21. 1 John ii. 20, 27.

A. M. 513.
B. C. 1491.
An. Exod. lxx.
1.
25 And thou shalt make it an oil of
holy ointment, an ointment com-
pound after the art of the ^b apothecary: it shall
be ^a a holy anointing oil.
26 ^d And thou shalt anoint the tabernacle of
the congregation therewith, and the ark of the
testimony,
27 And the table and all his vessels, and the
candlestick and his vessels, and the altar of in-
cense,
28 And the altar of burnt offering with all his
vessels, and the laver and his foot.
29 And thou shalt sanctify them, that they
may be most holy: ^e whatsoever toucheth them
shall be holy.
30 ^f And thou shalt anoint Aaron and his
sons, and consecrate them, that *they* may mi-
nister unto me in the priest's office.
31 And thou shalt speak unto the children of
Israel, saying, This shall be a holy anointing
oil unto me, throughout your generations.
32 Upon man's flesh shall it not be poured,
neither shall ye make *any other* like it, after the

composition of it: ^g it is holy, and
it shall be holy unto you.
33 ^h Whosoever compoundeth *any*
like it, or whosoever putteth *any* of
it upon a stranger, ⁱ shall even be cut off from
his people.
34 ¶ And the Lord said unto Moses, ^k Take
unto thee sweet spices, stacte, and onycha, and
galbanum; *these* sweet spices with pure frankin-
cense: of each shall there be a like *weight*:
35 And thou shalt make it a perfume, a con-
fection ^l after the art of the apothecary, ^m tem-
pered together, pure and holy:
36 And thou shalt beat *some* of it very small,
and put of it before the testimony in the ta-
bernacle of the congregation, ⁿ where I will
meet with thee: ^o it shall be unto you most
holy.
37 And *as for* the perfume which thou shalt
make, ^p ye shall not make to yourselves accord-
ing to the composition thereof: it shall be unto
thee holy for the Lord.
38 ^q Whosoever shall make like unto that,
to smell thereto, shall even be cut off from his
people.

^a Ch. 29. 40.—^b Or, perfumer.—^c ch. 37. 29. Numb. 35. 25. Ps. 89.
20. & 133. 2.—^d ch. 40. 9. Lev. 8. 10. Numb. 7. 1.—^e ch. 29. 37.—
^f ch. 29. 7, &c. Lev. 8. 12, 30.—^g ver. 25, 37.—^h ver. 38.—ⁱ Gen. 17.

14. ch. 42. 15. Lev. 7. 20, 21.—^k ch. 25. 6. & 37. 29.—^l ver. 25.—
^m Heb. sifted. Lev. 2. 15.—ⁿ ch. 29. 42. Lev. 16. 2.—^o ver. 32. ch. 29.
37. Lev. 2. 3.—^p ver. 32.—^q ver. 35.

Verse 25. After the art of the apothecary] The original
רוקח rokeach signifies a compounder or confectioneer—any per-
son who compounds drugs, aromatics, &c.

Verse 30. Thou shalt anoint Aaron and his sons] For the
reason of this anointing, see the note on chap. xxix. 7. It
seems that this anointing oil was an emblem of divine teach-
ing, and especially of those influences by which the church
of Christ was, in the beginning, guided into all truth, as is
evident from the allusion to it by St. John—Ye have an
UNCTION from the HOLY ONE, and ye know all things. The
ANOINTING which ye have received from him abideth in you,
and ye need not that any man teach you, but as the same
ANOINTING teacheth you of all things, and is TRUTH, and is no
lie; and even as it hath taught you, ye shall abide in HIM,
1 John chap. ii. 20, 21.

Verse 34. Take unto thee sweet spices] The holy PERFUME
was compounded of the following ingredients:

STACTE, נתף nataph, supposed to be the same with what
was afterwards called the balm of Jericho. Stacte is the
gum which spontaneously flows from the tree which produces
myrrh.—See the note on ver. 23.

ONYCHA, שחלת shecheleth, allowed by the best critics to
be the unguis odoriferans, described by Rumph, which is the
external crust of the shellfish purpura, or murex; and is the
basis of the principal perfumes made in the East Indies.

GALBANUM, חלבנה chelbenah, the bubon gummifirum, or
African ferula: it rises with a ligneous stalk from eight to ten
feet, and is garnished with leaves at each joint. The top of
the stalk is terminated by an umbel of yellow flowers, which
are succeeded by oblong channelled seeds, which have a thin
membrane or wing on their border. When any part of the
plant is broken, there issues out a little thin milk of a cream
colour. The gummy resinous juice which proceeds from this
plant, is what is commonly called galbanum, from the chel-
benah of the Hebrews.

FRANKINCENSE pure, לבנה זקה lebonah zakah. Frankin-
cense is supposed to derive its name from franc, free, because
of its liberal or ready distribution of its odours. It is a dry,
resinous substance, in pieces or drops of a pale yellowish
white colour, a strong smell, and bitter acrid taste. The
tree which produces it is not well known. Dioscorides men-
tions it as gotten in India. What is called here, pure
frankincense, is no doubt the same with the mascula thura of
Virgil, and signifies what is first obtained from the tree—
that which is strongest, and most free from all adventitious
mixtures. For the necessity of such a perfume as that here
described, see the note on ver. 7.

The Israelites were most strictly prohibited, on the most awful
penalties, from making any anointing oil, or perfume, similar

to those described in this chapter. He that should compound such, or apply any of this to any common purpose, even to *smell to*, ver. 38. should *be cut off*, that is, excommunicated from his people, and so lose all right, title, and interest in the promises of God, and the redemption of Israel. From all this, we may learn, how careful the Divine Being is to preserve his own worship, and his own truth, so as to prevent them from being adulterated by human inventions: for he will save men in *his own way*, and upon *his own terms*. What are called *human inventions* in matters of religion, are not only of no worth, but are, in general, deceptive and ruinous. Arts and sciences, in a certain way, may be called inventions of men; for the *spirit of a man knoweth the things of a man*; can comprehend, plan, and execute, under the

general influence of God, every thing in which human life is immediately concerned; but *religion*, as it is the *gift*, so it is the invention of God: its doctrines and its ceremonies proceed from his wisdom and goodness—for He alone could devise the plan by which the human race may be restored to his favour and image, and taught to worship him in spirit and in truth. And that worship which himself has prescribed, we may rest assured, will be most pleasing in his sight.—Nadab and Abihu offered *strange fire* before the Lord; and their destruction by the fire of Jehovah, is recorded as a lasting warning to all presumptuous worshippers, and to all who attempt to model his religion according to their own caprice, and to minister in sacred things, without that authority which proceeds from himself alone.

CHAPTER XXXI.

Bezaleel appointed for the work of the tabernacle, 1—5. Aholiab appointed for the same, 6. The particular things on which they were to be employed, the ark and mercy-seat, 7. Table, candlestick, and altar of incense, 8. Altar of burnt-offering and the laver, 9. Priests' garments, 10. Anointing oil and sweet incense, 11. God renews the command relative to the sanctification of the sabbath, 12—17. Delivers to Moses the two tables of stone, 18.

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An. Exod. Isr.
1.
cir. Thammuz.

AND the LORD spake unto Moses, saying,
2^a See, I have called by name Bezaleel the ^bson of Uri, the son of Hur, of the tribe of Judah:

3 And I have ^cfilled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him ^dAholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are ^ewise hearted I have put wisdom, that they make all that I have commanded thee;

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1.
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^a Ch. 35. 30. & 36. 1. — ^b 1 Chron. 2. 20. — ^c ch. 35. 31. 1 Kings 7. 14.

^d ch. 35. 34. — ^e ch. 28. 3. & 35. 10, 35. & 36. 1.

NOTES ON CHAP. XXXI.

Verse 2. *I have called by name Bezaleel*] That is, I have particularly appointed this person to be the chief superintendent of the whole work. His name is significant, בצלאל, *be-tsal-el*, in or under the shadow of God, meaning, under the especial protection of the Most High. He was the son of Uri, the son of Hur, the son of Caleb or Calubi, the son of Esron, the son of Pharez, the son of Judah. See 1 Chron. ii. 5, 9, 18, 19, 20, and the note on chap. xvii. 10.

Verse 3. *I have filled him with the spirit of God*] See the note on chap. xxviii. 3.

In wisdom] חכמה, *choemah*, from חכם, *chacam*, to be wise, skilful or prudent, denoting the compass of mind and strength of capacity, necessary to form a wise man: hence our word *wisdom*, the power of judging what is wise or best to be done. From the Saxon, *pyran*, to teach, to advise, and *deman*, to judge; hence *pyredom*, the doom or judgment of the well taught, wise or prudent man.

Understanding] תבונה, *tebunah*, from בן, *ban* or *bun*, to separate, distinguish, discern, capacity to comprehend the different parts of a work, how to connect, arrange, &c. in order to make a complete whole.

Knowledge] דעת, *daat*, denoting particular acquaintance with a person or thing, practical, experimental knowledge.

Verse 4. *Cunning work*] מחשבת, *mechashabot*, works of invention or genius, in the gold and silversmith line.

Verse 5. *In cutting of stones, &c.*] Every thing that concerned the lapidary's, jeweller's and carver's art.

Verse 6. *In the hearts of all that are wise hearted I have put wisdom*] So every man that had a natural genius, as we term it, had an increase of wisdom by immediate inspiration from God, so that he knew how to execute the different works which divine wisdom designed for the tabernacle and its furniture. Dark as were the heathens, yet they acknowledged that all talents, and the seeds of all arts came from God. Hence

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An. Exod. Isr.
1.
et. Tabernacul.
7 ^a The tabernacle of the congrega-
tion, and ^b the ark of the testimony,
and ^c the mercy seat that is thereupon,
and all the ^d furniture of the taber-
nacle,
8 And ^e the table and his furniture, and ^f the
pure candlestick with all his furniture, and the
altar of incense ;
9 And ^g the altar of burnt offering with all his
furniture, and ^h the laver and his foot,
10 And ⁱ the cloths of service, and the holy
garments for Aaron the priest, and the garments
of his sons, to minister in the priest's office ;
11 ^k And the anointing oil, and ^l sweet incense
for the holy place : according to all that I have
commanded thee, shall they do.
12 ¶ And the LORD spake unto Moses, saying,
13 Speak thou also unto the children of Israel,
saying, ^m Verily my sabbaths ye shall keep: for
it is a sign between me and you throughout
your generations ; that ye may know that I am
the LORD that doth sanctify you.

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B.C. 1491.
An. Exod. Isr.
1.
et. Tabernacul.
14 ⁿ Ye shall keep the sabbath there-
fore ; for it is holy unto you : every
one that defileth it shall surely be put
to death : for ^o who-soever doeth any
work therein, that soul shall be cut off from
among his people.
15 ^p Six days may work be done ; but in
the ^q seventh is the sabbath of rest, ^r holy
to the LORD : whosoever doeth any work in
the sabbath day, he shall surely be put to
death.
16 Wherefore the children of Israel shall keep
the sabbath, to observe the sabbath throughout
their generations, for a perpetual covenant.
17 It is ^s a sign between me and the children
of Israel for ever : for ^t in six days the LORD
made heaven and earth, and on the seventh day
he rested, and was refreshed.
18 ¶ And he gave unto Moses, when he had
made an end of communing with him upon
mount Sinai, ^u two tables of testimony, tables
of stone, written with the finger of God.

^a Ch. 36, 6. — ^b ch. 37, 1. — ^c ch. 37, 6. — ^d Heb. *tabernacle*. — ^e ch. 37, 10. — ^f ch. 37, 17. — ^g ch. 38, 1. — ^h ch. 38, 8. — ⁱ ch. 39, 1, 4, 11. — ^j ch. 40, 1, 5, 6, &c. — ^k ch. 30, 23, 34, & 35, 2. — ^l ch. 30, 34, & 35, 2. — ^m Lev. 19, 3, 30. & 26, 2. 1 Cor. 10, 12, 20 & 11, 21. — ⁿ ch. 30, 3.

Deut. 5, 12. Eccl. 1, 9, 12. — ^o ch. 30, 2. — ^p ch. 30, 9. — ^q Gen. 1, ch. 1, 2, 3 & 4, 10. — ^r Heb. *holy*. — ^s ver. 13. Ezek. 20, 12, 20. — ^t Gen. 1, 5, 6, 7. — ^u ch. 34, 12 & 32, 13, 16, & 34, 28, 29. Deut. 10, 1 & 5, 22 & 9, 10, 11. 2 Cor. 3, 3.

Seneca, *Insita nobis omnium artium semina, magisterque ex oculo Deus producit ingenia.*

In the same way Homer attributes such curious arts to Minerva the goddess of wisdom, and Vulcan the god of handicrafts.

Ὡς δὲ οὐκ ἐστὶν ἄνευ θεοῦ ἀνθρώπων ἀγρονομία
ἡδὲ καὶ ἡ ἡγεμονία τῶν ἀνθρώπων. Ἡδὲ καὶ Ἄλκιμος
Τεχνῶν παρὰ τοῖς καλῶν ἀνθρώποις ἐστὶν ἡ τέχνη.
Odys. l. vi. v. 232.

As by some artist, to whom VULCAN gives
His skill divine, a breathing statue lives ;
By PALLAS taught, he frames the wondrous mould,
And o'er the silver pours the fusile gold. POPE.

And all this the wisest of men long before them declared :
when speaking of the wisdom of God he says, *I. Wisdom, levelled with Prudence, and find out knowledge of every manner of things.* Prov. viii. 12. See the note on chap. xxviii. 3. to which the reader is particularly desired to refer. There is something remarkable in the name of this second superintendent, *Sholaiab, the tabernacle of the father* : or the father's tabernacle ; a name nearly similar in its meaning to that of *Bezaleel*, see the note on ver. 1.

Verse 8. *The pure candlestick*] Called so, either because of the pure gold of which it was made, or the brightness and splendor of its workmanship, or of the light which it imparted in the tabernacle, as the purest light was always burning in it.

Verse 9. *The altar of burnt offering*] See on chap. xxv. 1. *The laver and its foot*] The pedestal on which it stood.

Verse 10. *Clothes of service*] Vestments for the ordinary work of their ministry ; the holy garments, those which were peculiar to the high-priest.

Verse 11. *The anointing oil*] See on chap. xxx. 23. *Scented incense*] See on chap. xxx. 34.

Verse 13. *My sabbaths ye shall keep*] See the notes on Gen. ii. 3. Exod. xx. 8.

Verse 14. *Every one that defileth it*] By any kind of idolatrous or profane worship.

Shall surely be put to death] The magistrates shall examine into the business, and if the accused be found guilty, he shall be stoned to death.

Shall be cut off] Because that person who could so far contemn the sabbath, which was a sign to them of the rest which remained for the people of God, was of course an infidel, and should be cut off from all the privileges and expectations of an Israelite.

Verse 16. *A perpetual covenant*] Because it is a sign of this future rest and blessedness, therefore the religious observance of it must be perpetually kept up. The type must continue in force till the antitype come.

Verse 17. *Rested, and was refreshed.*] God, in condescension to human weakness, applies to himself here, what belongs to man. If a man religiously rest on the sabbath, both his body and soul shall be refreshed : he shall acquire new light and life.

Verse 18. *When he had made an end of communing*] When the forty days and forty nights were ended.

Two tables of testimony] See on chap. xxxiv. 1.

Tables of stone] That the record might be *lasting*, because it was a testimony that referred to *future* generations, and therefore the materials should be *durable*.

Written with the finger of God.] All the letters cut by God himself. Dr. Winder, in his *History of Knowledge*, thinks it probable that this was the first writing in *alphabetical* characters ever exhibited to the world, though there might have been *marks* or *hieroglyphics* cut on wood, stone, &c. before this time, see chap. xvii. 14. That these tables were written, not by the *commandment* but by the power of God himself, the following passages seem to prove: "And the Lord said unto Moses, come up to me into the mountain, and be thou there; and I will give thee tables of stone WHICH I HAVE WRITTEN, that thou mayest teach them." Exod. xxiv. 12. "And he gave unto Moses, upon Mount Sinai, two tables of testimony, tables of stone WRITTEN WITH THE FINGER OF GOD," chap. xxxi. 18. "And Moses went down from the mount,

and the two tables of testimony were in his hand; and the tables were written on both their sides. And the tables were THE WORK OF GOD, and the WRITING WAS THE WRITING OF GOD, graven upon the tables," ch. xxxii. 15, 16. "These words, (the ten commandments) the Lord spake in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more, BUT HE WROTE THEM on two tables of stone," Deut. v. 22. It is evident therefore that this writing was properly and literally the writing of God himself. He wrote now on tables of stone, what he had originally written on the *heart* of man; and in mercy he placed that before his eyes, which by sin had been obliterated from his soul, and by this he shews us what, by the spirit of Christ, must be re-written in the mind, 2 Cor. iii. 3. and this is according to the covenant, which God long before promised to make with mankind, Jer. xxxi. 33. See also what is said on this subject, chap. xx. 1. and see chap. xxxiv. 1.

CHAPTER XXXII.

The Israelites, finding that Moses delayed his return, desire Aaron to make them gods to go before them, 1. Aaron consents, and requires their ornaments, 2. They deliver them to him, and he makes a molten calf, 3. He builds an altar before it, 5, and the people offer burnt-offerings and peace-offerings, 6. The Lord commands Moses to go down, telling him that the people had corrupted themselves, 7, 8. The Lord is angry, and threatens to destroy them, 9, 10. Moses intercedes for them, 11—13. And the Lord promises to spare them, 14. Moses goes down with the tables in his hands, 15, 16. Joshua hearing the noise they made in their festival, makes some remarks on it, 17, 18. Moses coming to the camp, and seeing their idolatrous worship, is greatly distressed, throws down and breaks the two tables, 19. Takes the calf, reduces it to powder, strews it upon water, and causes them to drink it, 20. Moses expostulates with Aaron, 21. Aaron vindicates himself, 22—24. Moses orders the Levites to slay the transgressors, 25—27. They do so, and 3000 fall, 28, 29. Moses returns to the Lord on the mount, and makes supplication for the people, 30—32. God threatens and yet spares, 33. Commands Moses to lead the people, and promises him the direction of an angel, 34. The people are plagued because of their sin, 35.

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AND when the people saw that Moses^a delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him,^b Up, make us

gods, which shall^c go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

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1.
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^a Ch. 24. 18. Deut. 9. 9.

^b Acts 7. 40.—^c ch. 13. 21.

NOTES ON CHAP. XXXII.

Verse 1. *When the people saw that Moses delayed*] How long this was, before the expiration of the forty days, we cannot tell; but it certainly must have been some considerable time, as the ornaments must be collected, and the calf or ox, after having been *founded*, must require a considerable time to fashion it with the graving tool; and certainly not more than two or three persons could work on it at once. This work, therefore, must have required several days.

They gathered themselves together] They came in a tumultuous and seditious manner, insisting on having an object of religious worship made for them, as they intended, under its direction, to return to Egypt, see Acts vii. 39, 40.

As for this Moses, the man that brought us up] This seems to be the language of great contempt, and by it we may see the truth of the character given them by Aaron, verse 22. *they were set on mischief*. It is likely they might have supposed that Moses had perished in the fire, which they saw had invested the top of the mountain, into which he went.

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1.
Ab.

2 And Aaron said unto them, Break off the ^a golden ear-rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron.

4 ^b And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar

before it; and Aaron made ^c proclamation, and said, To morrow is a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings: and the ^d people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, ^e Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

8 They have turned aside quickly out of the way which ^f I commanded them: they have made them a molten calf, and have worshipped

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1.
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^a Judg. 9. 24, 25, 26, 27. — ^b ch. 20. 23. Deut. 9. 16. Judg. 17. 3, 4. 1 Kings 12. 28. Neh. 9. 18. Ps. 106. 19. Isa. 46. 6. Act. 7. 41. Rom. 1. 23. — ^c Lev. 23. 2, 4, 21, 37. 2 Kings 19. 19. 2 Canon. 50. 5. — ^d 1 Cor. 10. 7.

— ^e Deut. 9. 12, ver. 1. ch. 33. 1. Dan. 9. 24. — ^f Gen. 3. 11, 12. Deut. 4. 16 & 32. 5. Judg. 2. 19. Hos. 9. 2. — ^g ch. 20. 3, 4, 23. Deut. 3. 1.

Verse 2. *Your ear-rings*] Both men and women wore these ornaments; and we may suppose that these were a part of the spoils which they brought out of Egypt. How strange, that the very things which were granted them by an especial influence and providence of God, should be now abused to the basest idolatrous purposes; but it is frequently the case, that the gifts of God become desecrated by being employed in the service of sin. I will curse your blessings saith the Lord, Mal. ii. 2.

Verse 3. *And all the people brake off the golden ear-rings*] The human being is naturally fond of dress, though this has been improperly attributed to the female sex alone, and those are most fond of it, who have the shallowest capacities; but, on this occasion, the bent of the people to idolatry, was greater than even their love of dress, so that they readily stripped themselves of their ornaments, in order to get a molten god. They made some compensation for this afterwards, see chap. xxxv. and the note, chap. xxxviii. 9.

Verse 4. *Fashioned it with a graving tool*] There has been much controversy about the meaning of the word *חֶרֶט*, *cheret*, in the text: some make it a *mould*, others a *garment, cloth, or apron*, some a *purse or bag*, and others a *graver*. It is likely that some mould was made on this occasion; that the gold, when fused, was cast into it, and that afterwards it was brought into form and symmetry, by the action of the *chissel* and *graver*.

These be thy gods, O Israel] The whole of this is a most strange and unaccountable transaction. Was it possible, that the people could have so soon lost sight of the wonderful manifestations of God upon the mount? Was it possible, that Aaron could have imagined that he could make any god that could help them? And yet, it does not appear that he ever remonstrated with the people! Possibly he only intended to make them some *symbolical* representation of the divine power and energy, that might be as evident to them as the pillar of cloud and fire had been; and to which God might attach an always present energy and influence: or, in requiring them to sacrifice their ornaments, he might have supposed they

would have desisted from urging their request; but all this is mere conjecture, with very little probability to support it. It must, however, be granted, that Aaron does not appear to have even designed a worship that should supersede the worship of the Most High; hence we find him making proclamation, *To-morrow is a feast to the LORD*, יִזְכֹּר; and we find farther, that some of the proper rites of the true worship were observed on this occasion, for they brought *burnt offerings* and *peace offerings*, ver. 6, 7, hence it is evident he intended that the true God should be the object of their worship, though he permitted and even encouraged them to offer this worship through an idolatrous medium, the *molten calf*. It has been supposed that this was an exact resemblance of the famous Egyptian god *Apis*, who was worshipped under the form of an ox; which worship the Israelites, no doubt, saw often practised in Egypt. Some, however, think that this worship of *Apis* was not then established; but we have already had sufficient proof that different animals were sacred among the Egyptians; nor have we any account of any worship in Egypt, earlier than that offered to *Apis*, under the figure of an OX.

Verse 6. *The people sat down to eat and to drink*] The burnt offerings were wholly consumed; the peace offerings, when the blood had been poured out, became the food of the priests, &c. When, therefore, the strictly religious part of these ceremonies was finished, the people sat down to eat of the peace offerings, and this they did merely as the idolaters, eating and drinking to excess. And it appears they went much farther, for it is said they rose up to play, לִצְחֹק, *leisachek*, a word of ominous import, and seems to imply here fornicating and adulterous intercourse; and in some countries the verb to play is still used precisely in this sense. In this sense the original is evidently used, Gen. xxxix. 14.

Verse 7. *Thy people—have corrupted themselves*] They had not only got into the spirit of idolatry, but they had become abominable in their conduct, so that God disowns them to be his; *thy people*, they have broken the covenant, and are no longer intitled to my protection and love.

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it, and have sacrificed thereunto, and said, ^a These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, ^b I have seen this people, and, behold, it is a stiff-necked people:

10 Now therefore ^c let me alone, that ^d my wrath may wax hot against them, and that I may consume them: and ^e I will make of thee a great nation.

11 ¶ And Moses besought ^f the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 ^h Wherefore should the Egyptians speak, and say, for mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and ⁱ repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou ^k swarest by thine own self, and saidst unto them, ^l I will multiply your seed as the stars of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD ^m repented of the evil which he thought to do unto his people.

15 ¶ And ⁿ Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the ^o tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*

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^a 1 Kings 12, 28. — ^b ch. 33, 3, 5. & 34, 9. Deut. 9, 6, 13. & 31, 27. 2 Chron. 33, 3. Isai. 43, 4. Jer. 2, 31. — ^c Deut. 9, 11, 19. — ^d ch. 22, 24. — ^e Numb. 14, 2. — ^f Deut. 9, 16, 26, 27, 23, 29. Ps. 74, 1, 2. & 106, 23. — ^g Heb. *repent* of the LORD. — ^h Numb. 14, 13. Deut. 9, 26. & 32, 27. —

ⁱ ver. 14. — ^k Gen. 22, 16. Hebr. 6, 13. — ^l Gen. 12, 7. & 13, 15. & 15, 7, 13. & 26, 4. & 26, 13. & 35, 11, 12. — ^m 1 Cor. 13, 10. 2 Sam. 24, 16. 1 Chron. 21, 15. Ps. 106, 45. Jer. 18, 3. & 16, 13, 19. Joel 2, 13. Jonah 3, 10. & 4, 2. — ⁿ Deut. 9, 15. — ^o ch. 31, 18.

Verse 9. *A stiff-necked people*] Probably an allusion to the stiffnecked ox, the object of their worship.

Verse 10. *Now therefore let me alone*] Moses had already begun to plead with God in the behalf of this rebellious and ungrateful people; and so powerful was his intercession, that even the Omnipotent represents himself as incapable of doing any thing in the way of judgment, unless his creature desisted from praying for mercy! See an instance of the prevalence of fervent intercession in the case of Abraham, Gen. xviii. 23—33. from the model of which, the intercession of Moses seems to have been formed.

Verse 11. *And the Lord repented of the evil*] This is spoken merely after the manner of men, who having formed a purpose, permit themselves to be diverted from it by strong and forcible reasons, and so change their minds relative to their former intentions.

Verse 15. *The tables were written on both their sides*] If we take this literally, it was certainly a very unusual thing; for in ancient times the two sides of the same substance were never written over. However some Rabbins suppose that by the *writing on both sides* is meant, the letters were cut *through* the tables, so that they might be read on both sides, though on one side they would appear reversed. Supposing this to be correct, if the letters were the same with those called *Hebrew* now in common use, the *samech*, *ד*, which occurs twice, and the final *nun*, *ן*, which occurs *twenty-three* times in the ten commandments, both of these being *close* letters could not be cut through on both sides, without falling out, unless, as some of the Jews have imagined, they were held in by miracle; but if

this ancient character were the same with the Samaritan, this *thorough cutting* might have been quite practicable, as there is not one *close* letter in the whole Samaritan alphabet. On this transaction there are the three following opinions. 1. We may conceive the tables of stone to have been *thin slabs*, or a kind of *slate*, and the writing on the backside to have been a *continuation* of that on the front, the first not being sufficient to contain the whole: 2. or the writing on the backside was probably the *precepts* that accompanied the ten commandments: the latter were written by the Lord, the former by Moses, see the note on chap. xxxiv. 1. and 27. 3. Or the same words were written on *both sides*, so that when held up, two parties might read at the same time.

Verse 16. *The tables were the work of God*] Because such a law could proceed from none but himself; God alone is the fountain and author of LAW, of what is *right, just, holy and good*; see the meaning of the word LAW, Exod. xii. 49.

The writing was the writing of God] For as he is the sole author of *law and justice*, so he alone can write them on the heart of man. This is agreeable to the spirit of the *new covenant*, which God had promised to make with men, in the latter days. *I will make a new covenant with the house of Israel—I will PUT MY LAWS IN THEIR MINDS, AND WRITE THEM IN THEIR HEARTS*, Jerem. xxxi. 33. Heb. viii. 10. 2 Cor. iii. 3. That the writing of these tables was the *writing* of God, see proved at the conclusion of the last chapter.

Verse 17. *Joshua said—there is a noise of war in the camp.*] How natural was this thought to the mind of a military man! hearing a confused noise, he supposed that the

A. M. 2513.
B. C. 1491.
An. Exod. Isr.
1.
1b.

18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for^a being overcome: but the noise of them that sing do I hear.*

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that^b he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 ¶ And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink of *it*.

21 ¶ And Moses said unto Aaron,^d What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, let not the anger of my

lord wax hot: thou knowest the people, that they *are set* on mischief.

23 For they said unto me, ^e Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there^f came out this calf.

25 ¶ And when Moses saw that the people were^h naked; (for Aaronⁱ had made them naked, unto *their* shame, among^k their enemies:)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the Lord's side? let *him* come unto me. And all the sons of Levi gathered themselves together unto him.

^a Heb. weakness. — ^b Deut. 9. 16, 17. — ^c Deut. 9. 21. — ^d Gen. 30. 9. & 26. 10. — ^e ch. 14. 11. & 15. 24. & 16. 3. 20, 29. & 17. 2. 1.

^f ver. 1. — ^g ver. 1. — ^h ch. 23. 4, 5. — ⁱ Gen. 30. 19. — ^j Heb. those that rose up against them.

Israelitish camp had been attacked by some of the neighbouring tribes.

Verse 18. *And he said*] That is, Moses returned thus answer to the observations of Joshua.

Verse 19. *He cast the tables out of his hands and brake them*] He might have done this through distress and anguish of spirit, on beholding their abominable idolatry and dissolute conduct: or he probably did it *emblematically*, intimating thereby, that, as by this act of his, the tables were broken in pieces, on which the law of God was written; so they, by their present conduct, had made a *breach* in the covenant, and broken the laws of their Maker.

Verse 20. *He took the calf—and burnt—and ground it to powder, &c.*] How truly contemptible must the object of their idolatry appear, when they were obliged to drink their god, reduced to powder and strewed on the water! "But," says an objector, "how could gold, the most ductile of all metals, and the most ponderous, be stamped into dust, and strewed on water?" In Deut. ix. 21. this matter is fully explained. *I took*, says Moses, *your sin, the calf which ye had made, and burnt it with fire*, that is, melted it down, probably into ingots or gross plates, and stamped it, that is, beat it into thin laminae, something like our gold leaf, and ground it very small, even until it was as small as dust, which might be very easily done, by the action of the hands, when beat into thin plates or leaves, as the original words אָפַת, *ecoth*, and דָּק, *dak*, imply. *And I cast the dust thereof into the sea*, and being thus lighter than the water, it would readily float, so that they could easily see, in this reduced and useless state, the idol to which they had been lately offering divine honours, and from which they were vainly expecting protection and defence. No mode of argumentation could have served so forcibly, to demonstrate the folly of their conduct, as this method pursued by Moses.

Verse 21. *What did this people unto thee*] It seems, if Aaron had been *firm*, this evil might have been prevented.

Verse 22. *Thou knowest the people*] He excuses himself by the wicked and seditious spirit of the people, intimating that he was obliged to accede to their desires.

Verse 24. *I cast it into the fire, and there came out this calf*] What a silly and ridiculous subterfuge! He seems to insinuate that he only threw the metal into the fire, and that the calf came unexpectedly out, by mere accident! The Targum of Jonathan ben Uzziel makes a similar excuse for him: "And I said unto them, whosoever hath gold let him break it off and give it to me; and I cast it into the fire, and Satan entered into it, and it came out in the form of this calf!"

Verse 25. *Moses saw that the people were naked*] They were stripped, says the Targum, of the holy crown that was upon their heads, on which the great and precious name, יהוה, JEHOVAH, was engraved. But it is more likely that the word פָּרַע, *pharâ*, implies that they were reduced to the most helpless and wretched state, being abandoned by God in the minds of their enemies. This is exactly similar to that expression, 2 Chron. xxviii. 19. *For the Lord brought Jotham low, because of Ahaz king of Israel: for he made Jotham naked, חִפְּיָא, hippiâ, and transgressed sore against the Lord*. Their nakedness, therefore, though in the *first* sense, it may imply that several of them were despoiled of their ornaments, yet it may also express, their defenceless and abandoned state, in consequence of their sin. That they could not *themselves* have all been despoiled of their ornaments, appears evident from their offerings, chap. xxxv. 21, &c.

Verse 26. *Who is on the Lord's (Jehovah's) side?*] That is, who among you is free from this transgression?

And all the sons of Levi, &c.] It seems they had no part in this idolatrous business.

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 An. Exod. I. 1.
 1.
 26

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and ^a slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses : and there fell of the people that day, about three thousand men.

29 ^b For ^c Moses had said, ^d Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother ; that

^a Numb. 25. 5. Deut. 33. 9.—^b Numb. 25. 11, 12, 13. Deut. 13. 6—11. & 33. 9, 10. 1 Sam. 15. 18, 22. Prov. 21. 3. Zech. 13. 3. Matt. 10. 37.—^c Or, And Moses said, Consecrate yourselves to day to the LORD, because every man hath been against his son, and against his brother, &c.—^d Heb. Fill your hands.

Verse 27. *From gate to gate*] There was probably an inclosed or intrenched camp, in which the chief rulers and heads of the people were ; and that this camp had *two gates or outlets* ; and the Levites were commanded to pass from one to the other, slaying as many of the transgressors as they could find.

Verse 28. *There fell—about three thousand men.*] These were, no doubt, the chief transgressors, having broken the covenant, by having *other gods besides Jehovah*, they lost the divine protection, and then the justice of God laid hold on and slew them. Moses, doubtless, had positive orders from God for this act of justice, see ver. 27. for though, through his intercession, the people were spared, so as not to be exterminated as a nation, yet the principal transgressors, those who were set on mischief, ver. 22, were to be put to death.

Verse 29. *For Moses had said, Consecrate yourselves*] *Fill your hands* to the Lord. See the reason of this form of speech in the note on chap. xxix. 19.

Verse 31. *Moses returned unto the Lord*] Before he went down from the mountain, God had acquainted him with the general defection of the people, whereupon he immediately, without knowing the extent of their crime, began to make intercession for them, and God having given him a *general* assurance, that they should not be cut off, hastened him to go down, and bring them off from their idolatry. Having descended, he finds matters much worse than he expected, and ordered three thousand of the principal delinquents to be slain ; but knowing that an evil so extensive, must be highly provoking in the sight of the just and holy God, he finds it highly expedient that an *atonement* be made for the sin ; for although he had the promise of God, that as a *nation*, they should not be *exterminated*, yet he had reason to believe, that divine justice must continue to contend with them, and prevent them from ever entering the promised land ; that he was apprehensive that this would be the case, we may see plainly from the following verse.

Verse 32. *For I will forgive their sin—if not, blot me—out of thy book*] It is probable that one part of Moses's work during the

he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, ^e Ye have sinned a great sin : and now I will go up unto the LORD ; ^f peradventure I shall ^g make an atonement for your sin.

31 And Moses ^h returned unto the LORD, and said, Oh, this people have sinned a great sin, and have ⁱ made them gods of gold.

32 Yet now, if thou wilt, forgive their sin— ; and if not, ^k blot me, I pray thee, ^l out of thy book which thou hast written.

^e 1 Sam. 12. 20, 23. Luke 15. 18.—^f 2 Sam. 16. 12. Amos 5. 15.—^g Numb. 25. 13.—^h Deut. 9. 18.—ⁱ ch. 20 23.—^j Ps. 69. 28. Rom. 9. 3.—^k Ps. 56. 8 & 159. 16. Dan. 12. 1. Phil. 4. 3. Rev. 3. 5. & 13. 8. & 17. 8. & 20. 12, 15. & 21. 27. & 22. 19.

forty days of his residence on the mount with God, was his regulating the *muster-roll* of all the tribes and families of Israel, in reference to the parts they were respectively to act, in the different transactions in the wilderness, promised land, &c. and this being done under the immediate direction of God, is termed *God's book, which he had written* ; such muster-rolls or registers, called also genealogies, the Jews have had from the remotest period of their history ; and it is probable, that God had told him, that those who should break the covenant which he had then made with them, should be *blotted out of that list*, and never enter into the promised land. All this Moses appears to have particularly in view, and without entering into any detail, immediately comes to the point which he knew was fixed, when this *list* or *muster-roll* was made, namely, that those who should break the covenant should be *blotted out*, and never have any inheritance in the promised land ; therefore he says, *this people have sinned a great sin, and have made them gods of gold* ; thus they had broken the covenant, see the first and second commandments ; and by this, had forfeited their right to Canaan. Yet now, he adds, *if thou wilt forgive their sin*, that they may yet attain the promised inheritance, and if not, *blot me, I pray thee, out of thy book which thou hast written*. If thou wilt blot out their names from this register, and never suffer them to enter Canaan, blot me out also, for I cannot bear the thought of enjoying that blessedness, while my people and their posterity shall be for ever excluded. And God, in kindness to Moses, spared him the mortification of going into Canaan, without taking the people with him. They had forfeited their lives, and were sentenced to die in the wilderness ; and Moses's prayer was answered in mercy to him, while the people suffered under the hand of justice. But the promise of God did not fail ; for although those who sinned were blotted out of the book, yet their posterity enjoyed the inheritance.

This seems to be the simple and pure light, in which this place should be viewed ; and in this sense, St. Paul is to be understood, Rom. ix. 3. where he says, *For I could wish that myself were ACCURSED from Christ, for my brethren my kins-*

A.M. 2513. 33 ¶ And the LORD said unto
B.C. 1491. Moses, ^a Whosoever hath sinned
An. Exod. 1st. against me, him will I blot out of
1. my book.
Ab.

34 Therefore, now go, lead the people unto
the place of which I have spoken unto thee :

^b behold, mine Angel shall go be-
fore thee : nevertheless, ^c in the day
when I visit, I will visit their sin up-
on them.

35 And the LORD plagued the people, because
^d they made the calf, which Aaron made.

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B.C. 1491.
An. Exod. 1st.
1.
Ab.

^a Lev. 23. 30. Ezek. 18. 4.—^b ch. 33. 2, 14, &c. Num. 20. 16. ^c Deut. 32. 35. Amos 3. 14. Rom. 2. 5, 6.—^d 2 Sam. 12. 9. Acts 7. 41.

men according to the flesh ; who are ISRAELITES, to whom per-
tained the ADOPTION, and the GLORY, and the COVENANTS.
Moses could not survive the destruction of his people, by the
neighbouring nations, nor their exclusion from the promised
land ; and St. Paul, seeing the Jews about to be cut off by
the Roman sword, for their rejection of the gospel, was willing
to be deprived of every earthly blessing, and even to become
a sacrifice for them, if this might contribute to the preserva-
tion and salvation of the Jewish state. Both those eminent
men, engaged in the same work, influenced by a spirit of un-
paralleled patriotism, were willing to forfeit every blessing of
a secular kind, and even die for the welfare of the people.
But certainly, neither of them could wish to go to eternal
perdition, to save their countrymen from being cut off; the
one by the sword of the *Philistines*, the other by that of the
Romans. Even the supposition is monstrous.
On this mode of interpretation, we may at once see what
is implied in the *book of life*, and being written in, or blotted
out of such a book. In the public registers, all that were born
of a particular tribe, were entered in the list of their respective
families, under that tribe. This was the *book of life* : but when
any of those died, his name might be considered as blotted out
from this list. Our *baptismal registers*, which record the births of
all the inhabitants of a particular parish, or district, and which
are properly our *books of life* ; and our *bills of mortality*, which
are properly our *books of death*, or the lists of those who are
thus blotted out from our baptismal registers, or books of life, are
very significant and illustrative remains of the ancient regis-
ters, or books of life and death, among the Jews, the Greeks,
the Romans, and most ancient nations. It is worthy of re-
mark, that in China, the names of the persons who have been
tried on criminal processes, are written in two distinct books,
which are called the *book of life*, and the *book of death* ; those
who have been acquitted, or who have not been capitally con-
victed, are written in the former ; those who have been found
guilty, in the latter. These two books are presented to the
emperor by his ministers, who, as sovereign, has a right to
erase any name from either : to place the living among the
dead, that he may die ; or the dead, that is, the person con-
demned to death, among the living, that he may be preserved.
Thus he blots out of the book of life, or the book of death,
according to his sovereign pleasure, on the representation of
his ministers, or the intercession of friends, &c. An ancient,
extremely rich picture, in my own possession, representing
this circumstance, painted in China, was thus interpreted to
me, by a native Chinese.

Verse 33. Whosoever hath sinned against me, him will I blot
out.] As if the Divine Being had said, " All my conduct is

regulated by infinite justice and righteousness : in no case,
shall the innocent ever suffer for the guilty : that no man may
transgress through ignorance, I have given you my law, and
thus published my covenant ; the people themselves have ac-
knowledgeed its justice and equity, and have voluntarily rati-
fied it. He then, that sins against me, for sin is the trans-
gression of the law, (1 John iii. 4.) and the law must be
published and known, that it may be binding, him will I blot
out of my book." And is it not remarkable, that to these
conditions of the covenant, God strictly adhered, so that not
one soul of these transgressors ever entered into the promised
rest ! Here was justice : and yet, though they deserved
death, they were spared ! Here was mercy. Thus, as far
as justice would permit, mercy extended : and as far as mercy
would permit, justice proceeded. Behold, O Reader, the
GOODNESS and SEVERITY of GOD ! MERCY saves all, that
JUSTICE can spare ; and JUSTICE destroys all, that MERCY
should not save.

Verse 34. Lead the people into the place] The word *place*,
is not in the text, and is with great propriety omitted. For
Moses never led this people into that place—they all died in
the wilderness, except Joshua and Caleb—but Moses led
them towards the place, and thus the particle *לָאֵל* here,
should be understood : unless we suppose, that God designed
to lead them to the borders of the land, but not to take them
into it.

I will visit their sin] I will not destroy them, but they
shall not enter into the promised land. They shall wander
in the wilderness, till the present generation become extinct.

Verse 35. The Lord plagued the people] Every time they
transgressed afterwards, Divine Justice seems to have remem-
bered this transgression against them. The Jews have a
metaphorical saying, apparently founded on this text : " No
affliction has ever happened to Israel, in which there was not
some particle of the dust of the golden calf."

1. The attentive reader has seen enough in this chapter,
to induce him to exclaim, how soon a clear sky may be over-
cast ! How soon may the brightest prospects be obscured !
Israel had just ratified its covenant with Jehovah, and had
received the most encouraging and unequivocal pledges of
his protection and love. But they sinned, and provoked the
Lord to depart from them, and to destroy the work of his
hands. A little more faith, patience, and perseverance, and
they should have been safely brought into the promised land.
For want of a little more dependance upon God, how often
does an excellent beginning come to an unhappy conclusion.
Many, who were just on the borders of the promised land,

and about to cross Jordan, have, through an act of unfaithfulness, been turned back to wander many a dreary year in the wilderness. Reader, be on thy guard! Trust in Christ, and watch unto prayer.

2. Many people have been greatly distressed on losing their baptismal register, and have been reduced in consequence, to great political inconvenience. But still, they had their lives, and should a living man complain? But a man may so sin, as to provoke God to cut him off; or like a fruitless tree, be cut down, because he encumbers the ground. Or he may have sinned a sin unto death, 1 John v. 16, 17.

that is, a sin, which God will punish with temporal death, while he extends mercy to the soul.

3. With respect to the blotting out of God's book, on which there has been so much controversy, is it not evident, that a soul could not be blotted out of a book, in which it had never been written? And is it not farther evident, from ver. 32, 33, that although a man be written in God's book, if he sins, he may be blotted out? Let him that readeth, understand: and let him that standeth, take heed lest he fall! Reader, be not high-minded, but fear. See the note on ver. 32 and 33.

CHAPTER XXXIII.

Moses is commanded to depart from the mount, and lead up the people towards the promised land, 1. An angel is promised to be their guide, 2. The land is described, and the Lord refuses to go with them, 3. The people mourn, and strip themselves of their ornaments, 4—6. The tabernacle or tent is pitched without the camp, 7. Moses goes to it, to consult the Lord, and the cloudy pillar descends on it, 8, 9. The people standing at their tent doors, witness this, 10. The Lord speaks familiarly with Moses; he returns to the camp, and leaves Joshua in the tabernacle, 11. Moses pleads with God, and desires to know whom he will send to be their guide, and to be a formed of the way of the Lord, 12, 13. The Lord promises that his presence shall go with them, 14. Moses pleads that the people may be taken under the divine protection, 15, 16. The Lord promises to do so, 17. Moses requests to see the divine glory, 18. And God promises to make his goodness pass before him, and to proclaim his name, 19. Shews that no man can see his glory and live, 20, but promises to put him in a cleft of the rock, and to cover him with his hand while his glory passed by, and then to remove his hand, and let him see his back parts, 21—23.

A.M. 2513.

B.C. 1491.

An. Exod. Isr.

1.

Ab.

AND the LORD said unto Moses, Depart, and go up hence, thou^a and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, ^b Unto thy seed will I give it:

2 ^c And I will send an angel before thee, ^d and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 ^e Unto a land flowing with milk and honey: ^f for I will not go up in the midst of thee, for thou art a ^g stiff-necked people, lest ^h I consume thee in the way.

4 ¶ And when the people heard these evil tidings, ⁱ they mourned: ^k and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, ^l Ye are a stiff-necked people: I will come up ^m into the midst

A.M. 2515.

B.C. 1491.

An. Exod. Isr.

1.

Ab.

^a Ch. 22. 7. — ^b Gen. 12. 7. ch. 32. 13. — ^c ch. 32. 34. & 34. 11. — ^d Deut. 7. 2. Josh. 24. 11. — ^e ch. 3. 8. — ^f ver. 15, 17. — ^g ch. 32. 9. & 34. 9. — ^h Deut. 9. 6, 13. — ⁱ ch. 23. 21. & 32. 10. — ^j Numb. 16. 21, 45.

^k Numb. 14. 1, 39. — ^l Lev. 10. 6. — ^m 2 Sam. 19. 24. 1 Kings 21. 27. 2 Kings 19. 1. Esther 4. 1, 4. Ezra 9. 3. Job 1. 20. & 2. 12. Isai 32. 11. Ezek. 24. 17, 23. & 26. 19. — ⁿ ver. 3. — ^o See Numb. 16. 45, 46.

NOTES ON CHAP. XXXIII.

Verse 1. Unto the land] That is, towards it, or to the borders of it. See chap. xxxii. 34.

Verse 2. I will send an angel] In chap. xxiii. 20. God promises to send an angel, to conduct them into the good land, in whom the name of God should be; that is, in whom God should dwell. See the note there. Here, he promises that an angel shall be their conductor; but as there is nothing particularly specified of him, it has been thought, that

an ordinary angel is intended, and not that angel of the covenant, promised before. And this sentiment seems to be confirmed by the following verse.

Verse 3. I will not go up in the midst of thee.] Consequently, the angel here promised to be their guide, was not that angel, in whom Jehovah's name was: and so the people understood it, and hence the mourning, which is afterwards mentioned.

Verse 5. Now put off thy ornaments from thee] "The Sep-

A. M. 5513.

B. C. 1491.

An. Exod. lxx.

1.
Ab.

of thee in a moment, and consume thee; therefore, now put off thy ornaments from thee, that I may ^a know what to do unto thee.

6 And the children of Israel stripped them-

^a Deut. 3. 2. Ps. 139. 23.

selves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, ^b and called it

A. M. 5513.

B. C. 1491.

An. Exod. lxx.

1.
Ab.

^b Ch. 29. 42, 43.

tuagint, in their translation, suppose, that the children of Israel, not only laid aside their ear-rings, and such like ornaments, in a time of professed deep humiliation before God, but their upper, or more beautiful garments too. Moses says nothing of this last circumstance; but as it is a modern practice, so it appears by their version, to have been as ancient as their time, and probably took place long before that. The Septuagint gives us this as the translation of the passage: 'The people having heard this sad declaration, mourned with lamentations. And the Lord said unto the children of Israel, Now, therefore, put off your robes of glory, and your ornaments, and I will shew you the things I will do unto you. And the children of Israel put off their ornaments and robes, by the mount, by Horeb.'

"If it had not been the custom to put off their upper garments, in times of deep mourning, in the days that the Septuagint translation was made, they would not have inserted this circumstance, in the account Moses gives of their mourning, and concerning which he was silent. They must have supposed too, that this practice might be in use in those elder times.

"That it is now practised in the East, appears from the account Pitts gives of the ceremonies of the Mahomedan pilgrimage to Mecca. 'A few days after this, we came to a place called Rabbock, about four days' sail on this side of Mecca, where all the haggas or pilgrims (excepting those of the female sex) do enter into *hirrawem*, or *ihram*, i. e. they take off all their clothes, covering themselves with two *hirrawems*, or large white cotton wrappers; one, they put about their middle, which reaches down to their ancles; with the other, they cover the upper part of their body, except the head; and they wear no other thing on their bodies, but these wrappers, only a pair of grimgameca, that is, *thin soled shoes*, like sandals, the over leather of which covers only the toes, the insteps being all naked. In this manner, like humble penitents, they go from Rabbock, until they come to Mecca, to approach the temple; many times enduring the scorching heat of the sun, until the very skin is burnt off their backs and arms, and their heads swollen to a very great degree.' Page 115, 116. Presently after, he informs us, 'that the time of their wearing this mortifying habit, is about the space of seven days.' Again (p. 138.) 'It was a sight indeed, able to pierce one's heart, to behold so many thousands in their garments of humility and mortification, with their naked heads, and cheeks watered with tears; and to hear their grievous sighs and sobs, begging earnestly for the remission of their sins, promising newness of life, using a form of penitential expressions, and thus continuing for the space of four or five hours.'

"The Septuagint supposes, the Israelites made much the same appearance as these Mohamedan pilgrims, when Israel stood in anguish of soul, at the foot of mount Horeb, though Moses says nothing of putting off any of their vestments.

"Some passages of the Jewish prophets, seem to confirm the notion of their stripping themselves of some of their clothes, in times of deep humiliation, particularly Micah i. 8. *Therefore I will wail and howl: I will go stript and naked: I will make a wailing like the dragons, and mourning as the owls.*

"Saul's stripping himself, mentioned 1 Sam. xiv. 24 is perhaps to be understood of his assuming the appearance of those, that were deeply engaged in devotional exercises, into which he was unintentionally brought, by the prophetic influences that came upon him, and in which he saw others engaged." *Harmer's Observat.* Vol. iv. p. 172.

The ancient Jewish commentators were of opinion, that the Israelites had the name of *Jehovah*, יהוה inscribed on them in such a way, as to ensure them the divine protection; and that this, inscribed probably on a plate of gold, was considered their choicest ornament; and that when they gave their ornaments to make the golden calf, *this* was given by many; in consequence of which, *they* were considered as *naked* and *defenceless*. All the *remaining* parts of their ornaments, which it is likely were all *emblematical* of spiritual things, God commands them here to lay off; for they could not with propriety bear the symbols of the divine protection, who had forfeited that protection for their transgression.

That I may know what to do unto thee] For it seems, that while they had these emblematic ornaments on them, they were still considered as under the divine protection. These were a *shield* to them, which God commands them to throw aside. Though many had parted with their choicest ornaments, yet not all, only comparatively a few, of the wives daughters and sons of 600,000 men, could have been thus stripped, to make *one* golden calf. The major part still had these ornaments; and *they* are now commanded to lay them aside.

Verse 7. *Moses took the tabernacle*] את האהל *et haahel*, the TENT, not את המשכן *et ha-masheen*, the tabernacle, the dwelling-place of Jehovah, see chap. xxxv. 11. for this was not as yet erected, but probably the tent of Moses, which was before in the midst of the camp, and to which, the congregation came for judgment; and where, no doubt, God frequently met with his servant. This is now removed to a considerable distance from the camp, *two thousand cubits*, according to the Talmudists, as God refuses to dwell any longer among this rebellious people. And as this was the place, to which all the people came for justice and judgment, hence, it was probably called the *tabernacle*, more properly, the *tent of the congregation*.

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the Tabernacle of the congregation. And it came to pass, *that* every one which ^a sought the LORD, went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man ^b at his tent door, and looked after Moses, until he was gone into the tabernacle.

9 ¶ And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the* LORD ^c talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and ^d worshipped, every man *in* his tent door.

11 And ^e the LORD spake unto Moses face to face, as a man speaketh unto his friend. And

^a Deut. 1. 29. ² Sam. 21. 1. — ^b Numb. 16. 27. — ^c ch. 25. 22. & 31. 18. Ps. 99. 7. — ^d ch. 4. 31. — ^e Gen. 32. 30. Numb. 12. 8. Deut. 34. 10. — ^f ch. 24. 13. — ^g ch. 32. 34. — ^h ver. 17. Gen. 18. 19. Ps. 1. 6. Jer. 1. 5. John 10. 14, 15. ² Tim. 2. 19. — ⁱ ch. 34. 9. — ^k Ps. 25. 4. & 27. 11. & 86.

Verse 9. *The cloudy pillar descended*] This very circumstance precluded the possibility of deception. The cloud descending at these times, and at none others, was a full proof that it was *miraculous*, and a pledge of the divine presence. It was beyond the power of human art to counterfeit such an appearance; and let it be observed, that all the people *saw* this, ver. 10. How many indubitable, and irrefragable proofs of its own authenticity and divine origin, does the Pentateuch contain!

Verse 11. *The Lord spake unto Moses face to face*] That there was no personal appearance here, we may readily conceive; and that the communications made by God to Moses, were not by *visions, extacies, dreams, inward inspirations*, or the *mediation of angels*, is sufficiently evident: we may therefore consider the passage, as implying that *familiarity* and *confidence*, with which, the Divine Being treated his servant; and that he spake with him by articulate sounds, in his own language, though no *shape* or *similitude* was then to be seen.

Joshua, the son of Nun, a young man] There is a difficulty here: Joshua certainly was not a young man in the *literal* sense of the word; “but he was called so,” says Mr. Ainsworth, “in respect of his *service*, not of his *years*; for he was now above *fifty* years old, as may be gathered from Josh. xxiv. 29. But because *ministry* and *service* are usually by the younger sort: all *servants* are called *young men*, Gen. xiv. 24.”—See also Gen. xxxii. 7. and xli. 12. Perhaps the word נָעַר *naâr*, here translated *young man*, means a *single person*, one *unmarried*.

Verse 12. *Moses said unto the Lord*] We may suppose, that after Moses had quitted the tabernacle, he went to the

he turned again into the camp: but ^f his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, ^g thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, ^h I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, ⁱ if I have found grace in thy sight, ^k shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* ^l thy people.

14 And he said, ^m My presence shall go *with* thee, and I will give thee ⁿ rest.

15 And he said unto him, ^o If thy presence go not *with* me, carry us not up hence.

16 For wherein shall it be known here that

11. & 119. 33. — ¹ Deut. 9. 26, 29. Joel 2. 17. — ^m ch. 13. 21. & 40. 34. — 38. Isai. 63. 9. — ⁿ Deut. 3. 20. Josh. 21. 44. & 22. 4. & 23. 1. Ps. 95. 11. — ^o ver. 3. ch. 34. 9.

camp, and gave the people some general information relative to the conversation he lately had with the Lord; after which, he returned to the tabernacle or tent, and began to plead with God, as we find in this and the following verses.

Thou hast not let me know, &c.] As God had said, he would not go up with this people, Moses wished to know *whom* he would send with him, as he had *only* said, in general terms, that he would send an angel.

Verse 13. *Shew me now thy way*] Let me know the manner in which thou wouldst have this people led up and governed, because this nation is *thy people*, and should be governed and guided *in thy own way*.

Verse 14. *My presence shall go with thee*] פָּנַי *panai*, *yelecu*, *my faces* shall go. I shall give thee *manifestations* of my grace and goodness through the whole of thy journey. I shall vary my *appearances* for thee, as thy necessities shall require.

Verse 15. *If thy presence go not*] אִם אֵין פָּנַי הֵלְכִים *im ein paneycu holcim*, *if thy faces do not go*. If we have not *manifestations* of thy peculiar providence and grace, carry us not up hence. Without *supernatural* assistance, and a most *particular* providence, he knew that it would be impossible either to *govern* such a people, or *support* them in the desert; and therefore he wishes to be well assured on this head, that he may lead them up with confidence, and be able to give them the most explicit assurances of support and protection. But by what means should these manifestations take place? This question seems to be answered by the prophet, Isai. lxiii. 9. *In all their affliction, he was afflicted, and the Angel of his presence, פָּנָיו panaiw, of his faces, saved them.* So we find, that the

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I and thy people have found grace in thy sight? ^ais it not in that thou goest with us? so ^bshall we be separated, I and thy people, from all the people that are upon the face of the earth.

17 And the Lord said unto Moses, ^cI will do this thing also that thou hast spoken: for ^dthou hast found grace in my sight, and I know thee by name.

^a Numb. 14. 11.—^b ch. 34. 10. Deut. 1. 7, 31. 2 Sam. 7. 23. 1 Kings 8. 53. Ps. 147. 20.—^c Gen. 19. 21. James 5. 16.—^d ver. 12.—^e ver. 20. 1 Tim. 6. 16.—^f ch. 34. 5, 6, 7. Jer. 31. 14.—^g Rom. 9. 15, 16, 18.

18 ¶ And he said, I beseech thee, shew me ^ethy glory.

19 And he said, ^fI will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, ^gand will be ^hgracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for ⁱthere shall no man see me, and live.

—^b Rom. 1. 4, 16.—^c Gen. 31. 30. Deut. 5. 21. Judg. c. 22. & 13. 23. Isai. 6. 5. Rev. 1. 16, 17. See ch. 34. 19.

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goodness and mercy of God were to be manifested by the Angel of the covenant, the Lord Jesus, the Messiah; and this is the interpretation which the Jews themselves give of this place. Can any person lead men to the typical Canaan, who is not himself influenced and directed by the Lord? And of what use are all the means of grace, if not crowned with the presence and blessing of the God of Israel? It is on this ground, that Jesus Christ hath said, *Where two or three are gathered together in my name, I am in the midst of them*, Matt. xviii. 20. Without which, what would *preachings, prayers, and even SACRAMENTS*, avail?

Verse 16. *So shall we be separated*] By having this divine protection, we shall be saved from idolatry, and be preserved in thy truth, and in the true worshipping of thee; and thus shall we be separated from all the people that are upon the face of the earth, as all the nations of the world, the Jews only excepted, were at this time idolaters.

Verse 17. *I will do this thing also*] My presence shall go with thee, and I will keep thee *separate* from all the people of the earth. Both these promises have been remarkably fulfilled. God continued miraculously with them, till he brought them into the promised land; and from the day in which he brought them out of Egypt, to the present day, he has kept them a *distinct, unmixed* people! Who can account for this on any principle but that of a continual especial providence, and a constant divine interference? The Jews have ever been a people *fond of money*; had they been mingled with the people of the earth, among whom they have been scattered, their secular interests would have been greatly promoted by it; and they who have sacrificed every thing besides, to their *love of money*, on this point have been incorruptible! They chose, in every part of their dispersions, rather to be a poor, despised, persecuted people, and continue *separate from all the people of the earth*, than to enjoy ease and affluence by becoming mixed with the nations. For what great purposes must God be preserving this people! for it does not appear that any moral principle binds them together—they seem lost to this; and yet, in opposition to their interests, for which, in other respects, they would sacrifice every thing, they are still kept distinct from all the people of the earth, and for this, an especial providence can alone account.

Verse 18. *Shew me thy glory*] Moses probably desired to

see that which constitutes the peculiar glory or excellence of the divine nature, as it stands in reference to man. By many, this is thought to signify his eternal mercy in sending Christ Jesus into the world. Moses perceived that what God was now doing had the most important and gracious designs, which at present he could not distinctly discover; therefore he desires God to shew him his glory. God graciously promises to indulge him in this request as far as possible, by *proclaiming his name, and making all his goodness pass before him*, verse 19. But at the same time he assures him that he *could not see his face*—the fulness of his perfections, and the grandeur of his designs—and *live*; as no human being could bear, in the present state, this full discovery. But he adds, *thou shalt see my back parts*, אַחֲרַי *et acharay*; probably meaning, *that appearance which he should assume in after times*, when it should be said, *God is manifest in the flesh*. This appearance *did* take place; for we find God putting him into a cleft of the rock, covering him with his hand, and passing by in such a way as to exhibit a human similitude. John may have had this in view when he said, *The Word was made flesh, and dwelt AMONG US, full of grace and truth, and WE BEHELD HIS GLORY*. What this glory was, and what was implied by this grace and truth, we shall see in the succeeding chapter.

Verse 19. *I will make all my goodness pass before thee*.] Thou shalt not have a sight of my *justice*, for thou couldst not bear the infinite splendour of my purity; but I shall shew myself to thee as the Fountain of inexhaustible *compassion*—the sovereign *Dispenser* of my own mercy, in my own way; being gracious to whom I will be gracious, and shewing mercy on whom I will shew mercy.

I will proclaim the name of the Lord.] See the note, chap. xxxiv. 6.

Verse 20. *No man can see me, and live*.] The splendour would be insufferable to man; he, only, whose mortality is swallowed up of life, can see God as he is; see 1 John iii. 2. From some disguised relation of the circumstances mentioned here, the fable of *Jupiter and Semele* was formed: she is reported to have entreated Jupiter to *show her his glory*, who was at first very reluctant, knowing that it would be fatal to her; but, at last, yielding to her importunity, he discovered his divine majesty, and she was consumed by his presence. This story is told by Ovid, in his *Metamorphoses*, book iii. fable iv. 5.

Moses is to be placed in a cleft of the rock, EXODUS.

and see the back parts of Jehovah.

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21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee ^a in a

clift of the rock, and will ^b cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall ^c not be seen.

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^a Isai. 2. 21.—^b Ps. 91. 1, 4.

^c Ver. 20. John 1. 18.

Verse 21. *Behold there is a place by me*] There seems to be a reference here, to a well known place on the mount, where God was accustomed to meet with Moses. This was a *rock*, and it appears there was a cleft or cave in it, in which Moses was to stand, while the Divine Majesty was pleased to shew him all that human nature was capable of bearing; but this appears to have referred more to the counsels of his mercy and goodness, relative to his purpose of redeeming the human race, than to any visible appearance of the Divine Majesty itself.—See the note on ver. 18.

1. The conclusion of this chapter is very obscure; we can scarcely pretend to say, in any precise manner, what it means:—and it is very probable that the whole concerned Moses *alone*. He was in great perplexity and doubt—he was afraid that God was about to abandon this people; and he well knew that if he did so, their destruction must be the consequence. He had got general directions to decamp, and lead the people towards the promised land; but this was accompanied with a threat, that Jehovah would not go with them. The prospect that was before him was exceedingly gloomy and discouraging: and it was rendered the more so, because God predicted their persevering stiff-neckedness, and gave this, as one reason, why he would not go up among them, for their provocations would be so great, and so frequent, that his justice would be so provoked as to break through in a moment and consume them. Moses, well knowing that God must have some great and important designs in delivering them, and bringing them thus far, earnestly entreated him to give him some discovery of it, that his own mind might be satisfied. God mercifully condescends to meet his wishes in such a way as, no doubt, gave him full satisfaction; but, as this referred to *himself alone*, the cir-

cumstances are not related, as probably they could be of no farther use to us than the mere gratifying of a principle of curiosity.

2. On some occasions, to be kept in the dark, is as instructive as to be brought into the light. In many cases those words of the prophet are strictly applicable, *Verily, thou art a God who HIDEST THYSELF, O God of Israel, the Saviour!* One point we see here very plainly, that while the people continued obstinate and rebellious, that presence of God, by which his *approbation* was signified, could not be manifested among them—and yet, without his presence, to guide, protect, and provide for them, they could neither go up nor be saved. This presence is promised, and on the fulfillment of the promise, the safety of Israel depended. The church of God is often now in such a state, that the approbation of God cannot be manifested in it; and yet, if his presence were wholly withdrawn, truth would fall in the streets, equity go backward, the church must become extinct. How have the seeds of *light and life* been preserved, during the long, dark and cold periods, when error was triumphant, and the pure worship of God adulterated by the impurities of idolatry, and the thick darkness of superstition?—By the presence of his endless mercy, preserving his own truth in circumstances, in which he could not shew his *approbation*. He was with the church in the wilderness, and preserved the living oracles, kept alive the heavenly seeds, and is now shewing forth the glory of those designs, which before he concealed from mankind. He cannot *err*, because he is infinitely *wise*: he can do nothing that is *unkind*, because he delighteth in mercy. We, as yet, see only through a glass darkly: by and bye we shall see face to face. The Lord's presence is with his people: and those who trust in him have confident rest in his mercy.

CHAPTER XXXIV.

Moses is commanded to hew two tables similar to the first, and bring them up to the mount, to get the covenant renewed, 1—3. He prepares the tables, and goes up to meet the Lord, 4. The Lord descends, and proclaims his name, *JEHOVAH*, 5. What this name signifies, 6, 7. Moses worships and intercedes, 8, 9. The Lord promises to renew the covenant, work miracles among the people, and drive out the Canaanites, &c. 10, 11. No covenant to be made with the idolatrous nations, but their altars and images are to be destroyed, 12—15. No matrimonial alliances to be contracted with them, 16. The Israelites must have no molten gods, 17. The commandment of the feast of unleavened bread, and of the sanctification of the first-born renewed, 18—20; as also that of the sabbath, and the three great annual feasts, 21—23. The promise, that the surrounding nations shall not invade

their territories, while all the males were at Jerusalem, determining the annual feast, 24. Directions concerning the pass-over, 25; and the first-fruits, 26. Moses is commanded to write all these laws, as constituting the covenant which God had now renewed with the Israelites, 27. Moses being forty days with God without eating or drinking, writes the words of the covenant; and the Lord writes the ten commandments upon the tables of stone, 28. Moses descends with the tables—his face shines, 29. Aaron and the people are afraid to approach him, because of his glorious appearance, 30. Moses delivers to them the covenant and commandments of the Lord, and puts a veil over his face, while he is speaking, 31—33: but takes it off when he goes to minister before the Lord, 34, 35.

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AND the LORD said unto Moses, ^a Hew thee two tables of stone like unto the first: ^b and I will write upon these tables the words that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me ^c in the top of the mount.

3 And no man shall ^d come up with thee, neither let any man be seen throughout all the

mount; neither let the flocks nor herds feed before that mount.

4 ^e And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and ^f proclaimed the name of the LORD.

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^a Ch. 32. 16, 19. Deut. 10. 1.—^b ver. 27. Deut. 10. 1.—^c ch. 19. 20

^d ch. 19. 20. ^e ch. 19. 12, 13, 31.—^f ch. 34. 19. Numb. 14. 17.

NOTES ON CHAP. XXXIV.

Verse 1. *Hew thee two tables of stone like unto the first* } In chap. xxxii. 16. we are told that the two first tables were the work of God, and the writing was the writing of God—but here Moses is commanded to provide tables of his own workmanship; and God promises to write on them the words which were on the first. That God wrote the first tables himself, see proved by different passages of scripture, at the end of the xxxii. chapter. But here, in ver. 27. it seems as if Moses was commanded to write these words—and in ver. 28. it is said, *And he wrote upon the tables*—but in Deut. x. 1, 4. it is expressly said, that God wrote the second tables as well as the first.

In order to reconcile these accounts, let us suppose that the ten words, or ten commandments, were written on both tables by the hand of God himself, and that what Moses wrote, ver. 27. was a copy of these, to be delivered to the people, while the tables themselves were laid up in the ark before the testimony, whither the people could not go to consult them; and therefore a copy was necessary for the use of the congregation; this copy being taken out, under the direction of God, was authenticated equally with the original; and the original itself was laid up as a record, to which all succeeding copies might be continually referred, in order to prevent corruption. This supposition removes the apparent contradiction; and thus, both God and Moses may be said to have written the covenant and the ten commandments: the former, the original; the latter, the copy. This supposition is rendered still more probable by the 27th verse itself. “And the Lord said unto Moses, *Write thou these words*, (that is, as I understand it, a copy of the words which God had already written), *for AFTER THE TENOR, וְכִפְּרָה אֶת פִּי, ACCORDING TO THE MOUTH of these words, I have made a covenant with thee, and with Israel.*” Here the original writing is represented, by an elegant prosopopœia, or per-

sonification, as speaking, and giving out, from its own mouth, a copy of itself. It may be supposed that this mode of interpretation is contradicted by the 28th verse, *AND HE wrote upon the tables the words of the covenant*: but, that the pronoun HE, refers to the LORD, and not to Moses, is sufficiently proved by the parallel place, Deut. x. 1—4. *At that time the LORD said unto me, Hew thee two tables of stone like unto the first—and I will write on the tables, the words that were in the first—And I hewed two tables of stone, as at the first—And HE wrote on the tables according to the first writing.*—This determines the business, and proves that God wrote the second as well as the first tables, and that the pronoun in the 28th verse of this chapter, refers to the LORD, and not to Moses. By this mode of interpretation, all contradiction is removed. Houbigant imagines that the difficulty may be removed by supposing, that God wrote the ten commandments, and that Moses wrote the other parts of the covenant from ver. 11. to ver. 26. and thus it might be said, that both God and Moses wrote on the same tables. This is not an improbable case, and is left to the reader's consideration.—See on ver. 27.

There still remains a controversy whether what are called the ten commandments were at all written on the first tables, those tables containing, according to some, only the terms of the covenant, without the ten words, which are supposed to be added here for the first time. “The following is a general view of this subject. In chap. xx. the ten commandments are given; and at the same time, various political and ecclesiastical statutes, which are detailed in the xxi, xxii, and xxiii. chapters. To receive these, Moses had drawn near unto the thick darkness, where God was, chap. xx. 21. and having received them, he came again with them to the people, according to their request, before expressed, ver. 19. *Speak thou with us—but let not the Lord speak with us, lest we die*, for they had been terrified by the manner in which God had

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6 And the LORD passed by before him, and proclaimed, The LORD, The LORD ^a God, merciful and gracious, longsuffering, and abundant in ^b goodness and ^c truth,

^a Numb. 14. 18. 2 Chron. 30. 9. Neh. 9. 17. Ps. 86. 15. & 103. 8. & 111. 4. & 112. 4. & 116. 5. & 145. 8. Joel 2. 13.—^b Ps. 31. 19. Rom. 2. 4.—^c Ps. 57. 10. & 103. 4.—^d ch. 20. 6. Deut. 5. 10. Ps. 86. 15. Jer.

uttered the ten commandments, see ver. 18. After this, Moses, with Aaron, Nadab and Abihu, and the seventy elders, went up to the mountain; and on his return, he announced all these laws unto the people, chap. xxiv. 1, &c. and they promised obedience. Still there is no word of the *tables of stone*. Then he wrote all in a book, chap. xxiv. 4. which was called the book of the covenant, ver. 7. After this there was a second going up of Moses, Aaron, Nadab, Abihu, and the seventy elders, chap. xxiv. 9. when that glorious discovery of God, mentioned in verses 10 and 11. of the same chapter, took place. After *their* coming down, Moses is again commanded to go up: and God promises to give him tables of stone, containing a *law* and *precepts*, ver. 12. This is the first place these tables of stone are mentioned; and thus it appears that the *ten commandments*, and several other precepts, were given to, and accepted by the people, and the covenant sacrifice offered, chap. xxiv. 5. before the *tables of stone* were either written or mentioned." It is very likely that the commandments, laws, &c. were first published by the Lord, in the hearing of the people; repeated afterwards by Moses, and the *ten words* or *commandments*, containing the sum and substance of the whole, afterwards written on the first tables of stone, to be kept for a record in the ark. These being broken, as is related, chap. xxxii. 19. Moses is commanded to hew out two tables like to the first, and bring them up to the mountain, that God might write upon them what he had written on the former, chap. xxxiv. 1. And, that this was accordingly done, see the preceding part of this note.

Verse 6. *And the Lord passed by, and proclaimed, The Lord, &c.* It would be much better to read this verse thus: "And the LORD passed by before him, and proclaimed, JEHOVAH"—that is, shewed Moses, fully, what was implied in this august name. Moses had requested God to shew him his glory, see the preceding chapter, 18th verse, and God promised to proclaim, or fully declare the name, JEHOVAH, verse 19, by which proclamation or interpretation, Moses should see *how* God would "be gracious to whom he would be gracious;" and *how* he would "be merciful to those to whom he would shew mercy." Here therefore God fulfils that promise by proclaiming this name. It has long been a question, what is the meaning of the word יהוה JEHOVAH, *Yehovah, Yehue, Yehzeh, or Yere, Jene, Jao, Iao, Jhuch, and Jove*; for it has been as variously pronounced, as it has been differently interpreted. Some have maintained that it is utterly inexplicable. These of course have offered no mode of interpretation. Others say, that it implies the essence of the divine nature. Others, that it expresses the doctrine of the Trinity connected with the incarnation; the

7 ^a Keeping mercy for thousands, ^b forgiving iniquity and transgression and sin, and ^c that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon

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32. 18. Dan. 9. 4.—^a Ps. 103. 3. & 130. 4. Dan. 9. 9. Eph. 4. 32. 1 John 1. 9.—^b ch. 23. 7, 21. Josh. 24. 19. Job 10. 11. Mich. 6. 11. Nah. 1. 3.

letter *Yod*, standing for the Father, ה *He*, for the Son, and ו *Vau* (the connecting particle) for the Holy Spirit: and they add, that the ה *he* being repeated in the word, signifies the *human* nature united to the *divine* in the incarnation. These speculations are calculated to give very little satisfaction. How strange is it that none of these learned men has discovered that God himself interprets this name in verses 6 and 7 of this chapter! "And the Lord passed by before him, and proclaimed יהוה JEHOVAH, the LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." These words contain the proper interpretation of the venerable and glorious name JEHOVAH.

But it will be necessary to consider them in detail. The different names in this and the following verse, have been considered as so many attributes of the Divine Nature. Commentators divide them into *eleven*, thus: 1. יהוה EL, the strong or mighty God. 2. רחום RA-CHUM, the merciful Being, who is full of tenderness and compassion. 3. חנוּן CHANUN, the gracious One: He, whose nature is goodness itself—the loving God. 4. ארך אפים EREC APAYIM, long-suffering, the Being who, because of his goodness and tenderness, is not easily irritated, but suffers long, and is kind. 5. רב RAB, the great or mighty One. 6. חסד CHESD, the bountiful Being: He who is exuberant in his beneficence. 7. אמת EMETH, the Truth, or true One: He alone who can neither deceive nor be deceived—who is the Fountain of truth, and from whom all wisdom and knowledge must be derived. 8. נצר חסד NOTSER CHESD, the preserver of bountifulness: He whose beneficence never ends, keeping mercy for thousands of generations,—shewing compassion and mercy while the world endures. 9. נשא עון NOSE avon vapeshâ vechataah; He who bears away iniquity and transgression and sin; properly the RE-DEEMER, the Pardoner, the Forgiver, the Being whose prerogative alone, it is to forgive sin, and save the soul. 10. נקד לא יקה NAKH lo yinnakeh, the righteous Judge, who distributes justice with an impartial hand; with whom no innocent person can ever be condemned. 11. ופקדון פקד פקדון PAKED avon, &c. He who visits iniquity; He who punishes transgressors, and from whose justice, no sinner can escape. The God of retributive, and vindictive justice.

These eleven attributes, as they have been termed, are all included in the name JEHOVAH; and are, as we have before seen, the proper interpretation of it; but the meaning of several of these words has been variously understood.

Verse 7. *That will by no means clear the guilty.* This last clause is rather difficult; literally translated, it signifies, *in*

the children's children, unto the third and to the fourth generation.
8 ¶ And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for ^ait is a stiffnecked people: and pardon our iniquity and our sin, and take us for ^dthine inheritance.

10 ¶ And he said, Behold, ^cI make a covenant: before all thy people I will ^edo marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou ^{art}, shall see the work of the LORD: for it is ^fa terrible thing that I will do with thee.

11 ^bObserve thou that which I command thee this day: behold, ⁱI drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 ^kTake heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for ^la snare in the midst of thee:

13 But ye shall ^mdestroy their altars, break their ⁿimages, and ^ocut down their groves:

14 For thou shalt worship ^pno other god: for the LORD, whose ^qname is Jealous, is a ^rjealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and ^ucall thee, and thou ^veat of his sacrifice;

16 And thou take of ^xtheir daughters unto thy sons, and their daughters ^ygo a whoring after their gods, and make thy sons go a whoring after their gods.

17 ^zThou shalt make thee no molten gods.

18 ¶ The feast of ^{aa}unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the ^{bb}month Abib thou camest out from Egypt.

19 ^{cc}All that openeth the matrix is mine; and every firstling among thy cattle, *whether ox or sheep, that is male.*

20 But ^{dd}the firstling of an ass thou shalt redeem with a ^{ee}lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me ^{ff}empty.

21. ¶ ^{gg}Six days thou shalt work, but on the seventh day thou shalt rest: in eaving time and in harvest thou shalt rest.

22 ¶ ^{hh}And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the ⁱⁱyear's end.

^aCh. 4. 31.—^bch. 35. 15, 16.—^cch. 33. 1.—^dDeut. 32. 9.—^ePs. 136. 2.—^fCh. 4. 7. 21. & 33. 12. & 78. 62. & 91. 14.—^gJer. 10. 16.—^hZech. 2. 12.—ⁱDeut. 5. 2. & 29. 12, 14.—^jDeut. 4. 32.—^k2 Sam. 7. 23.—^lPs. 77. 11. & 78. 12. & 147. 27.—^mDeut. 10. 21.—ⁿPs. 115. 6.—^oIsa. 61. 3.—^pLev. 19. 2. & 24. 1.—^qEx. 20. 5.—^rDeut. 7. 2.—^sJudg. 2. 2.—^tCh. 23. 3.—^uch. 23. 21.—^vDeut. 12. 3.—^wJudg. 2. 2.—^xHeb. *statues*.—^yDeut. 7. 5. & 12. 2.—^zJudg. 6. 25.—^{aa}1 Kings 19. 4. & 23. 14.—^{bb}2 Chron. 31. 1. & 34. 3. E.—^{cc}Ex. 23. 16.—^{dd}So Isa. 9. 6. & 57. 13.—^{ee}ch. 20. 3.—^{ff}ver. 12.—^{gg}Deut. 31. 16.—^{hh}Judg. 2. 17.—ⁱⁱJer. 3. 9.—^{jj}Lev. 23. 12. & 78. 62. & 91. 14.—^{kk}Jer. 10. 16.—^{ll}Zech. 2. 12.—^{mm}Deut. 5. 2. & 29. 12, 14.—ⁿⁿDeut. 4. 32.—^{oo}2 Sam. 7. 23.—^{pp}Ps. 77. 11. & 78. 12. & 147. 27.—^{qq}Deut. 10. 21.—^{rr}Ps. 115. 6.—^{ss}Isa. 61. 3.—^{tt}Lev. 19. 2. & 24. 1.—^{uu}Ex. 20. 5.—^{vv}Deut. 7. 2.—^{ww}Judg. 2. 2.—^{xx}Ch. 23. 3.—^{yy}ch. 23. 21.—^{zz}Deut. 12. 3.—^{aaa}Judg. 2. 2.—^{bbb}Heb. *statues*.—^{ccc}Deut. 7. 5. & 12. 2.—^{ddd}Judg. 6. 25.—^{eee}1 Kings 19. 4. & 23. 14.—^{fff}2 Chron. 31. 1. & 34. 3. E.—^{ggg}Ex. 23. 16.—^{hhh}So Isa. 9. 6. & 57. 13.—ⁱⁱⁱch. 20. 3.—ⁱⁱⁱver. 12.—ⁱⁱⁱDeut. 31. 16.—ⁱⁱⁱJudg. 2. 17.—ⁱⁱⁱJer. 3. 9.—ⁱⁱⁱLev. 23. 12. & 78. 62. & 91. 14.—ⁱⁱⁱJer. 10. 16.—ⁱⁱⁱZech. 2. 12.—ⁱⁱⁱDeut. 5. 2. & 29. 12, 14.—ⁱⁱⁱDeut. 4. 32.—ⁱⁱⁱ2 Sam. 7. 23.—ⁱⁱⁱPs. 77. 11. & 78. 12. & 147. 27.—ⁱⁱⁱDeut. 10. 21.—ⁱⁱⁱPs. 115. 6.—ⁱⁱⁱIsa. 61. 3.—ⁱⁱⁱLev. 19. 2. & 24. 1.—ⁱⁱⁱEx. 20. 5.—ⁱⁱⁱDeut. 7. 2.—ⁱⁱⁱJudg. 2. 2.—ⁱⁱⁱCh. 23. 3.—ⁱⁱⁱch. 23. 21.—ⁱⁱⁱDeut. 12. 3.—ⁱⁱⁱJudg. 2. 2.—ⁱⁱⁱHeb. *statues*.—ⁱⁱⁱDeut. 7. 5. & 12. 2.—ⁱⁱⁱJudg. 6. 25.—ⁱⁱⁱ1 Kings 19. 4. & 23. 14.—ⁱⁱⁱ2 Chron. 31. 1. & 34. 3. 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E.—ⁱⁱⁱEx. 23. 16.—ⁱⁱⁱSo Isa. 9. 6. & 57. 13.—ⁱⁱⁱch. 20. 3.—ⁱⁱⁱver. 12.—ⁱⁱⁱDeut. 31. 16.—ⁱⁱⁱJudg. 2. 17.—ⁱⁱⁱJer. 3. 9.—ⁱⁱⁱLev. 23. 12. & 78. 62. & 91. 14.—ⁱⁱⁱJer. 10. 16.—ⁱⁱⁱZech. 2. 12.—ⁱⁱⁱDeut. 5. 2. & 29. 12, 14.—ⁱⁱⁱDeut. 4. 32.—ⁱⁱⁱ2 Sam. 7. 23.—ⁱⁱⁱPs. 77. 11. & 78. 12. & 147. 27.—ⁱⁱⁱDeut. 10. 21.—ⁱⁱⁱPs. 115. 6.—ⁱⁱⁱIsa. 61. 3.—ⁱⁱⁱLev. 19. 2. & 24. 1.—ⁱⁱⁱEx. 20. 5.—ⁱⁱⁱDeut. 7. 2.—ⁱⁱⁱJudg. 2. 2.—ⁱⁱⁱCh. 23. 3.—ⁱⁱⁱch. 23. 21.—ⁱⁱⁱDeut. 12. 3.—ⁱⁱⁱJudg. 2. 2.—ⁱⁱⁱHeb. *statues*.—ⁱⁱⁱDeut. 7. 5. & 12. 2.—ⁱⁱⁱJudg. 6. 25.—ⁱⁱⁱ1 Kings 19. 4. & 23. 14.—ⁱⁱⁱ2 Chron. 31. 1. & 34. 3. E.—ⁱⁱⁱEx. 23. 16.—ⁱⁱⁱSo Isa. 9. 6. & 57. 13.—ⁱⁱⁱch. 20. 3.—ⁱⁱⁱver. 12.—ⁱⁱⁱDeut. 31. 16.—ⁱⁱⁱJudg. 2. 17.—ⁱⁱⁱJer. 3. 9.—ⁱⁱⁱLev. 23. 12. & 78. 62. & 91. 14.—ⁱⁱⁱJer. 10. 16.—ⁱⁱⁱZech. 2. 12.—ⁱⁱⁱDeut. 5. 2. & 29. 12, 14.—ⁱⁱⁱDeut. 4. 32.—ⁱⁱⁱ2 Sam. 7. 23.—ⁱⁱⁱPs. 77. 11. & 78. 12. & 147. 27.—ⁱⁱⁱDeut. 10. 21.—ⁱⁱⁱPs. 115. 6.—ⁱⁱⁱIsa. 61. 3.—ⁱⁱⁱLev. 19. 2. & 24. 1.—ⁱⁱⁱEx. 20. 5.—ⁱⁱⁱDeut. 7. 2.—ⁱⁱⁱJudg. 2. 2.—ⁱⁱⁱCh. 23. 3.—ⁱⁱⁱch. 23. 21.—ⁱⁱⁱDeut. 12. 3.—ⁱⁱⁱJudg. 2. 2.—ⁱⁱⁱHeb. *statues*.—ⁱⁱⁱDeut. 7. 5. & 12. 2.—ⁱⁱⁱJudg. 6. 25.—ⁱⁱⁱ1 Kings 19. 4. & 23. 14.—ⁱⁱⁱ2 Chron. 31. 1. & 34. 3. E.—ⁱⁱⁱEx. 23. 16.—ⁱⁱⁱSo Isa. 9. 6. & 57. 13.—ⁱⁱⁱch. 20. 3.—ⁱⁱⁱver. 12.—ⁱⁱⁱDeut. 31. 16.—ⁱⁱⁱJudg. 2. 17.—ⁱⁱⁱJer. 3. 9.—ⁱⁱⁱLev. 23. 12. & 78. 62. & 91. 14.—ⁱⁱⁱJer. 10. 16.—ⁱⁱⁱZech. 2. 12.—ⁱⁱⁱDeut. 5. 2. & 29. 12, 14.—ⁱⁱⁱDeut. 4. 32.—ⁱⁱⁱ2 Sam. 7. 23.—ⁱⁱⁱPs. 77. 11. & 78. 12. & 147. 27.—ⁱⁱⁱDeut. 10. 21.—ⁱⁱⁱPs. 115. 6.—ⁱⁱⁱIsa. 61. 3.—ⁱⁱⁱLev. 19. 2. & 24. 1.—ⁱⁱⁱEx. 20. 5.—ⁱⁱⁱDeut. 7. 2.—ⁱⁱⁱJudg. 2. 2.—ⁱⁱⁱCh. 23. 3.—ⁱⁱⁱch. 23. 21.—ⁱⁱⁱDeut. 12. 3.—ⁱⁱⁱJudg. 2. 2.—ⁱⁱⁱHeb. *statues*.—ⁱⁱⁱDeut. 7. 5. & 12. 2.—ⁱⁱⁱJudg. 6. 25.—ⁱⁱⁱ1 Kings 19. 4. & 23. 14.—ⁱⁱⁱ2 Chron. 31. 1. & 34. 3. E.—ⁱⁱⁱEx. 23. 16.—ⁱⁱⁱSo Isa. 9. 6. & 57. 13.—ⁱⁱⁱch. 20. 3.—ⁱⁱⁱver. 12.—ⁱⁱⁱDeut. 31. 16.—ⁱⁱⁱJudg. 2. 17.—ⁱⁱⁱJer. 3. 9.—ⁱⁱⁱLev. 23. 12. & 78. 62. & 91. 14.—ⁱⁱⁱJer. 10. 16.—ⁱⁱⁱZech. 2. 12.—ⁱⁱⁱDeut. 5. 2. & 29. 12, 14.—ⁱⁱⁱDeut. 4. 32.—ⁱⁱⁱ2 Sam. 7. 23.—ⁱⁱⁱPs. 77. 11. & 78. 12. & 147. 27.—ⁱⁱⁱDeut. 10. 21.—ⁱⁱⁱPs. 115. 6.—ⁱⁱⁱIsa. 61. 3.—ⁱⁱⁱLev. 19. 2. & 24. 1.—ⁱⁱⁱEx. 20. 5.—ⁱⁱⁱDeut. 7. 2.—ⁱⁱⁱJudg. 2. 2.—ⁱⁱⁱCh. 23. 3.—ⁱⁱⁱch. 23. 21.—ⁱⁱⁱDeut. 12. 3.—ⁱⁱⁱJudg. 2. 2.—ⁱⁱⁱHeb. *statues*.—ⁱⁱⁱDeut. 7. 5. & 12. 2.—ⁱⁱⁱJudg. 6. 25.—ⁱⁱⁱ1 Kings 19. 4. & 23. 14.—ⁱⁱⁱ2 Chron. 31. 1. & 34. 3. E.—ⁱⁱⁱEx. 23. 16.—ⁱⁱⁱSo Isa. 9. 6. & 57. 13.—ⁱⁱⁱch. 20. 3.—ⁱⁱⁱver. 12.—ⁱⁱⁱDeut. 31. 16.—ⁱⁱⁱJudg. 2. 17.—ⁱⁱⁱJer. 3. 9.—ⁱⁱⁱLev. 23. 12. & 78. 62. & 91. 14.—ⁱⁱⁱJer. 10. 16.—ⁱⁱⁱZech. 2. 12.—ⁱⁱⁱDeut. 5. 2. & 29. 12, 14.—ⁱⁱⁱDeut. 4. 32.—ⁱⁱⁱ2 Sam. 7. 23.—ⁱⁱⁱPs. 77. 11. & 78. 12. & 147. 27.—ⁱⁱⁱDeut. 10. 21.—ⁱⁱⁱPs. 115. 6.—ⁱⁱⁱIsa. 61. 3.—ⁱⁱⁱLev. 19. 2. & 24. 1.—ⁱⁱⁱEx. 20. 5.—ⁱⁱⁱDeut. 7. 2.—ⁱⁱⁱJudg. 2. 2.—ⁱⁱⁱCh. 23. 3.—ⁱⁱⁱch. 23. 21.—ⁱⁱⁱDeut. 12. 3.—ⁱⁱⁱJudg. 2. 2.—ⁱⁱⁱHeb. *statues*.—ⁱⁱⁱDeut. 7. 5. & 12. 2.—ⁱⁱⁱJudg. 6. 25.—ⁱⁱⁱ1 Kings 19. 4. & 23. 14.—ⁱⁱⁱ2 Chron. 31. 1. & 34. 3. E.—ⁱⁱⁱEx. 23. 16.—ⁱⁱⁱSo Isa. 9. 6. & 57. 13.—ⁱⁱⁱch. 20. 3.—ⁱⁱⁱver.

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23 ¶ ^aThrice in the year shall all your men-children appear before the LORD God, the God of Israel.

24 For I will ^bcast out the nations before thee, and ^cenlarge thy borders: ^dneither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God, thrice in the year.

25 ¶ ^eThou shalt not offer the blood of my sacrifice with leaven; ^fneither shall the sacrifice of the feast of the passover be left unto the morning.

26 ^gThe first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. ^hThou shalt not seethe a kid in his mother's milk.

27 ¶ And the LORD said unto Moses, Write

^aCh. 23. 14, 17. Deut. 16. 16.—^bch. 33. 2. Lev. 18. 24. Deut. 7. 1. Ps. 78. 55. & 30. 8.—^cDeut. 12. 20. & 19. 8.—^dSee Gen. 35. 5. 2 Chron. 17. 10. Prov. 16. 7. Acts 18. 10.—^ech. 23. 18.—^fch. 12. 10.—^gch. 23. 19. Deut. 26. 2, 10.—^hch. 23. 19. Deut. 14. 21.—ⁱver.

This commandment is worthy of especial note: many break the sabbath on the pretence of absolute necessity, because, if in harvest time, the weather happens to be what is called *bad*, and the sabbath day be *fair* and *fine*, they judge it perfectly lawful to employ that day in endeavouring to save the fruits of the field, and think that the goodness of the day, beyond the preceding, is an indication from Providence that it should be thus employed. But is not the command above, pointed directly against this? I have known this law often broken on this pretence, and have never been able to discover a single instance, where the persons who acted thus, succeeded one whit better than their more conscientious neighbours, who availed themselves of no such favourable circumstances, being determined to keep God's law, even to the prejudice of their secular interests: but no man ever yet ultimately suffered loss by a conscientious attachment to his duty to God. He who is willing and obedient, shall eat the good of the land; and God will ever distinguish those in his providence, who respect his commandments.

Verse 24. *Neither shall any man desire thy land.*] What a manifest proof was this of the power and particular providence of God! How easy would it have been for the surrounding nations to have taken possession of the whole Israelitish land, with all their defended cities, when there were none left to protect them but women and children! Was not this a standing proof of the Divine origin of their religion, and a *barrier*, which no deistical mind could possibly surmount? Thrice, every year, did God work an especial miracle for the protection of his people; controlling even the very *desires* of their enemies, that they might not so much as meditate evil against them. They who have God for their protector, have a sure refuge: and how true is the proverb, *The path of duty, is the way of safety*. While these people went up to Jerusalem to keep the Lord's ordinances, he kept their families in peace, and their land in safety.

Verse 25. *The blood of my sacrifice*] That is, the Paschal Lamb.—See on chap. xxiii. 18.

thou ⁱthese words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 ^kAnd he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And ^lhe wrote upon the tables, the words of the covenant, the ten ^mcommandments.

29 ¶ And it came to pass, when Moses came down from mount Sinai with the ⁿtwo tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that ^othe skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

10. Deut. 4. 13. & 31. 9.—^kch. 24. 18. Deut. 9. 9, 18.—^lver. 1. ch. 31. 18. & 32. 16. Deut. 4. 13. & 10. 2, 4.—ⁿHeb. words.—^och. 32. 15.—^pMatt. 17. 2. 2 Cor. 3. 7, 13.

Verse 26. *Thou shalt not seethe a kid in his mother's milk.*] See this amply considered, chap. xxiii. 19.

Verse 27. *Write thou these words*] Either a *transcript* of the whole law now delivered, or the words included from ver. 11 to 26. God certainly wrote the *ten words* on both sets of tables. Moses either wrote a *transcript* of these and the accompanying precepts, for the use of the people; or he wrote the precepts themselves, in *addition* to the ten commandments, which were written by the finger of God. See on ver. 1. Allowing this mode of interpretation, the accompanying precepts were, probably, what was written on the *backside* of the tables, by Moses; the *ten commandments*, what were written on the *front* by the finger of Jehovah: for we must pay but little attention to the supposition of the Rabbins, that the letters on each table were cut through the stone, so as to be legible on each side. See chap. xxxii. 15.

Verse 28. *Forty days and forty nights*] See the note on chap. xxiv. 18.

Verse 29. *The skin of his face shone*] קרן *karan*, was horned: having been long in familiar intercourse with his Maker, his *flesh*, as well as his *soul*, was penetrated with the effulgence of the Divine glory; and his looks expressed the light and life which dwelt within. Probably Moses appeared now as he did, when, in our Lord's transfiguration, he was seen with Elijah on the mount, Matt. xvii. As the original word קרן *karan*, signifies to *shine out*, to *dart forth*, as *horns* on the head of an animal, or *rays of light* reflected from a polished surface, we may suppose that the heavenly glory, which filled the soul of this holy man, darted out from his face in cornutations, in that manner in which light is generally represented. The *Vulgate* renders the passage, *et ignorabat quod cornuta esset facies sua*—"and he did not know that his face was horned;" which version, *misunderstood*, has induced painters in general, to represent Moses with *two very large horns*, one proceeding from each temple! But we might naturally ask, while they were indulging

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An. Exod. I. 1.
I. 1.
31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: ^a and he gave them in commandment, all that the Lord had spoken with him in mount Sinai.

33 And till Moses had done speaking with them, he put ^b a vail on his face.

^a Ch. 24. 3.—^b 2 Cor. 3. 13.

themselves in such fancies, why only *two* horns? for it is very likely, that there were *hundreds* of these radiations, proceeding at once from the face of Moses. It was, no doubt, from this very circumstance, that almost all the nations of the world, who have heard of this transaction, have agreed in representing those men, to whom they attributed extraordinary sanctity, and whom they supposed to have had familiar intercourse with the Deity, with a *lucid nimbus*, or *glory* round their heads. This has prevailed both in the East and in the West—not only the *Greek* and *Roman* saints, or eminent persons, are thus represented, but those also among the *Mohammedans*, *Hindoos* and *Chinese*.

Verse 30. *They were afraid to come nigh him.*] A sight of his face alarmed them; their consciences were still guilty from their late transgression, and they had not yet received the atonement. The very appearance of superior sanctity often awes the guilty into respect.

Verse 33. *And till Moses had done speaking.*] The meaning of the verse appears to be this: as often as Moses spoke in public to the people, he put the vail on his face, because they could not bear to look on the brightness of his countenance; but when he entered into the tabernacle, to converse with the Lord, he removed this vail, ver. 34. St. Paul, 2 Cor. iii. 7, &c. makes a very important use of the transactions recorded in this place. He represents the brightness of the face of Moses as emblematical of the *glory* or *excellence* of that *dispensation*; but he shews that however glorious or excellent that was, it had no glory when compared with the *superior excellence of the gospel*. As Moses was glorious in the eyes of the Israelites, but that glory was absorbed and lost in the splendour of God, when he entered into the tabernacle, or went to meet the Lord upon the mount, so the brightness and excellence of the Mosaic dispensation are eclipsed and absorbed in the transcendent brightness or excellence of the gospel of Christ. One was the *shadow*, the other is the *substance*. One shewed SIN in its exceeding sinfulness, together with the *justice* and *immaculate purity* of God; but in, and of itself; made no provision for pardon or sanctification. The other exhibits Jesus, the Lamb of God, typified by all the sacrifices under the law, putting away sin by the sacrifice of himself; reconciling God to man, and man to God, diffusing his spirit through the souls of believers, and cleansing the very thoughts of their hearts by his inspiration, and causing them to perfect holiness in the fear of God. The *one* seems to shut heaven against mankind, because, by the law, was the know-

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An. Exod. I. 1.
I. 1.
34 But ^c when Moses went in before the Lord to speak with him, he took the vail off until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

^c 2 Cor. 3. 16.

ledge, not the *care* of SIN; the *other* opens the kingdom of heaven to all believers. The former was a ministration of *death*; the latter a dispensation of *life*. The former ministered *terror*, so that even the high-priest was *afraid* to approach, the people withdrew and stood afar off, and even Moses, the mediator of it, exceedingly feared and trembled; by the latter we have *boldness* to enter into the holiest through the blood of Jesus, who is the end of the law for righteousness, justification, to every one that believeth. The former gives a partial view of the divine nature; the latter shews God as he is,

“Full orb'd in his whole round of rays complete.”

The Apostle farther considers the vail on the face of Moses, as being emblematical of the metaphorical nature of the different rites and ceremonies of the Mosaic dispensation, each *covering* some spiritual meaning, or a spiritual subject; and that the Jews did not lift the vail to penetrate the spiritual sense, and did not look to the *end of the commandment*, which was to be *abolished*; but rested in the *letter* or *literal* meaning which conferred neither light nor life.

He considers the vail also as being emblematical of that state of intellectual darkness into which the Jewish people, by their rejection of the gospel, were plunged, and from which they have never yet been recovered. When a Jew even at the present day, reads the law in the synagogue, he puts over his head an oblong woollen vail with four tassels at the four corners, which is called the *taled* or *thalet*: this is a very remarkable circumstance, as it appears to be an emblem of the intellectual vail referred to by the Apostle, which is still upon their hearts when Moses is read; and which prevents them from looking to the end of that which God designed should be abrogated, and which has been abolished by the introduction of the gospel. The vail is upon their hearts, and prevents the light of the glory of God from shining into them; but *we all*, says the Apostle, speaking of believers in Christ, *with open face*, without any vail, *beholding as in a glass the glory of God, are changed into the same image, from glory into glory by the spirit of the Lord*, 2 Cor. iii. 18. Reader, dost thou know this excellence of the religion of Christ? once thou wert darkness: art thou now light in the Lord? Art thou still under the letter that killeth? Or under the spirit that giveth life? Art thou a slave to sin? Or a servant of Christ? Is the vail on thy heart? Or hast thou found redemption in his blood the remission of sins? Knowest thou not these things? Then, may God pity, enlighten, and save thee!

CHAPTER XXXV.

Moses assembles the congregation to deliver to them the commandments of God, 1. Directions concerning the sabbath, 2, 3. Free-will offerings of gold, silver, brass, &c. for the tabernacle, 4—7. Of oil and spices, 8. Of precious stones, 9. Proper artists to be employed, 10. The tabernacle and its tent, 11. The ark, 12. Table of the shew-bread, 13. Candlestick, 14. Altar of incense, 15. Altar of burnt offering, 16. Hangings, pins, &c. 17, 18. Clothes of service, and holy vestments, 19. The people cheerfully bring their ornaments as offerings to the Lord, 20—22, together with blue, purple, scarlet, &c. &c. 23, 24. The women spin, and bring the produce of their skill and industry, 25, 26. The Rulers bring precious stones, &c. 27, 28. All the people offer willingly, 29. Bezaleel and Aholiab appointed to conduct and superintend all the work of the tabernacle, for which they are qualified by the spirit of wisdom, 30—35.

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AND Moses gathered all the congregation of the children of Israel together, and said unto them,

^a These are the words which the LORD hath commanded, that ye should do them.

2 ¶ ^b Six days shall work be done, but on the seventh day there shall be to you ^c a holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 ^d Ye shall kindle no fire throughout your habitations upon the sabbath day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, ^e 'This is the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: ^f whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' hair,

7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the light, ^g and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

10 And ^h every wise hearted among you shall come, and make all that the LORD hath commanded;

11 ⁱ The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;

12 ^k The ark, and the staves thereof, with the mercy seat, and the vail of the covering;

13 The ^l table, and his staves, and all his vessels, ^m and the shewbread;

14 ⁿ The candlestick also for the light, and his furniture, and his lamps, with the oil for the light;

15 ^o And the incense altar and his staves, ^p and the anointing oil, and ^q the sweet incense, and the hanging for the door at the entering in of the tabernacle;

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1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. Lev. 23, 3. Num. 15, 12, &c. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^k ch. 25, 10, &c. — ^l ch. 25, 23. — ^m ch. 25, 29. Lev. 21, 5, 6. — ⁿ ch. 25, 31, &c. — ^o ch. 30, 1. — ^p ch. 30, 23. — ^q ch. 30, 34.

NOTES ON CHAP. XXXV.

Verse 1. *And Moses gathered*] The principal subjects in this chapter have been already largely considered in the notes on chapters xxi., xxvi., xxvii., xxviii., xxix., and xxxi. and to these the reader is particularly desired to refer, together with the parallel texts in the margin.

Verse 2. *Ye shall kindle no fire*] The Jews understand this precept as forbidding the kindling of fire, *only* for the purpose of *their* work, or *their* service; but to give them light and heat, they put a fire to light a fire on the Sabbath-day; though themselves rarely kindle it; they get *Christians* to do this work for them.

Verse 5. *An offering*] A *terumah* or heave-offering, see Lev. vii. 1, &c.

Verses 5 and 6. See on these *metals* and *colours*, chap. xxv. 3, 4, &c.

Verse 7. *Ram skins, &c.*] See chap. xxv. 5.

Verse 8. *Oil for the light*] See chap. xxv. 6.

Verse 9. *Onyx stones*] See chap. xxv. 7.

Verse 11. *The tabernacle*] See chap. xxv. 8.

Verse 12. *The ark*] See chap. xxv. 10—17.

Verse 13. *The table*] See chap. xxv. 23—28.

Verse 14. *The candlestick*] See chap. xxv. 31—39.

Verse 15. *The incense altar*] The golden altar, see chap. xxx. 1—10.

16 ^a The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot;

17 ^b The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 ^c The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one ^d whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the LORD.

23 And ^e every man, with whom was found blue, and purple, and scarlet, and fine linen,

and goats' hair, and red skins of rams, and badgers' skins, brought them.

24 Every one that did offer an offering of silver and brass, brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it.

25 And all the women that were ^f wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom, spun goats' hair.

27 And ^g the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

28 And ^h spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a ⁱ willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, ^k the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

^a Ch. 27. 1. — ^b Ch. 27. 2. — ^c Ch. 31. 10. & 59. 1. 41. Numb. 4. 5, 6, 8. ^d Ch. 28. 12. 20. 26. 28. 30. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. ^e Ch. 28. 12. & 28. 17. — ^f 1 Chron. 29. 8. — ^g Ch. 28. 17. & 28. 18. & 28. 19. & 28. 20. & 28. 21. & 28. 22. & 28. 23. & 28. 24. & 28. 25. & 28. 26. & 28. 27. & 28. 28. & 28. 29. & 28. 30. & 28. 31. & 28. 32. & 28. 33. & 28. 34. & 28. 35. & 28. 36. & 28. 37. & 28. 38. & 28. 39. & 28. 40. & 28. 41. & 28. 42. & 28. 43. & 28. 44. & 28. 45. & 28. 46. & 28. 47. & 28. 48. & 28. 49. & 28. 50. & 28. 51. & 28. 52. & 28. 53. & 28. 54. & 28. 55. & 28. 56. & 28. 57. & 28. 58. & 28. 59. & 28. 60. & 28. 61. & 28. 62. & 28. 63. & 28. 64. & 28. 65. & 28. 66. & 28. 67. & 28. 68. & 28. 69. & 28. 70. & 28. 71. & 28. 72. & 28. 73. & 28. 74. & 28. 75. & 28. 76. & 28. 77. & 28. 78. & 28. 79. & 28. 80. & 28. 81. & 28. 82. & 28. 83. & 28. 84. & 28. 85. & 28. 86. & 28. 87. & 28. 88. & 28. 89. & 28. 90. & 28. 91. & 28. 92. & 28. 93. & 28. 94. & 28. 95. & 28. 96. & 28. 97. & 28. 98. & 28. 99. & 28. 100. ^h Ch. 30. 23. — ⁱ Ch. 28. 17. & 28. 18. & 28. 19. & 28. 20. & 28. 21. & 28. 22. & 28. 23. & 28. 24. & 28. 25. & 28. 26. & 28. 27. & 28. 28. & 28. 29. & 28. 30. & 28. 31. & 28. 32. & 28. 33. & 28. 34. & 28. 35. & 28. 36. & 28. 37. & 28. 38. & 28. 39. & 28. 40. & 28. 41. & 28. 42. & 28. 43. & 28. 44. & 28. 45. & 28. 46. & 28. 47. & 28. 48. & 28. 49. & 28. 50. & 28. 51. & 28. 52. & 28. 53. & 28. 54. & 28. 55. & 28. 56. & 28. 57. & 28. 58. & 28. 59. & 28. 60. & 28. 61. & 28. 62. & 28. 63. & 28. 64. & 28. 65. & 28. 66. & 28. 67. & 28. 68. & 28. 69. & 28. 70. & 28. 71. & 28. 72. & 28. 73. & 28. 74. & 28. 75. & 28. 76. & 28. 77. & 28. 78. & 28. 79. & 28. 80. & 28. 81. & 28. 82. & 28. 83. & 28. 84. & 28. 85. & 28. 86. & 28. 87. & 28. 88. & 28. 89. & 28. 90. & 28. 91. & 28. 92. & 28. 93. & 28. 94. & 28. 95. & 28. 96. & 28. 97. & 28. 98. & 28. 99. & 28. 100. ^k Ch. 31. 1. & 31. 2. & 31. 3. & 31. 4. & 31. 5. & 31. 6. & 31. 7. & 31. 8. & 31. 9. & 31. 10. & 31. 11. & 31. 12. & 31. 13. & 31. 14. & 31. 15. & 31. 16. & 31. 17. & 31. 18. & 31. 19. & 31. 20. & 31. 21. & 31. 22. & 31. 23. & 31. 24. & 31. 25. & 31. 26. & 31. 27. & 31. 28. & 31. 29. & 31. 30. & 31. 31. & 31. 32. & 31. 33. & 31. 34. & 31. 35. & 31. 36. & 31. 37. & 31. 38. & 31. 39. & 31. 40. & 31. 41. & 31. 42. & 31. 43. & 31. 44. & 31. 45. & 31. 46. & 31. 47. & 31. 48. & 31. 49. & 31. 50. & 31. 51. & 31. 52. & 31. 53. & 31. 54. & 31. 55. & 31. 56. & 31. 57. & 31. 58. & 31. 59. & 31. 60. & 31. 61. & 31. 62. & 31. 63. & 31. 64. & 31. 65. & 31. 66. & 31. 67. & 31. 68. & 31. 69. & 31. 70. & 31. 71. & 31. 72. & 31. 73. & 31. 74. & 31. 75. & 31. 76. & 31. 77. & 31. 78. & 31. 79. & 31. 80. & 31. 81. & 31. 82. & 31. 83. & 31. 84. & 31. 85. & 31. 86. & 31. 87. & 31. 88. & 31. 89. & 31. 90. & 31. 91. & 31. 92. & 31. 93. & 31. 94. & 31. 95. & 31. 96. & 31. 97. & 31. 98. & 31. 99. & 31. 100.

2 Kings 23. 7. — ¹ Chron. 29. 2. — ² Chron. 29. 2. — ³ Chron. 29. 2. — ⁴ Chron. 29. 2. — ⁵ Chron. 29. 2. — ⁶ Chron. 29. 2. — ⁷ Chron. 29. 2. — ⁸ Chron. 29. 2. — ⁹ Chron. 29. 2. — ¹⁰ Chron. 29. 2. — ¹¹ Chron. 29. 2. — ¹² Chron. 29. 2. — ¹³ Chron. 29. 2. — ¹⁴ Chron. 29. 2. — ¹⁵ Chron. 29. 2. — ¹⁶ Chron. 29. 2. — ¹⁷ Chron. 29. 2. — ¹⁸ Chron. 29. 2. — ¹⁹ Chron. 29. 2. — ²⁰ Chron. 29. 2. — ²¹ Chron. 29. 2. — ²² Chron. 29. 2. — ²³ Chron. 29. 2. — ²⁴ Chron. 29. 2. — ²⁵ Chron. 29. 2. — ²⁶ Chron. 29. 2. — ²⁷ Chron. 29. 2. — ²⁸ Chron. 29. 2. — ²⁹ Chron. 29. 2. — ³⁰ Chron. 29. 2. — ³¹ Chron. 29. 2. — ³² Chron. 29. 2. — ³³ Chron. 29. 2. — ³⁴ Chron. 29. 2. — ³⁵ Chron. 29. 2. — ³⁶ Chron. 29. 2. — ³⁷ Chron. 29. 2. — ³⁸ Chron. 29. 2. — ³⁹ Chron. 29. 2. — ⁴⁰ Chron. 29. 2. — ⁴¹ Chron. 29. 2. — ⁴² Chron. 29. 2. — ⁴³ Chron. 29. 2. — ⁴⁴ Chron. 29. 2. — ⁴⁵ Chron. 29. 2. — ⁴⁶ Chron. 29. 2. — ⁴⁷ Chron. 29. 2. — ⁴⁸ Chron. 29. 2. — ⁴⁹ Chron. 29. 2. — ⁵⁰ Chron. 29. 2. — ⁵¹ Chron. 29. 2. — ⁵² Chron. 29. 2. — ⁵³ Chron. 29. 2. — ⁵⁴ Chron. 29. 2. — ⁵⁵ Chron. 29. 2. — ⁵⁶ Chron. 29. 2. — ⁵⁷ Chron. 29. 2. — ⁵⁸ Chron. 29. 2. — ⁵⁹ Chron. 29. 2. — ⁶⁰ Chron. 29. 2. — ⁶¹ Chron. 29. 2. — ⁶² Chron. 29. 2. — ⁶³ Chron. 29. 2. — ⁶⁴ Chron. 29. 2. — ⁶⁵ Chron. 29. 2. — ⁶⁶ Chron. 29. 2. — ⁶⁷ Chron. 29. 2. — ⁶⁸ Chron. 29. 2. — ⁶⁹ Chron. 29. 2. — ⁷⁰ Chron. 29. 2. — ⁷¹ Chron. 29. 2. — ⁷² Chron. 29. 2. — ⁷³ Chron. 29. 2. — ⁷⁴ Chron. 29. 2. — ⁷⁵ Chron. 29. 2. — ⁷⁶ Chron. 29. 2. — ⁷⁷ Chron. 29. 2. — ⁷⁸ Chron. 29. 2. — ⁷⁹ Chron. 29. 2. — ⁸⁰ Chron. 29. 2. — ⁸¹ Chron. 29. 2. — ⁸² Chron. 29. 2. — ⁸³ Chron. 29. 2. — ⁸⁴ Chron. 29. 2. — ⁸⁵ Chron. 29. 2. — ⁸⁶ Chron. 29. 2. — ⁸⁷ Chron. 29. 2. — ⁸⁸ Chron. 29. 2. — ⁸⁹ Chron. 29. 2. — ⁹⁰ Chron. 29. 2. — ⁹¹ Chron. 29. 2. — ⁹² Chron. 29. 2. — ⁹³ Chron. 29. 2. — ⁹⁴ Chron. 29. 2. — ⁹⁵ Chron. 29. 2. — ⁹⁶ Chron. 29. 2. — ⁹⁷ Chron. 29. 2. — ⁹⁸ Chron. 29. 2. — ⁹⁹ Chron. 29. 2. — ¹⁰⁰ Chron. 29. 2.

Verse 16. *The altar of burnt-offering*] The brazen altar, see chap. xxviii. 1—8.

Verse 17. *The hangings of the court*] Exod. xxviii. 9.

Verse 19. *The clothes of service*] Probably aprons, tunic, and such like, used in the common service, and different from the *vestments* for Aaron and his sons. See these latter described chap. xxviii. 1, &c.

Verse 21. *Every one whose heart stirred him up*] Literally, whose heart was lifted up, whose affections were set on the work, being cordially engaged in the service of God.

Verse 22. *As many as were willing*] For no one was forced to lend his help in this sacred work; and was a free-will offering to the Lord.

Bracelets, חַח, chach, whatever hooks together, ornaments for the wrists, arms, legs, or neck.

Earrings, תְּכֵנִיט, techenit, see notes explained Gen. xxxi. 22.

Rings, טַבָּעִת, tabaath, from טָבַע, to engrave, chariot, probably rings for the fingers.

Tablets, כִּטָּיִם, cumaz, a word only used here, and in Numb. xxxi. 50, supposed to be a word to support the cross.

Verse 25. *All the women that were wise hearted and spun*

They had before learned this art, they were wise hearted, and now they practise it, and God condescends to require and accept their services. In building this house of God all were united to do something by which they might testify their piety to God, and their love for his worship.

Verse 27. *The rulers brought onyx stones*] These being persons of consequence might be naturally expected to furnish the more scarce and costly articles. See how all join in this service! The men worked and brought offerings, the women spun and brought their ornaments, the rulers united with them and delivered up their jewels! and all the children of Israel brought a willing offering unto the Lord, ver. 29.

Verse 30. *The LORD hath called by name Bezaleel*] See this subject discussed at large in the note on chap. xxxi. 3.

1. From the nature of the offerings made for the service of the tabernacle, we see of what sort the spoils were, which the Israelites brought out of Egypt, gold, silver, brass, blue, purple, scarlet, fine linen, rams' skins dyed red, what we call badgers' skins, oil, spices, incense, onyx stones, and other stones, the names of which are not here mentioned. They must also have

The qualifications of Bezaleel and Aholiab, EXODUS. who were employed in building the tabernacle.

A. M. 2513.
B. C. 1491.
An. Exod. Isr.
1. —From
Ebul.

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may

* Ch. 31. 6. Isai. 28. 24—29.

brought looms, spinning wheels, instruments for cutting precious stones, anvils, hammers, furnaces, melting-pots, with a vast variety of tools for the different artists employed on the work of the tabernacle, viz. smiths, joiners, carvers, gilders, &c. &c.

2. God could have erected his tabernacle without the help or skill of man: but he condescended to employ him. As all are interested in the worship of God, so all should bear a part in it; here God employs the whole congregation; every male and female, with even their sons and their daughters, and the very ornaments of their persons, are given to raise and adorn the house of God. The women who had not ornaments, and could neither give gold nor silver, could spin goat's hair, and the Lord graciously employs them in this work, and accepts what they can give and what they can do, for they did it with a willing mind; they were *wise of heart*, had learned a useful business, their hearts were *lifted up* in the work, ver. 21, and all felt it a high privilege to be able to put only

teach, *both* he, and ^a Aholiab, the son of Ahisamach, of the tribe of Dan:

35 Them hath he ^b filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

^b ver. 31. ch. 31. 3, 6. 1 Kings 7. 14. 2 Chron. 2. 14. Isai. 23. 36.

a nail in the holy place. By the freewill offerings of the people, the tabernacle was erected, and all the costly utensils belonging to it, provided. This was the primitive mode of providing proper places for divine worship: and as it was the primitive, so it is the most *rational* mode. Taxes levied by law, for building or repairing churches, were not known in the ancient times of religious simplicity. It is an honour to be permitted to do any thing for the support of public worship: and he must have a strange, unfeeling, and ungodly heart, who does not esteem it a high privilege to have a stone of his own laying or procuring in the house of God. How easily might all the buildings necessary for the purpose of public worship be raised, if the money that is spent in needless self-indulgence by ourselves, our sons, and our daughters, were devoted to this purpose! By sacrifices of this kind the house of the Lord would be soon built, and the top-stone brought on with shouting grace! grace! unto it.

CHAPTER XXXVI.

Moses appoints Bezaleel, Aholiab and their associates to the work, and delivers to them the freewill offerings of the people, 1—3. The people bring offerings more than are needed for the work, and are only restrained by the proclamation of Moses, 4—7. The curtains, their loops, taches, &c. for the tabernacle, 8—18. The covering for the tent, 19. The boards, 20—30. The bars, 31—34. The vail and its pillars, 35, 36. The hangings and their pillars, 37, 38.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
1. —From
Tisri to Adar.

THEN wrought Bezaleel and Aholiab, and every ^a wise hearted man, in whom the LORD put wisdom and understanding, to know

how to work all manner of work for the service of the ^b sanctuary, according to all that the LORD hath commanded.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
1. —From
Tisri to Adar.

* Ch. 28. 3. & 31. 6. & 35. 10, 35.

^b Ch. 25. 8.

NOTES ON CHAP. XXXVI.

Verse 1. *Then wrought, &c.*] The first verse of this chapter should end the preceding chapter; and this should begin with verse the *second*: as it now stands, it does not make a very consistent sense. By reading the first word *וַתַּעֲשֶׂה*, *ve'asah*, then

wrought, in the *future tense*, instead of the *past*, the proper connection will be preserved; for all grammarians know that the conjunction *ו*, *vau*, is often *conversive*; i. e. it turns the *preter tense* of those verbs to which it is prefixed, into the *future*, and the *future* into the *preter*: this power it evidently has

A. M. 2511.
B. C. 1490.
An. Exod. 1st.
1st. of the
Tabernacle.
2 And Moses called Bezaleel and Aholiah, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one ^a whose heart stirred him up to come unto the work to do it :

3 And they received of Moses all the offering, which the children of Israel ^b had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

4 ¶ And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made ;

5 And they spake unto Moses, saying, ^c The people bring much more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ ^d And every wise hearted man among them that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another : and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 ^e Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

14 ¶ ^f And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain, in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

^a Ch. 35. 2, 26. 1 Chron. 29. 5. — ^b ch. 35. 27. — ^c 2 Cor. 8. 2, 3. — ^d ch. 26. 1. — ^e ch. 26. 5. — ^f ch. 26. 7.

here: and joined with the last verse of the preceding chapter, the connection will appear thus: chap. xxxv. ver. 30. &c. *The Lord hath called by name Bezaleel and Aholiah; them hath he filled with wisdom of heart to work all manner of work,* chap. xxxvi. ver. 1. *And Bezaleel and Aholiah SHALL WORK, and every wise hearted man, in whom the Lord put wisdom.*
Verse 5. *The people bring much more than enough*] With what a liberal spirit do these people bring their freewill offerings unto the Lord! Moses is obliged to make a proclamation to prevent them from bringing any more, as there was at present more than enough! Had Moses been intent upon gain, and had he not been perfectly disinterested, he would have encouraged them to continue their contributions, as thereby he might have multiplied to himself gold, silver, and precious stones. But he was doing the Lord's work, under the inspiration of the divine spirit, and therefore he sought no secular gain. Indeed this one circumstance is an ample proof of it.—Every thing necessary for the worship of God will be cheerfully provided by a people whose hearts are in that worship. In a state where all forms of religion, and modes of

worship, are tolerated by the laws, it would be well to find out some less exceptionable way of providing for the national clergy than by *tithes*. Let them by all means have the provision allowed them by the law; but let them not be needlessly exposed to the resentment of the people, by the *mode* in which this provision is made, as this often alienates the affections of their flocks from them, and exceedingly injures their usefulness.
Verse 8. *Cherubim of cunning work*] See on chap. xxvi. ver. 18. Probably the word means no more than *figures* of any kind, wrought in the *diaper* fashion in the loom, or by the needle in embroidery, or by the chisel or graving-tool, in wood, stone, or metal, see on chap. xxv. 18. This meaning Houbigant and other excellent critics contend for. In some places the word seems to be restricted to express a particular figure then well known; but in many other places it seems to imply any kind of figure commonly formed by sculpture on stone, by carving on wood, by engraving upon brass, and by weaving in the loom, &c.
Verse 9. *The length of one curtain*] Concerning these curtains, see chap. xxvi. 1, &c.

A. M. 2514. 18 And he made fifty tackles of brass, to couple the tent together, that it might be one.

An. Exod. Isr. 1.—From 19 ¶ And he made a covering for the tent of rams' skins dyed red, and a covering of badger's skins above that.

20 ¶ And he made boards for the tabernacle of shittim wood, standing up.

21 The length of a board was ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards.

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward, he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled beneath, and coupled together at the head thereof, to one

ring: thus he did to both of them, in both the corners.

30 And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets.

31 ¶ And he made bars of shittim wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

35 ¶ And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.

36 And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver.

37 ¶ And he made a hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework;

38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

* Ch. 26. 14.—^b Ch. 26. 15.—^c Heb. tackles.—^d Heb. two sockets, two sockets under one board.

Verse 20. *And he made boards*] See the notes on chap. xxvi. 15, &c.

Verse 31. *He made bars*] See on chap. xxvi. 26, &c.

Verse 35. *He made a vail*] See on chap. xxvi. 31, &c.

Verse 37. *Hanging for the—door*] See on chap. xxvi. 36.

Verse 38. *The five pillars of it with their hooks*] Their capitals. See the note on chap. xxvi. 32.

There is scarcely any thing particular in this chapter that has not been touched on before; both it and the following to the end of the Book, being in general, a repetition of what we have already met in detail, in the preceding chapters from

* Ch. 26. 26.—^c Ch. 26. 31.—^d Ch. 26. 35.—^e Heb. the work of a needle-worker, or, embroidery.

the xxvth to the xxxist inclusive, and to those the reader is requested to refer. God had before commanded this work to be done, and it was necessary to record the execution of it, to shew that all was done according to the pattern shewn to Moses: without this detailed account, we should not have known whether the work had ever been executed according to the directions given.

At the commencement of this chapter the reader will observe that I have advanced the dates, A. M. and B. C. one year, without altering the year of the Exodus, which at first view may appear an error: the reason is, that the above dates commence at *Tisri*, but the years of the Exodus are dated from *Abib*.

CHAPTER XXXVII.

Betzalel and Aholiab make the ark, 1—5. The mercy seat, 6. The two cherubim, 7—9. The table of the shew-bread, 10—15. and its vessels, 16. The candlestick, 17—24. The golden altar of incense, 25—28. The holy anointing oil and perfume, 29.

A.M. 2514.

B.C. 1490.

An E. d. Isr.

1.—From

Turi to Adar.

and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the ^bmercy seat of pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece, made he them, on the two ends of the mercy seat.

8 One cherub ^con the end, on this side, and another cherub ^don the *other* end, on that side: out of the mercy seat made he the cherubims, on the two ends thereof.

9 And the cherubims spread out *their* wings on high, and covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward, were the faces of the cherubims.

10 ¶ And he made ^ethe table of shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of a hand breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and

put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his ^fdishes, and his spoons, and his bowls, and his covers ^gto cover withal, of pure gold.

17 ¶ And he made the ^hcandlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ ⁱAnd he made the incense altar of shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and

A.M. 2514.

B.C. 1490.

An E. d. Isr.

1.—From

Turi to Adar.

^a Ch. 25. 10. — ^b ch. 25. 17. — ^c Or, out of, &c. — ^d Or, out of, &c. — ^e ch. 25. 23.

^f Ch. 25. 23. — ^g Or, out of, &c. — ^h Ch. 25. 23. — ⁱ Ch. 25. 23.

NOTES ON CHAP. XXXVII.

Verse 1. *And Bezaleel made the ark, &c.*] For a description of the ark, see chap. xxv. 10, &c.

Verse 6. *He made the mercy-seat*] See this described, chap. xxv. 17.

Verse 10. *He made the table*] See chap. xxv. 23.

Verse 16. *He made the vessels*] See all these particularly described in the notes on chap. xxv. 23.

Verse 17. *He made the candlestick*] See this described from the triumphal arch of Titus, in the note on chap. xxv. 31.

Verse 21. *He made the incense altar*] See this described chap. xxv. 24.

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two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under

^a Ch. 30. 23, 34. Isai. ch. 61. 1.

Verse 29. *He made the holy anointing oil*] See this and the *perfume*, and the materials out of which they were made, described at large, in the notes on chap. xxx. 23—25. and

the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim wood, and overlaid them with gold.

29 ¶ And he made ^b the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

^b 1 John ch. 2. 20, 27. Psal. 141. 2.

34—38. As this chapter also is a repetition of what has been mentioned in preceding chapters, the reader is desired to refer to them, as noted above.

CHAPTER XXXVIII.

Bezaleel makes the altar of burnt offerings, 1—7. He makes the laver and its foot, out of the mirrors given by the women, 8. The court, its pillars, hangings, &c. 9—20. The whole tabernacle and its work finished by Bezaleel, Aholiab, and their assistants, 21—23. The amount of the gold contributed, 24. The amount of the silver, and how it was expended, 25—28. The amount of the brass, and how this was used, 29—31.

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AND ^a he made the altar of burnt offering, of shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; it *was* foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.

^a Ch. 27. 1—8. ch. 40. 6, 20.

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Verse 1. *The altar of burnt offering*] See the notes on chap. xxvii. 1. and for its horns, pots, shovels, basons, &c. see the meaning of the Hebrew terms explained, chap. xxvii. 3—5.

Verse 8. *He made the laver*] See the notes on chap. xxx. 18, &c.

The looking-glasses] The word מראת *maroth*, from ראה *raah*, he saw, signifies reflectors or mirrors of any kind. Here, *metal* highly polished, must certainly be meant, as *glass* *was* not yet in use; and had it even been in use, we are sure that *looking-GLASSES* could not make a *BRASEN laver*. The word therefore, should be rendered *mirrors*, not *looking-glasses*,

4 And he made for the altar, a brasen grate of network, under the compass thereof beneath, unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves of shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made ^b the laver of brass, and the foot of it of brass, of the ^c looking glasses

^b Ch. 30. 18.—^c Or, brasen glasses.

which in the above verse is perfectly absurd, because from those *maroth* the *brazen laver* was made. The first *mirrors* known among men, were the clear still *fountain*, and *unruffled lake*. The first artificial ones were apparently made of *brass*, afterwards of *polished steel*, and when luxury increased, they were made of *silver*, but they were made at a very early period, of mixed metal, particularly of *tin* and *copper*, the best of which, as Pliny tells us, were formerly manufactured at Brundisium: *Optima apud majores, fuerant Brundisina, stanno et ære mixtis*. Hist. Nat. lib. xxxiii. cap. 9. but according to him, the most esteemed were those made of *tin*: and he says, that *silver mirrors* became so common, that even the

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of the women ^aassembling, which assembled at the door of the tabernacle of the congregation.

9 ¶ And he made ^bthe court: on the south side southward, the hangings of the court were of fine twined linen, a hundred cubits:

10 Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars, and their fillets were of silver.

11 And for the north side, the hangings were a hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver.

12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

13 And for the east side eastward, fifty cubits.

14 The hangings of the one side of the gate

were fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about were of fine twined linen.

17 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

19 And their pillars were four, and their sock-

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^a Heb. assembling by troops, as 1 Sam. 2. 22.

^b Ch. 27. 9.

servant girls used them: *Specula* (ex stanno) *laudatissimos*, *Brendus* *temperabantur*; *dones argenteis uti capere et amare*, Ib. xxiv. c. 17. When the Egyptian women went to the temples, they always carried their mirrors with them. The Israelish women probably did the same; and Dr. Shaw states, that the Arab women carry them constantly hung at their breasts. It is worthy of remark, that at first, these women freely gave up their ornaments for this important service, and now give their very mirrors, probably as being of little further service, seeing they had already given up the principal decorations of their persons. Woman has been invidiously defined, *A creature fond of dress*, (though this belongs to the whole human race, and not exclusively to woman.) Had this been true of the Israelish women, in the present case we must say, they nobly sacrificed their incentives to pride, to the service of their God. Woman, go thou and do likewise.

Of the women—which assembled at the door] What the employment of these women was at the door of the tabernacle, is not easily known. Some think they assembled there for purposes of devotion. Others think they kept watch there during the night, and this is the most probable opinion; for they appear to have been in the same employment, as those who assembled at the door of the tabernacle of the congregation, in the days of Samuel, who were abused by the sons of the high-priest Eli. 1 Sam. ii. 22. Among the ancients, women were generally employed in the office of porters or doorkeepers. Such were employed about the house of the high-priest, in our Lord's time; for a woman is actually represented as keeping the door of the palace of the high-priest, John xiii. 17. *Thien satte the DAMSEL, that kept the DOOR, unto Peter*, see also Matt. xxvi. 69. In 2 Sam. iv. 6. both the Septuagint and Vulgate, make a woman, porter, or door-keeper to Ishbosheth. *Aristophanes* mentions them in

the same office, and calls them *Schis Ennis*, which seems to signify a common maid-servant. *Aristoph.* in *Vespis*. p. 486.

Οτι τινες θυγατρὲς αὐτοῦ Σχίς ἔχουσιν.

Hom., *Odys.* P. v. 225 - 229. mentions *Antis*, *Penelope's* maid, whose office it was to keep the door of her chamber:

Ἀντις—

Ἡ δὲ θυγάτηρ θυγὰς πύλαις θαλάμῳ.

And *Eschylus*, in *Tröad.* v. 197. brings in *Hecuba*, complaining that she who was wont to sit upon a throne, is now reduced to the miserable necessity of becoming a door-keeper, or a nurse, in order to get a morsel of bread.

— ἢ τινος

Πύλας προθύρας φυλάκων κατεχούσα.

Ἡ πύλαις ἐκπύττει.

Sir *John Chardin* observes, that women are employed to keep the gate of the palace of the Persian kings. *Plautus*, *Curcul.* Act i. Sc. 1. mentions an old woman, who was keeper of the gate.

Arus hic solus cubitare, custos janitrix.

Many other examples might be produced. It is therefore very likely, that the persons mentioned here, and in 1 Sam. ii. 22. were the women who guarded the tabernacle, and that they regularly relieved each other, a troop or company regularly keeping watch: and indeed this seems to be implied in the original, *וַיִּשְׁמְרוּ* *tsabau*, they came by troops; and these troops, successively consecrated their mirrors to the service of the tabernacle. See *Cabnet* on John xviii. 16.

Verse 9. *The court*.] See chap. xxvii. 9.

Verse 17. *The hooks— and their fillets*] The capitals, or 1

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ets of brass four; their hooks of silver, and the overlaying of their chafers and their fillets of silver.

20 And all the ^a pins of the tabernacle, and of the court round about, were of brass.

21 ¶ This is the sum of the tabernacle, even of ^b the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, ^c by the hand of Ithamar, son to Aaron the priest.

^a Ch. 27. 19.—^b Numb. 1. 50, 53. & 9. 15 & 10. 11. & 17. 7, 8. & 18. 2.

the silver bands that went round them, see the note on chap. xvi. 32.

Verse 21. *This is the sum of the tabernacle*] That is, the foregoing account contains a detail of all the articles which Bezaleel and Aholiab were commanded to make; and which were reckoned up by the Levites, over whom Ithamar, the son of Aaron, presided.

Verse 24. *All the gold that was occupied for the work, &c.*] To be able to ascertain the quantum and value of the gold, silver, and brass which were employed in the tabernacle, and its different utensils, altars, &c. it will be necessary to enter into the subject in considerable detail.

In the course of my notes on this and the preceding book, I have had frequent occasion to speak of the *shekel* in use among the ancient Hebrews, which, following Dean Prideaux, I have always computed at 3s. English. As some value it at 2s. 6d. and others at 2s. 4d. I think it necessary to lay before the reader, the learned Dean's mode of computation, as a proper introduction to the calculations which immediately follow.

"Among the ancients, the way of reckoning their money was by *talents*. So the *Hebrews*, so the *Babylonians*, and so the *Romans* did reckon; and of these talents they had subdivisions, which were usually in *minas* and *drachms*; i. e. of their talents into *minas*; and their *minas* into *drachms*. The *Hebrews* had besides these, their *shekels* and *half-shekels* or *bekas*; and the *Romans* their *denarii*, which last were very nearly of the same value with the *drachms* of the *Greeks*. What was the value of a *Hebrew talent* appears from Exod. xxxviii. 25, 26. for there 603,550 persons being taxed at half a shekel a head, they must have paid in the whole 301,775 *shekels*; and that sum is there said to amount to one hundred talents, and 1775 *shekels* over; if therefore, we deduct the 1775 *shekels* from the number 301,775, and divide the remaining sum, i. e. 300,000 by a hundred, this will prove each of those talents to contain three thousand *shekels*. Each of these *shekels* weighed about three shillings of our money; and sixty of them, Ezekiel tells us, chap. xlv. 12. made a mina; and therefore fifty of those *minas* made a talent. And as to their *drachms*, it appears by the gospel of St. Matthew, that it was the fourth part of a shekel, that is nine pence of our money. For there (chap. xvii. 24.) the tribute money annually paid to the temple, by every Jew,

22 And ^a Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy place, even

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2 Chron. 24. 6. Acts 7. 44.—^c Numb. 4. 28, 33.—^d ch. 31. 2, 6.

(which was half a shekel) Talmud in shekalim, is called *Διδραχμον* (i. e. the two drachm piece) and therefore, if half a shekel contained two drachms, a drachm must have been the quarter part of a shekel, and every shekel must have contained four of them, and so Josephus tells us it did. For he says, Ant. lib. iii. c. 9. that a shekel contained four Attic drachms, which is not exactly to be understood according to the weight, but according to the valuation in the currency of common payments. For according to the weight, the heaviest Attic drachms did not exceed eight pence farthing half farthing, of our money; and a Hebrew drachm, as I have said, was nine pence; but what the Attic drachm fell short of the Hebrew in weight, might be made up in the fineness, and its ready currency in all countries, (which last the Hebrew drachm could not have) and so might be made equivalent in common estimation among the Jews. Allowing therefore a drachm, as well Attic as Jewish, as valued in Judæa to be equivalent to nine pence of our money, a BEKA or half shekel, will be one shilling and sixpence; a SHEKEL three shillings; a MINA nine pounds; and a TALENT four hundred and fifty pounds. So was it in the time of Moses and Ezekiel; and so was it in the time of Josephus, among that people, for he tells us, Antiq. lib. xiv. chap. 12. that a Hebrew mina contained two LITRAS and a half, which comes exactly to nine pounds of our money: for a litra being the same with a Roman libra, contained twelve ounces, Troy weight, that is ninety six drachms, and therefore two litras and a half must contain two hundred and forty drachms, which being estimated at nine pence a drachm, according to the Jewish valuation, comes exactly to sixty shekels, or nine pounds of our money. And this account agrees exactly with that of Alexandria. For the Alexandrian talent, contained 12,000 Attic drachms, and 12,000 Attic drachms, according to the Jewish valuation, being 12,000 of our nine pences, they amount to 450 pounds of sterling money, which is the same value with the Mosaic talent. But here it is to be observed, that though the Alexandrian talent amounted to 12,000 Attic drachms, yet they themselves reckoned it, but at 6000 drachms, because every Alexandrian drachm contained two Attic drachms; and therefore the Septuagint version, being made by the Alexandrian Jews, they there render the Hebrew word shekel, by the Greek διδραχμον, which signifies two drachms, because two Alexandrian drachms made a shekel, two of them amounting to as much as four Attic

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the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after ^a the shekel of the sanctuary.

25 And the silver of them that were num-

^a ch. 30. 13, 24. Lev. 5. 15. & 27. 3, 25.

bered of the congregation, was a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

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drachms. And therefore, computing the *Alexandrian* money according to the same method, in which we have computed the *Jewish*, it will be as follows. One *drachm* of *Alexandria*, will be of our money *eighteen pence*; one *didrachm*, or *shekel*, consisting of two *drachms* of *Alexandria*, or four of *Attica*, will be *three shillings*; one *mina*, consisting of *sixty didrachms*, or *shekels*, will be *nine pounds*; and one *talent*, consisting of *fifty minas*, will be *four hundred and fifty pounds*, which is the *talent* of *Moses*, Exod. xxxviii. 25, 26. and so also, is it the *talent* of *Josephus*, Antiq. lib. iii. chap. 7. For he tells us, that a *Hebrew talent* contained one hundred *Greek* (i. e. *Attic*) *minas*. For those *fifty minas*, which here make an *Alexandrian talent*, would be one hundred *Attic minas*, in the like method of valuation, the *Alexandrian talent* containing double as much as the *Attic talent*, both in the *whole*, and also in all its *parts*, in whatever method both shall be equally distributed. Among the *Greeks*, the established rule was, *Jul. Polluc.* Onomast. lib. x. c. 6. that one *hundred drachms* made a *mina*, and *sixty minas* a *talent*. But in some different states, their *drachms* being different, accordingly their *minas* and *talents*, were within the same proportion different also. But the money of *Attica* was the *standard* by which all the rest were valued, according as they more or less differed from it. And therefore it being of most note, wherever any *Greek* historian speaks of *talents*, *minas*, or *drachms*, if they be simply mentioned, it is to be always understood of *talents*, *minas*, or *drachms* of *Attica*, and never of the *talents*, *minas*, or *drachms* of any other place, unless it be expressed. Mr. *Brerewood*, going by the *goldsmith's weights*, reckons an *Attic drachm* to be the same with a *drachm*, now in use in their shops; that is, the *eighth part* of an *ounce*, and therefore lays it at the value of *seven pence halfpenny* of our money, or the *eighth part* of a *crown*, which is, or ought to be, an *ounce weight*. But Dr. *Bernard*, going more accurately to work, lays the middle sort of *Attic drachms* at *eight pence farthing* of our money, and the *minas* and *talents* accordingly, in the proportions above mentioned. The *Babylonish talent*, according to *Pollux*, Onomast. lib. x. c. 6. contained *seven thousand* of those *drachms*. The *Roman talent* (see *Festus Pompeius*) contained *seventy-two Italic minas*, which were the same with the *Roman libras*; and *ninety-six Roman denariuses*, each being of the value of *seven pence halfpenny* of our money, made a *Roman libra*. But all the valuations I have hitherto mentioned, must be understood only of *silver money*, and not of *gold*; for that was much higher. The proportion of *gold* to *silver*, was among the *ancients*, commonly as *ten to one*: sometimes it was raised to be as *eleven to one*, sometimes as *twelve*, and sometimes as *thirteen to one*. In the time of king *Edward the first*, it was here in *England*, at the value of *ten to one*; but it is now got-

ten at *sixteen to one*, and so I value it in all the reductions, which I make in this history of ancient sums to the present value. But to make the whole of this matter the easier to the reader, I will lay all of it before him for his clear view in this following table of valuations.

| HEBREW Money. | £. | s. | d. |
|--|------|----|-----|
| A Hebrew drachm - - - - - | | | 9 |
| Two drachms made a beka, or half shekel, which was the tribute money paid by every Jew to the temple - - - - - | | 1 | 6 |
| Two bekas made a shekel - - - - - | | | 3 0 |
| Sixty shekels made a mina - - - - - | | 9 | 0 0 |
| Fifty minas made a talent - - - - - | 450 | | 0 0 |
| A talent of gold, sixteen to one - - - - - | 7200 | | 0 0 |

ATTIC Money according to Mr. BREREWOOD.

| | | | |
|--|------|----|-----|
| An Attic drachm - - - - - | | | 7½ |
| A hundred drachms made a mina - - - - - | | 3 | 2 6 |
| Sixty minas made a talent - - - - - | 187 | 10 | 0 |
| A talent of gold, sixteen to one - - - - - | 3000 | | 0 0 |

ATTIC Money according to Dr. BERNARD.

| | | | |
|--|------|---|-----|
| An Attic drachm - - - - - | | | 8¼ |
| A hundred drachms made a mina - - - - - | | 3 | 8 9 |
| Sixty minas made a talent - - - - - | 206 | | 5 0 |
| A talent of gold, sixteen to one - - - - - | 3300 | | 0 0 |

BABYLONISH Money according to Mr. BREREWOOD.

| | | | |
|--|------|-----|------|
| A Babylonish talent of silver, containing seven thousand Attic drachms - - - - - | | 218 | 15 0 |
| A Babylonish talent in gold, sixteen to one - - - - - | 3500 | | 0 0 |

BABYLONISH Money according to Dr. BERNARD.

| | | | |
|---|------|-----|------|
| A Babylonish talent in silver - - - - - | | 240 | 12 6 |
| A Babylonish talent in gold, sixteen to one - - - - - | 3550 | | 0 0 |

ALEXANDRIAN Money.

| | | | |
|---|------|---|-----|
| A drachm of Alexandria, containing two Attic drachms, as valued by the Jews - - - - - | | | 1 6 |
| A didrachm of Alexandria, containing two Alexandrian drachms, which was a Hebrew shekel - - - - - | | | 3 0 |
| Sixty didrachms, or Hebrew shekels, made a mina - - - - - | | 9 | 0 0 |
| Fifty minas made a talent - - - - - | 450 | | 0 0 |
| A talent of gold, sixteen to one - - - - - | 7200 | | 0 0 |

ROMAN Money.

| | | | |
|---|--|--|----|
| Four sesteruncies made a Roman denarius - - - - - | | | 7½ |
|---|--|--|----|

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26 ^a A bekah for ^b every man, *that* is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for ^c six hundred thousand, and three thousand, and five hundred and fifty men.

27 And of the hundred talents of silver, were cast ^d the sockets of the sanctuary, and the sockets of the vail; a hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels*, he made hooks for the

pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar.

31 And the ^e sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

^a Ch. 30. 13, 15.—^b Heb. *a poll.*—^c Numb. 1. 46.

^d Ch. 26. 19, 21, 25, 32.—^e ch. 26. 37. ch. 27. 10, 17.

| | |
|--|-------------------|
| Ninety-six Roman <i>denariuses</i> made an <i>Italic mina</i> , which was the same with a Roman <i>libra</i> - - - - - | £. s. d.
3 0 0 |
| Seventy-two Roman <i>libras</i> made a <i>talent</i> | 216 0 0" |

See the *Old and New Testaments connected*, &c. Vol. I. Preface, p. xx—xxvii.

There were twenty-nine talents seven hundred and thirty shekels of GOLD: one hundred talents one thousand seven hundred and seventy-five shekels of SILVER: and seventy talents two thousand four hundred shekels of BRASS.

If with Dean Prideaux, we estimate the value of the silver shekel at three shillings English, we shall obtain the weight of the shekel, by making use of the following proportion. As sixty-two shillings, the value of a pound weight of silver, as settled by the British laws, is to two hundred and forty, the number of pennyweights, in a pound troy, so is three shillings the value of a shekel of silver, to 11 dwts. 14 grains $\frac{2}{3}$ the weight of the shekel, required.

In the next place, to find the value of a shekel of gold, we must make use of the proportion following: As one ounce troy is to 31. 17s. 10 $\frac{1}{2}$ d. the legal value of an ounce of gold, so is 11 dwts. 14 grains $\frac{2}{3}$, the weight of the shekel, as found by the last proportion, to 2l. 5s. 2 $\frac{1}{2}$ d. $\frac{4}{9}$ the value of the shekel of gold, required. From this *datum* we shall soon be able to ascertain the value of all the gold, employed in the work of this holy place, by the following arithmetical process. Reduce 2l. 5s. 2 $\frac{1}{2}$ d. $\frac{4}{9}$ to the lowest term mentioned, which is 201852 ninety third parts of a farthing. Multiply this last number by 3000, the number of shekels in a talent; and the product by 29, the number of talents; and add in, 730 times 201852, on account of the 730 shekels, which were above the 29 talents employed in the work, and we shall have for the last product 17,708,475,960, which divided, successively, by 93, 4, 12, and 20, will give 198,347l. 12s. 6d. for the total value of the gold, employed in the tabernacle, &c.

The value of the silver contributed by 603,550 Israelites, at half a shekel, or eighteen-pence per man, may be found by an easy arithmetical calculation, to amount to 45,266l. 5s.

The value of the brass at 1s. per pound will amount to 413l. 17s. 0d.

The GOLD of the holy place, weighed 4245 pounds.

The SILVER of the tabernacle, 14602 pounds.

The BRASS 10277 pounds, troy weight.

The total value of all the gold, silver, and brass of the tabernacle will consequently amount to 244,127l. 14s. 6d. And the total weight of all these three metals amounts to 29124 pounds troy; which reduced to *avoirdupois* weight, is equal to FOURTEEN TONS, 266 pounds! When all this is considered, besides the quantity of gold which was employed in the golden calf, and which was all destroyed, it is no wonder that the Sacred Text should say, the Hebrews spoiled the Egyptians; particularly, as in those early times the precious metals were probably not very plentiful in Egypt.

Verse 26. *A bekah for every man*] The Hebrew word *bekâ* which signifies to divide, separate into two, seems to signify, not a particular coin, but a shekel, broken, or cut in two: so, anciently, our farthing was a penny divided in the midst, and then subdivided, so that each division contained the fourth part of the penny; hence its name *fourthing* or *fourthling*, since corrupted into *farthing*.

There appear to be three particular reasons, why so much riches should be employed in the construction of the Tabernacle &c. 1. To impress the people's minds with the glory and dignity of the divine Majesty, and the importance of his service. 2. To take out of their hands the occasion of covetousness; for as they brought much spoils out of Egypt, and could have little if any use for gold and silver in the wilderness, where it does not appear, that they had much intercourse with any other people, and were miraculously supported, so that they did not need their riches, it was right to employ that in the worship of God, which otherwise might have engendered that love which is the root of all evil. 3. To prevent pride and vain-glory, by leading them to give up to the divine service, even the ornaments of their persons, which would have had too direct a tendency to divert their minds from better things. Thus God's worship was rendered august and respectable, incitements to sin and low desires, removed; and the people instructed to consider nothing valuable, but as far as it might be employed to the glory, and in the service, of God.

CHAPTER XXXIX.

Bezaleel makes the cloths of service for the holy place, and the holy garments, 1. The ephod, 2. Gold is beaten into plates, and cut into wires for embroidery, 3. He makes the shoulder-pieces of the ephod, 4. The curious girdle, 5. Cuts the onyx stones for the shoulder-pieces, 6. Makes the breastplate, & chains, ouches, rings, &c. 7—21. The robe of the ephod, 22—26. Coats of fine linen, 27. The mitre, 28. The girdle, 29. The plate of the holy crown, 30, 31. The completion of the work of the tabernacle, 32. All the work is brought into Moses, 33—41. Moses having examined the whole, finds every thing done as the Lord had commanded, in consequence of which he blesses the people, 42, 43.

A. M. 2514.
B. C. 1490.
An. Ex. 6. 18.
1.—From
the original.

AND of ^a the blue, and purple, and scarlet, they made ^b cloths of service, to do service in the holy place, and made the holy garments for Aaron; ^c as the LORD commanded Moses.

2 ¶ ^d And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into wires*, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with cunning work*.

4 They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ^e And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a ^f memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ ^g And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breast-

plate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 ^h And they set in it four rows of stones: *the first row was* a ⁱ sardius, a topaz, and a carbuncle: *this was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings, and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

A. M. 2514.
B. C. 1490.
An. Exod. 18.
1.—From
the original.

^a Ch. 35, 23.—^b Ch. 31, 10 & 35, 19.—^c Ch. 28, 1.—^d Ch. 28, 6.

^e Ch. 28, 9.—^f Ch. 28, 12.—^g Ch. 35, 15.—^h Ch. 26, 17, &c.—ⁱ Ch. 26, 17, &c.

NOTES ON CHAP. XXXIX.

Verse 1. *Blue, and purple, and scarlet*] See this subject largely explained in the notes on chap. xxv. 4.

Verse 2. *Ephod*] See this described, chap. xxv. 7.

Verse 3. *They did beat the gold into thin plates*] For the purpose, as it is supposed, of cutting it into wires פִּרְשֵׁי (or threads; for to twist or twine is the common acceptation of the root פָּרַל *patal*). I cannot suppose that the Israelites had not then the art of making gold thread, as they possessed se-

veral ornamental arts, much more difficult: but in the present estimate, figures made in a more solid form than that which could have been effected by gold thread, might have been required.

Verse 6. *Capt stones*] See chap. xxv. 7. & xxviii. 17, &c.

Verse 8. *Breastplate*] See on chap. xxviii. 18.

Verse 10. *And they set in it four rows of stones*] See all these precious stones, particularly explained in the Notes on chap. xxxiii. 17, &c.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
1.—From
Tisri to Adar.

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1.—From
Tisri to Adar.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ ^a And he made the robe of the ephod of woven work, all of blue.

23 And *there was* a hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

25 And they made ^b bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in*, as the LORD commanded Moses.

27 ¶ ^c And they made coats of fine linen of woven work for Aaron, and for his sons,

28 ^d And a mitre of fine linen, and goodly

bonnets of fine linen, and ^e linen breeches of fine twined linen,

29 ^f And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.

30 ¶ ^g And they made the plate of the holy crown of pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did ^h according to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets.

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy seat,

36 The table, and all the vessels thereof, and the shewbread,

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and ⁱ the sweet incense, and the hanging for the tabernacle door,

^a Ch. 26. 31.—^b ch. 28. 33.—^c Ch. 28. 39, 40.—^d ch. 28. 4, 39. Ezek. 44. 18.—^e ch. 28. 42.

^f Ch. 28. 39.—^g ch. 28. 36, 37.—^h ver. 42, 43. ch. 25. 40.—ⁱ Heb. the incense of sweet spices.

Verse 23. *As the hole of an habergeon*] The *habergeon*, or *hauberk*, was a small coat of mail, something in form of a half shirt, made of small iron rings, curiously united together. It covered the neck and breast, was very light, and resisted the stroke of a sword. Sometimes it went over the whole head, as well as over the breast. This kind of defensive armour was used among the Asiatics, particularly the ancient Persians, among whom it is still worn. It seems to have been borrowed from the Asiatics by the Norman crusaders.

Verse 30. *The holy crown of pure gold*] On Asiatic monuments, particularly those that appear in the ruins of Persepolis, and on many Egyptian monuments, the priests are represented as wearing crowns or tiaras, and sometimes their heads are crowned with laurel. Cuper observes, that the

priests and priestesses, among the ancient Greeks, were stiled *σεφαιφοροι*, or *crown-bearers*, because they officiated, having sometimes crowns of gold, at others, crowns of laurel, upon their heads.

Verse 32. *Did according to all that the Lord commanded Moses.*] This refers to the command, given chap. xxv. 40. And Moses has taken care to repeat every thing, in the most circumstantial detail, to shew that he had conscientiously observed all the directions he had received.

Verse 37. *The pure candlestick*] See the note on chap. xxv. 31.

The lamps to be set in order] To be trimmed and fresh oiled every day, for the purpose of being lighted in the evening. See the note on chap. xxvii. 21.

39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,
40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,
41 The cloths of service, to do service in the holy place; and the holy garments for Aaron the

priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel^a made all the work.

43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses^b blessed them.

^a Ch. 35, 10. — ^b Lev. 9, 22-25. Numb. 6, 25.

John 1, 1. 2 Sam. 6, 18. 1 Kings 8, 14. 2 Chron. 30, 27.

Verse 43. *And Moses did look upon all the work*] As being the general superintendent of the whole, under whom Bezaleel and Aholiab were employed, as the other workmen were under them.

They had done it as the Lord had commanded] Exactly according to the pattern which Moses received from the Lord, and which he laid before the workmen, to work by.

And Moses blessed them] Gave them that praise which was due to their skill, diligence, and fidelity. See this meaning of the original word in the note on Gen. ii. 3. See also a fine instance of ancient courtesy, between masters and their servants, in the case of Boaz and his reapers, Ruth ii. 4. Boaz came from Bethlehem, and said to the reapers, *The Lord be with YOU!* And they answered him, *The Lord bless thee!* It is, however, very probable, that Moses prayed to God in their behalf, that they might be prospered in all their undertakings, saved from every evil, and be brought at last to the inheritance that fadeth not away. This blessing seems to have been given, not only to the workmen, but to all the people. The people contributed liberally, and the workmen wrought faithfully, and the blessing of God was pronounced upon ALL.

The promptitude, cordiality, and dispatch used in this business, cannot be too highly commended, and are worthy of the imitation of all, who are employed in any way, in the service of God. The prospect of having God to dwell among them, inflamed every heart, because they well knew, that on this depended their prosperity and salvation. They therefore hastened to build him a house; and they spared no expense or skill, to make it, as far as a house made with hands could be, worthy of that divine majesty, who had promised to take up his residence in it. This tabernacle, like the temple, was a type of the human nature of the Lord Jesus; that was

a shrine, not made with hands, formed by God himself, and worthy of that fulness of the Deity, that dwelt in it.

It is scarcely possible to form an adequate opinion of the riches, costly workmanship, and splendor of the tabernacle: and who can adequately conceive the glory and excellence of that human nature, in which the fulness of the godhead, bodily dwelt? That this tabernacle typified the human nature of Christ; and the divine shekinah that dwelled in it, the Deity that dwelt in the man Christ Jesus, these words of St. John sufficiently prove. *In the beginning was the WORD, and the WORD was with God, and the WORD was GOD. And the WORD was made flesh, and dwelt among us.* ΕΚΛΗΘΕΝ ΕΙ ΗΜΑΣ, made his TABERNACLE among us, full of grace and truth — i. e. possessing the true *Urim* and *Thummim*, all the lights and perfections, the truth and the grace, typified by the Mosaic œconomy. John i. 1, 14. And hence the Evangelist adds, *And we beheld his glory*; as the Israelites beheld the glory of God, resting on the tabernacle, so did the disciples of Christ see the divine glory resting on him, and shewing itself forth in all his words, spirit, and works. And for what purpose was the tabernacle erected? That God might dwell in it among the children of Israel. And for what purpose was the human nature of Christ so miraculously produced? That the godhead might dwell in it; and that God and man might be reconciled, through this wonderful œconomy of divine grace; God being in Christ, reconciling the world unto himself, 2 Cor. v. 19. And what was implied by this reconciliation? The union of the soul with God, and the indwelling of God in the soul. Reader, has God yet filled thy tabernacle with his glory? Does Christ dwell in thy heart by faith, and dost thou abide in him, bringing forth fruit unto holiness? Then, thy end shall be eternal life. Why shouldst thou not go on thy way rejoicing, with Christ in thy heart, heaven in thy eye, and the world, the devil, and the flesh, under thy feet?

CHAPTER XL.

Moses is commanded to set up the tabernacle, the first day of the first month, of the second year of their departure from Egypt, 1, 2. The ark to be put into it, 3. The table and candlestick to be brought in also, 4, with the golden altar, 5. The altar of burnt offering to be set up before the door, 6, and the laver between the tent and

the altar, 7. The court to be set up, 8. The tabernacle and its utensils to be anointed, 9—11. Aaron and his sons to be washed, 12, clothed, 13, 14, and anointed, 15. All these things are done accordingly, 16. The tabernacle is erected, and all its utensils, &c. placed in it on the first of the first month of the second year, 17—23. The cloud covers the tent, and the glory of the Lord fills the tabernacle, 24: so that even Moses is not able to enter, 25. When they were to journey, the cloud was taken up; when to encamp, the cloud rested on the tabernacle, 26, 27. A cloud by day and a fire by night, was upon the tabernacle, in the sight of all the Israelites, through the whole course of the journeyings, 28.

A.M. 2514.
B. C. 1490.
An. Exod. Isr.
1.—From
Tisri to Adar.

AND the LORD spake unto Moses, saying,

2 On the first day of the first month, shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense, before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round

about, and hang up the hanging at the court gate.

9 ¶ And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

11 And thou shalt anoint the laver and his foot and sanctify it.

12 ¶ And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst

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^a Ch. 12. 2. & 13. 4.—^b ver. 17. & ch. 26. 1, 30.—^c ver. 21. ch. 26. 33. Num. 4. 5.—^d ver. 22. ch. 26. 35.—^e ver. 23. ch. 25. 30. Lev. 24. 5, 6.

^f Heb. the order thereof.—^g ver. 24, 25.—^h ver. 26.—ⁱ ver. 30. ch. 30. 18.—^k ch. 30. 26.—^l ch. 29. 36, 37.—^m Heb. holiness of holinesses.—ⁿ Lev. 8. 1—15.—^o ch. 23. 41.

NOTES ON CHAP. XL.

Verse 2. *The first day of the first month*] It is generally supposed, that the Israelites began the work of the tabernacle about the sixth month, after they had left Egypt; and as the work was finished about the end of the first year of their Exodus, for it was set up the first day of the second year, that, therefore, they had spent about six months in making it; so that the tabernacle was erected one year, all but fifteen days, after they had left Egypt. Such a building, with such a profusion of curious and costly workmanship, was never got up in so short a time. But it was the work of the Lord, and the people did service as unto the Lord. For the people had a mind to work.

Verse 4. *Thou shalt bring in the table, and set in order the things, &c.*] That is, thou shalt place the twelve loaves upon the table, in the order before mentioned. See the note on chap. xxv. 30.

Verse 15. *For their anointing shall surely be an everlasting priesthood*] By this anointing, a right was given to Aaron

and his family, to be high-priests among the Jews for ever; so that all who should be born of this family, should have a right to the priesthood, without the repetition of this unction; as they should enjoy this honour, in their father's right, who had it by a particular grant from God. But it appears, that the high-priest, on his consecration, did receive the holy unction, see Lev. iv. 3. vi. 22. xxi. 10. And this continued till the destruction of the first temple, and the Babylonish captivity; and, according to Eusebius, Cyril of Jerusalem, and others, this custom continued among the Jews, to the advent of our Lord, after which, there is no evidence, it was ever practised. See Calmet's note on chap. xxix. 7. The Jewish high-priest was a type of Him, who is called the high-priest over the house of God, Heb. x. 21. and when he came, the functions of the other necessarily ceased. This case is worthy of observation. The Jewish sacrifices were never resumed after the destruction of their city and temple; for they hold it unlawful to sacrifice any where out of Jerusalem: and the unction of their high-priests ceased from that period also: and why? because

A.M. 2514.
B.C. 1510.
An. Ex. 18.
A. Ex. 18.
2. Ex. 18. anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be ^aan everlasting priesthood throughout their generations.

16 ¶ Thus did Moses: according to all that the LORD commanded him, so did he.

A.M. 2514.
B.C. 1490.
An. Ex. 18.
2. Ex. 18.
A. Ex. 18. 17 ¶ And it came to pass in the first month in the second year, on the first day of the month, that the ^btabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put ^cthe testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

21 And he brought the ark into the tabernacle, and ^dset up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ ^eAnd he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 ^fAnd he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ ^gAnd he put the candlestick in the tent

of the congregation, over against the table, on the side of the tabernacle southward.

25 And ^hhe lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ ⁱAnd he put the golden altar in the tent of the congregation before the vail:

27 ^kAnd he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ ^lAnd he set up the hanging at the door of the tabernacle.

29 ^mAnd he put the altar of burnt offering, ⁿby the door of the tabernacle of the tent of the congregation, and ^ooffered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

30 ¶ ^pAnd he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses, and Aaron, and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; ^qas the LORD commanded Moses.

33 ¶ ^rAnd he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 ¶ ^sThen a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses ^twas not able to enter into

^aNumb. 25. 13.—^bver. 1. Numb. 7. 1.—^cch. 25. 16.—^dch. 26. 35. & 35. 12.—^ech. 26. 35.—^fver. 1.—^gch. 26. 35.—^hver. 1. ch. 26. 35.—ⁱver. 1. ch. 26. 35.—^jver. 1. ch. 26. 35.—^kch. 26. 35.—^lver. 1. ch. 26. 35.—^mver. 1. ch. 26. 35.—ⁿver. 1. ch. 26. 35.—^over. 1. ch. 26. 35.—^pver. 1. ch. 26. 35.—^qver. 1. ch. 26. 35.—^rver. 1. ch. 26. 35.—^sver. 1. ch. 26. 35.—^tver. 1. ch. 26. 35.

^aver. 7. ch. 30. 18.—^bch. 30. 19, 20.—^cver. 8. ch. 27. 9, 10.—^dch. 27. 11.—^eLev. 16. 2. Numb. 9. 13. 1 Kings 8. 10, 11. 2 Chron. 5. 14. & 7. 2. 1 Sam. 6. 1. Hag. 2. 7, 9. Rev. 15. 3.—^fLev. 16. 2. 1 Kings 8. 11. 2 Chron. 5. 14.

the true priest and the true sacrifice were come, and the types of course, were no longer necessary, after the manifestation of the *cloud*.

Verse 19. *He spread abroad the tent over the tabernacle*] By the *tent*, in this and several other places, we are to understand the *coverings* made of rams' skins, goats' hair, &c. which were thrown over the building; for the tabernacle had no other kind of *roof*.

Verse 20. *He put the testimony in the ark*] That is, the two tables, on which the ten commandments had been written. See chap. xxv. 16. The ark, the golden table with the shew-bread, the golden candlestick, and the golden altar of incense, were all *in* the tabernacle, *within the vail*, or curtains, which served as a *door*, 22, 24, 26. And the altar of burnt-offerings was *by the door*, ver. 29. And the brazen

laver *between* the tent of the congregation and the brazen altar, ver. 30. Still farther *outward*, that it might be the *first thing* the priests met with, when entering into the court to minister; as their hands and feet must be washed, before they could perform any part of the holy service, ver. 31, 32. When all these things were thus placed, then the *court*, that surrounded the tabernacle, which consisted of posts and hangings, was set up, ver. 33.

Verse 34. *Then a cloud covered the tent*] Thus God gave his approbation of the work, and as this was visible, so it was a sign to all the people, that Jehovah was among them.

And the glory of the Lord filled the tabernacle.] How this was manifested, we cannot tell: it was probably by some light or brightness, which was insufferable to the sight; for Moses himself could not enter in, because of the cloud, and

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B. C. 1490.
An. Exod. Isr.
2
Abibor Nisan.

the tent of the congregation, because the cloud abode thereon; and the glory of the LORD filled the tabernacle.

36 ^a And when the cloud was taken up from over the tabernacle, the children of Israel ^b went onward in all their journeys :

^a Numb. 9. 17. & 10. 11. Neh. 9. 19.—^b Heb. journeyed.

of the glory, ver. 35. Precisely the same happened, when Solomon had dedicated his temple; for it is said, that *the cloud filled the house of the Lord; so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord.* 1 Kings viii. 10, 11. Previously to this, the cloud of the divine glory had rested upon that tent, or tabernacle, which Moses had pitched without the camp, after the transgression in the matter of the molten calf; but now, the cloud removed from that tabernacle, and rested upon this one, which was made by the command, and under the direction of God himself. And there is reason to believe, that this tabernacle was pitched in the centre of the camp, all the twelve tribes pitching their different tents in a certain order around it.

Verse 36. *When the cloud was taken up*] The subject of these three last verses, has been very largely explained in the notes on chap. xiii. 21. to which, as well as to the general remarks on that chapter, the reader is requested immediately to refer.

Verse 38. *For the cloud of the Lord was on the tabernacle by day*] This daily and nightly appearance, was, at once, both a merciful providence, and a demonstrative proof of the divinity of their religion: and these tokens continued with them throughout all their journies: for, notwithstanding their frequently repeated disobedience and rebellion, God never withdrew these tokens of his presence from them, till they were brought into the promised land. When, therefore, the tabernacle became fixed, because the Israelites had obtained their inheritance; this mark of the divine presence was no longer visible in the sight of all Israel, but appears to have been confined to the Holy of Holies, where it had its fixed residence upon the mercy seat, between the cherubim; and in this place continued, till the first temple was destroyed; after which, it was no more seen in Israel, till God was manifested in the flesh.

As in the book of GENESIS, we have God's own account of the commencement of the WORLD, the origin of nations, and the peopling of the earth: so in the book of EXODUS, we have an account, from the same source of infallible truth, of the commencement of the Jewish CHURCH, and the means used by the endless mercy of God, to propagate and continue his pure and undefiled religion in the earth; against which, neither human nor diabolic power or policy have ever been able to prevail! The preservation of this religion, which has ever been opposed by the great mass of mankind, is a standing proof of its divinity. As it has ever been in hostility against the corrupt passions of men, testifying against the world, that its deeds were evil, these passions

37 But ^c if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For ^d the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2
Abibor Nisan.

^c Numb. 9. 19—22.—^d ch. 13. 21. Numb. 9. 15.

have ever been in hostility to it. Cunning and learned men have argued, to render its authority dubious, and its tendency suspicious: whole states and empires have exerted themselves to the uttermost, to oppress and destroy it; and its professed friends, by their conduct, have often betrayed it; yet, *librata pondere suis*, supported by the arm of God, and its own intrinsic excellence, it lives and flourishes, and the river that makes glad the city of God, has run down with the tide of time 5800 years; and is running on with a more copious and diffusive current.

Labitur, et labetur in omne volubilis ævum.

“Still glides the river, and will ever glide.”

We have seen, how, by the miraculous cloud, all the movements of the Israelites were directed. They struck or pitched their tents, as it removed or became stationary. Every thing that concerned them, was under the direction and management of God. But these things happened unto them for examples; and it is evident from Isai. iv. 5. that all these things typified the presence and influence of God in his church, and in the souls of his followers. His church can possess no sanctifying knowledge, no quickening power, but from the presence and influence of his Spirit. By this influence, all his followers are taught, enlightened, led, quickened, purified, and built up on their most holy faith; and without the indwelling of his Spirit, light, life, and salvation, are impossible. These divine influences are necessary not only for a time, but through all our journies, ver. 38. through every changing scene of providence, and through every step in life. And these the followers of Christ are to possess, not by inference, or inductive reasoning, but consciously. The influence is to be felt, and the fruits of it to appear as fully as the cloud of the Lord by day, and the fire by night, appeared in the sight of all the house of Israel. Reader, hast thou this Spirit? are all thy goings and comings ordered by its continual guidance? Does Christ, who was represented by this tabernacle, and in whom dwell all the fulness of the Godhead bodily, dwell in thy heart by faith? If not, call upon God for that blessing, which, for the sake of his Son, he is ever disposed to impart; then shalt thou be glorious, and on all thy glory there shall be a defence. Amen. Amen.

On the ancient division of the law into fifty-four sections, see the notes at the end of Genesis. Of these fifty-four sections, Genesis contains twelve; and the commencement and ending of each, has been marked in the note already referred to. Of these sections, Exodus contains eleven, all denominated, as in the former case, by the words in the original, with which they commence. I shall point these out, as in the former, carrying the enumeration from Genesis.

The THIRTEENTH section, called שְׁנֵי שָׁנֹחַ *shenach*, begins Exod. chap. i. 1. and ends chap. vi. 1.

The FOURTEENTH, called מִצְרַיִם *misrayim*, begins chap. vi. 2. and ends chap. ix. 35.

The FIFTEENTH, called לוֹ *lo*, begins chap. x. 1. and ends chap. xiii. 16.

The SIXTEENTH, called בְּשַׁלַּח *beshallach*, begins chap. xiii. 17. and ends chap. xvii. 16.

The SEVENTEENTH, called יֶחֱזֶקֶת *yehzeket*, begins chap. xviii. 1. and ends chap. xx. 26.

The EIGHTEENTH, called מִשְׁפָּטִים *mispatim*, begins chap. xxi. 1. and ends chap. xxiv. 18.

The NINETEENTH, called תְּרֻמָּה *terumah*, begins chap. xxv. 2. and ends chap. xxvii. 19.

The TWENTIETH, called תְּצַו *tesaveh*, begins chap. xxviii. 20. and ends chap. xxx. 10.

The TWENTY-FIRST, called תִּסָּא *tissa*, begins chap. xxx. 11. and ends chap. xxxiv. 35.

The TWENTY-SECOND, called זָבָח *zabeh*, begins chap. xxxv. 1. and ends chap. xxxviii. 20.

The TWENTY-THIRD, called פְּקֻדֵי *pekudey*, begins chap. xxxviii. 21. and ends chap. xl. 38.

It will at once appear to the reader, that these sections have their technical names from some remarkable word, either in the first or second verse of their commencement.

MASORETIC NOTES ON THE FIRST.

Number of verses, 2. *Pirkey* (chapter), 1. (chap. 1. 1. 1.). The symbol of this number is טו; *shem* (name), 1. (chap. 1. 1. 1.). *shem* (name), 1. (chap. 1. 1. 1.).

The middle verse is ver. 28. of chap. xxii. *Thou shalt not call the God, nor come the ruler of thy people.*

Its *parashioth*, or larger sections, are 11. The symbol of this is the word *shem*, 1. (chap. 1. 1. 1.). *shem* (name), 1. (chap. 1. 1. 1.). *shem* (name), 1. (chap. 1. 1. 1.).

Its *sedarim* are 29. The symbol of which is taken from Psalm xix. 2. *Yom* (day), 1. (chap. 1. 1. 1.). *Yom* (day), 1. (chap. 1. 1. 1.). *Yom* (day), 1. (chap. 1. 1. 1.).

Its *pirkey*, *perakim*, or present chapters, 40. The symbol of which is *belibbo*, taken from Psalm xxxvii. 31. *The law of God is in his heart.* In this word, *belibbo* stands for 2, *l* for 5, *l* for 5, *l* for 5, and *l* for 5, amounting to 22.

The open sections are 69.—The close sections are 95. Total 164. The symbol of which is *shem*, 1. (chap. 1. 1. 1.). *shem* (name), 1. (chap. 1. 1. 1.). *shem* (name), 1. (chap. 1. 1. 1.).

Number of words, 1513; of letters, 6747.

But on these subjects, important to some, and trifling to others, see what is said in the concluding note on GENESIS.

ADDITIONAL OBSERVATIONS

ON THE TRAVELS OF THE ISRAELITES THROUGH THE WILDERNESS.

In the preceding notes I have had frequent occasion to refer to Dr. Shaw's account of the different stations of the Israelites, of which I promised an abstract in this place. This will doubtless be acceptable to every reader who knows that Dr. Shaw travelled over the same ground; and carefully, in person, noted every spot to which reference is made in the preceding chapters.

After having endeavoured to prove that Goshen was that part of the Heliopolitan Nomos, or of the land of Rameses, which lay in the neighbourhood of Cairo, *Matta-reah* and *Bishbesh*, and that Cairo might be Rameses, the capital of the district of that name, where the Israelites had their rendezvous before they departed out of Egypt, he takes up the text and proceeds thus:

"Now, lest peradventure, (Exod. xiii. 17) when the Hebrews saw war they should repent and return to Egypt, God did not lead them through the way of the land of the Philistines (vix. *eth*) by Heroopolis in the midland road, or by Bishbesh, Tineh, and so along the sea-coast towards Gaza and Ascalon, which that was the nearest, but he led them ABOUT through the way of the wilderness of the Red sea. There are accordingly two roads through which the Israelites might have been conducted from Cairo to Pihahiroth, on the banks of the Red sea. One of them lies through the valleys, as they are now called of Jendily, Rumeleah, and Baideah, bounded on each side by the mountains of the lower Thebais. The other lies higher, having the northern range of these mountains, (the mountains of Mocuttec) running parallel with it on the right hand, and the desert of the Egyptian Arabia, which lies all the way open to

the land of the Philistines on the left. About the middle of this range we may turn short upon our right hand into the valley of Baideah, through a remarkable breach or discontinuation, in which we afterwards continued to the very bank of the Red sea. Suez, a small city upon the northern point of it, at the distance of thirty hours, or ninety Roman miles from Cairo lies a little to the northward of the promontory that is formed by this same range of mountains, called at present Atuckah, as that which bounds the valley of Baideah to the southward is called Gewoubee. See the annexed map.

"This road then, through the valley of Baideah, which is some hours longer than the other open road, which leads us directly from Cairo to Suez, was, in all probability, the very road which the Israelites took to Pihahiroth, on the banks of the Red sea. Josephus then, and other authors who copy after him, seem to be too hasty in making the Israelites perform the journey of thirty or one hundred hours in ten days: by reckoning each of the stations that are recorded for one day. Whereas, the Scriptures are altogether silent with regard to the time or distance, recording the stations only. The fatigue, likewise, would have been abundantly too great, for a nation on foot, encumbered with their dough, their kneading troughs, their little children and cattle, to walk at the rate of thirty Roman miles a day. Another instance of the same kind occurs, Exod. xxxiii. 2, where Elim is mentioned as the next station after Marah, though Elim is mentioned as the next station after Marah, though Elim is mentioned as the next station from each other than Cairo is from the Red sea. Several intermediate stations, therefore, as well here as in other places, were omitted, the holy pilgrim contenting himself with Elim."

down such only as were the most remarkable, or attended with some notable transaction. *Succoth*, then, the first station from *Rameses*, signifying only a *place of tents*, may have no fixed situation, being probably nothing more than some considerable *Dou-war* of the *Ishmaelites* or *Arabs*, such as we still meet with at fifteen or twenty miles distance from *Cairo*, in the road to the *Red sea*. The rendezvous of the caravan which conducted us to *Suez* was at one of these *Dou-wars*, at the same time we saw another at about six miles distance, under the mountains of *Moc-catee*, or in the very same direction which the *Israelites* may be supposed to have taken in their marches from *Goshen* towards the *Red sea*.

"That the *Israelites*, before they turned towards *Pihahiroth*, had travelled in an open country, (the same way, perhaps, which their forefathers had taken in coming into *Egypt*) appears to be further illustrated from the following circumstance: that upon their being ordered to remove from the edge of the wilderness, and to encamp before *Pihahiroth*, it immediately follows that *Pharaoh* should then say, *they are entangled in the land, the wilderness* (betwixt the mountains we may suppose of *Gewoubee* and *Attackah*) have shut them in, *Exod. xiv. 3.* or, as it is in the original, (סגגר *seggar*) *viam illis clausit*, as that word is explained by *Pagninus*; for in these circumstances the *Egyptians* might well imagine that the *Israelites* could have no possible way to escape, inasmuch as the mountains of *Gewoubee* would stop their flight or progress to the southward, as the mountains of *Attackah* would do the same, towards the land of the *Philistines*; the *Red sea* likewise lay before them to the east, whilst *Pharaoh* closed up the valley behind them, with his chariots and horsemen. This valley ends at the sea; in a small bay made by the eastern extremities of the mountains which I have been describing, and is called *Trah-Beni Israel*, i. e. the road of the *Israelites*, by a tradition that is still kept up by the *Arabs*, of their having passed through it; so it is also called *Baideah*, from the new and unheard-of miracle that was wrought near it, by dividing the *Red sea*, and destroying therein *Pharaoh*, his chariots, and his horsemen. The third notable encampment then of the *Israelites* was at this bay. It was to be before *Pihahiroth*, betwixt *Migdol* and the sea, over against *Baal-tzephon*, *Exod. xiv. 2.* and in *Numb. xxxiii. 7.* it was to be before *Migdol*, where the word מִגְדֹּל *liphal*, (before, as we render it,) being applied to *Pihahiroth* and *Migdol*, may signify no more than that they pitched within sight of, or at a small distance from the one and the other of those places. Whether *Baal-tzephon* then may have relation to the northern situation of the place itself, or to some watch-tower or idol temple that was erected upon it; we may probably take it for the eastern extremity of the mountains of *Suez* or *Attackah*, the most conspicuous of these deserts, inasmuch as it overlooks a great part of the lower *Thebais*, as well as the wilderness that reaches towards, or which rather makes part of the land of the *Philistines*. *Migdol* then might lie to the south, as *Baal-tzephon* did to the north of *Pihahiroth*; for the marches of the *Israelites* from the edge of the wilderness being to the seaward, that is, towards the S. E. their encampments betwixt *Migdol* and the sea, or before *Migdol*, as it is otherwise noted, could not well have another situation.

"*Pihahiroth*, or *Hhiroth*, rather, without regarding the prefixed part of it, may have a more general signification, and denote the valley, or that whole space of ground which extended

itself from the edge of the wilderness of *Etham* to the *Red sea*; for that particular part only, where the *Israelites* were ordered to encamp, appears to have been called *Pihahiroth*, i. e. mouth of *Hhiroth*; for when *Pharaoh* overtook them, it was in respect to his coming down upon them, *Exod. xiv. 9.* מִפְּנֵי הַחֵירוֹת i. e. besides or at the mouth, or the most advanced part of *Hhiroth* to the eastward. Likewise in *Numb. xxxiii. 7.* where the *Israelites* are related to have encamped before *Migdol*, it follows, ver. 8. that they departed, מִפְּנֵי הַחֵירוֹת from before *Hhiroth*, and not from before *Pihahiroth*, as it is rendered in our translation.

"There are likewise other circumstances to prove that the *Israelites* took their departure from this valley, in their passage through the *Red sea*, for it could not have been to the northward of the mountains of *Attackah*, or in the higher road, which I have taken notice of; because as this lies for the most part upon a level, the *Israelites* could not have been here, as we find they were, shut in and entangled. Neither could it have been on the other side, viz. to the south of the mountains of *Gewoubee*, for then, (besides the insuperable difficulties which the *Israelites* would have met with in climbing over them, the same likewise that the *Egyptians* would have had in pursuing them) the opposite shore could not have been the desert of *Shur*, where the *Israelites* landed, *Exod. xv. 22.* but it would have been the desert of *Marah*, that lay a great way beyond it. What is now called *Corondel* might probably be the southern portion of the desert of *Marah*, the shore of the *Red sea*, from *Suez*, hitherto having continued to be low and sandy; but from *Corondel* to the port of *Tor*, the shore is for the most part rocky and mountainous, in the same manner with the *Egyptian* coast that lies opposite to it; neither the one nor the other of them affording any convenient place, either for the departure of a multitude from the one shore, or the reception of it upon the other. And besides, from *Corondel* to *Tor*, the channel of the *Red sea*, which from *Suez* to *Sdur* is not above nine or ten miles broad, begins here to be so many leagues, too great a space certainly for the *Israelites* in the manner they were encumbered, to pass over in one night. At *Tor* the *Arabian* shore begins to wind itself round about *Ptolemy's* promontory of *Puran*, towards the gulph of *Eloth*, whilst the *Egyptian* shore retires so far to the south-west that it can scarce be perceived. As the *Israelites* then, for these reasons, could not, according to the opinion of some authors, have landed either at *Corondel* or *Tor*, so neither could they have landed at *Ain el Mousah*, according to the conjectures of others. For if the passage of the *Israelites* had been so near the extremity of the *Red sea*, it may be presumed that the very encampments of six hundred thousand men, besides children, and a mixed multitude, which would amount to as many more, would have spread themselves, even to the further, or the *Arabian* side of this narrow isthmus, whereby the interposition of Providence would not have been at all necessary: because, in this case, and in this situation, there could not have been room enough for the waters, after they were divided, to have stood on a heap, or to have been a wall unto them particularly on the left hand. This, moreover, would not have been a division, but a recess only of the water to the southward. *Pharaoh* likewise by overtaking them as they were encamped in this open situation by the sea, would have easily surrounded them on all sides. Whereas the contrary seems to be implied by the pillar of the cloud, *Exod. xiv. 19, 20.* which (divided

or) came between the camp of the Egyptians and the camp of Israel, and thereby left the Israelites (provided this cloud should have been removed) in a situation only of being molested in the rear. For the narrow valley which I have described, and which we may presume was already occupied and filled up behind by the host of Egypt, and before by the encampments of the Israelites, would not permit or leave room for the Egyptians to approach them, either on the right hand or on the left. Besides if this passage was at *Ain Mousa*, how can we account for that remarkable circumstance, Exod. xv. 22. where it is said, that when Moses brought Israel from the Red sea, they went out into (or landed in) the wilderness of Shur. For Shur, a particular district of the wilderness of Etham, lies directly fronting the valley, from which I suppose they departed, but a great many miles to the southward of *Ain Mousa*. If they landed likewise at *Ain Mousa*, where there are several fountains, there would have been no occasion for the sacred historian to have observed, at the same time, that the Israelites after they went out from the sea into the wilderness of Shur, went three days in the wilderness, always directing their marches toward Mount Sinai and found no water; for which reason Marah is recorded, ver. 23. to be the first place where they found water, as their wandering so far before they found it, seems to make Marah also their first station, after their passage through the Red sea. Moreover the channel over against *Ain Mousa* is not above three miles over, whereas that betwixt Shur or Sedur and Jibbel Gewoubee and Attackah, is nine or ten, and therefore capacious enough, as the other would have been too small, for covering or drowning therein, Exod. xv. 28. the chariots and horsemen, and all the host of Pharaoh. And therefore, by impartially weighing all these arguments together, this important point in the sacred geography, may with more authority be fixed at Sedur, over against the valley of Baideah, than at Tor, Corondel, *Ain Mousa*, or any other place.

“Over against Jibbel Attackah and the valley of Baideah, is the desert as it is called of Sedur, the same with Shur, Exod. xv. 22. where the Israelites landed, after they had passed through the interjacent gulph of the Red sea. The situation of this gulph which is the *Jam suph* יַם סוּף the weedy sea, or the tongue of the Egyptian sea, in the Scripture language; the gulph of Heroopolis in the Greek and Latin geography; and the Western arm, as the Arabian geographers call it, of the sea of Kolzum, stretches itself nearly North and South, and therefore lies very properly situated, to be traversed by that strong East-wind which was sent to divide it, Exod. xiv. 21. The division that was thus made in the channel; the making the waters of it to stand on a heap (Ps. lxxviii. 13) near being a wall to the Israelites, on the right hand and on the left; Exod. xiv. 22. besides the twenty miles distance, at least, of this passage, from the extremity of the gulph, are circumstances which sufficiently vouch for the miraculousness of it, and no less contradict all such idle suppositions as pretend to account for it, from the nature and quality of tides, or from any such extraordinary recess of the sea, as it seems to have been too rashly compared to, by Josephus.

“In travelling from Sedur towards mount Sinai, we come into the desert as it is still called of Marah, where the Israelites met with those bitter waters, or waters of Marah, (Exod. xv. 23.) And as this circumstance did not happen till after they had

wandered three days in the wilderness, we may probably fix these waters at Corondel, where there is still a small rill, which, unless it be diluted by the dews and rain, still continues to be brackish. Near this place, the sea forms itself into a large bay, called *Berk el Corondel*, i. e. the lake of Corondel; which is remarkable from a strong current, that sets into it from the northward, particularly at the recess of the tide. The Arabs, agreeably to the interpretation of Kolzum (the name for this sea) preserve a tradition, that a numerous host was formerly drowned at this place, occasioned no doubt, by what is related Exod. xiv. 30. that the Israelites saw the Egyptians dead upon the sea shore, i. e. all along, as we may presume from Sedur to Corondel; and at Corondel especially, from the assistance and termination of the current as it has been already mentioned.

“There is nothing further remarkable, till we see the Israelites encamped at Elim, Exod. xv. 27. Numb. xxxiii. 9. upon the northern skirts of the desert of Sin, two leagues from Tor, and near thirty from Corondel. I saw no more than nine of the twelve wells that are mentioned by Moses; the other three being filled up by those drifts of sand, which are common in Arabia. Yet this loss is amply made up by the great increase of the palm trees, the seventy having propagated themselves into more than two thousand. Under the shade of these trees is the *Hammam Mousa*, or bath of Moses, particularly so called, which the inhabitants of Tor have in great esteem and veneration; acquainting us that it was here, where the household of Moses was encamped.

“We have a distinct view of mount Sinai from Elim; the wilderness, as it is still called, of Sin סין lying betwixt them. We traversed these plains in nine hours; being all the way diverted with the sight of a variety of lizards and vipers, that are here in great numbers. We were afterwards near twelve hours in passing the many windings and difficult ways, which lie betwixt these deserts, and those of Sinai. The latter consist of a beautiful plain, more than a league in breadth, and nearly three in length; lying open towards the North-east, where we enter it, but is closed up to the southward, by some of the lower eminences of mount Sinai. In this direction likewise, the higher parts of this mountain, make such encroachments upon the plain that they divide it into two, each of them capacious enough to receive the whole encampment of the Israelites. That which lies to the eastward, may be the desert of Sinai, properly so called, where Moses saw the angel of the Lord in the burning bush, when he was guarding the flocks of Jethro, Exod. iii. 2. The convent of St. Catharine is built over the place of this divine appearance. It is near three hundred foot square, and more than forty in height, being built partly with stone, partly with mud and mortar, mixed together. The more immediate place of the shekinah is honoured with a little chapel, which this old fraternity of St. Basil, has in such esteem and veneration, that, in imitation of Moses, they put off their shoes from off their feet, whenever they enter it. This, with several other chapels dedicated to particular saints, are included within the church, as they call it of the transfiguration; which is a large beautiful structure covered with lead, and supported by two rows of marble columns. The floor is very elegantly laid out in a variety of devices in mosaic work. Of the same tessellated workmanship likewise, are both the floor and the walls of the

presbyterium, upon the latter whereof is represented the effigies of the Emperor Justinian, together with the history of the transfiguration. Upon the partition which separates the presbyterium from the body of the church, there is placed a small marble shrine, wherein are preserved the skull and one of the hands of St. Catharine; the rest of the sacred body having been bestowed at different times, upon such Christian princes, as have contributed to the support of this convent.

"Mount *Sinai* which hangs over this convent, is called by the Arabs, *Jibbel Mousa*, i. e. the mountain of Moses; and sometimes only, by way of eminence, *El Tor*, i. e. the mountain. The summit of mount *Sinai* is not very spacious; where the Mahomedans, the Latins, and the Greeks have each of them a small chapel.

"After we had descended, with no small difficulty, down the other, or western side of this mount, we come into the plain or wilderness of *Rephidim*, Exod. xvii. 1. where we see that extraordinary antiquity, the rock of *Meribah*, Exod. xvii. 6. which has continued down to this day without the least injury from time or accidents. This is rightly called, from its hardness, Deut. viii. 15. a rock of flint, צור החלמיש. Though from the purple or reddish colour of it, it may be rather rendered the rock of חלם or אהלמה amethyst, or the amethystine, or granite rock. It is about six yards square, lying tottering as it were, and loose, near the middle of the valley, and seems to have been formerly, a part or cliff of mount *Sinai*, which hangs in a variety of precipices all over this plain. The waters which gushed out, and the stream which flowed withal, Ps. lxxviii. 20. have hollowed across one corner of this rock, a channel about two inches deep, and twenty wide, all over incrustated like the inside of a tea kettle that has been long used. Besides several mossy productions, that are still preserved by the dew, we see all over this channel a great number of holes, some of them four or five inches deep, and one or two in diameter; the lively and demonstrative tokens of their having been formerly so many fountains. Neither could art or chance be concerned in the contrivance; in as much as every circumstance points out to us a miracle: and, in the same manner, with the rent in the rock of mount *Calvary* in *Jerusalem*, never fails to produce the greatest seriousness and devotion in all who see it.

"From mount *Sinai*, the Israelites directed their marches northward, toward the land of *Canaan*. The next remarkable encampments, therefore, were in the desert of *Paran*, which seems to have commenced immediately upon their departing from *Hazeroth*, three stations, or days' journey, i. e. thirty miles, as we will only compute them from *Sinai*, Numb. x. 33. and xii. 16. And as tradition has continued down to us the names of *Shur*, *Marah*, and *Sin*; so it has also that of *Paran*; the ruins of the late convent of *Paran* built upon the ruins of an ancient city of that name, (which might give denomination to the whole of that desert) being about the half way betwixt *Sinai* and *Corondel*, which lie at forty leagues distance. This situation of *Paran*, so far to the South of *Kadesh*, will illustrate Gen. xiv. 5, 6. where *Chederloamer*, and the kings that were with him, are said to have smote the *Horites* in their mount *Seir* unto *El Paran*, (i. e. unto the city, as I take it, of that name) which is in, or by the wilderness. From the more advanced part of the wilderness of *Paran*, (the same that lay in the road betwixt *Midian* and

Egypt, 1 Kin. xi. 18.) Moses sent a man out of every tribe to spy out the land of *Canaan*, Numb. xxxiii. 3. who returned to him after forty days, unto the same wilderness, to *Kadesh Barnea*, Numb. xxxiii. 8. Deut. i. 10. and ix. 23. Josh. xiv. 7. This place or city, which in Gen. xiv. 7. is called *Enmishpat* (i. e. the fountain of *Mishpat*) is (in Numb. xx. 1. xxvii. 14. xxxiii. 36.) called *Tzin Kadesh*, or simply *Kadesh* (as in Gen. xvi. 14. xx. 1.) and being equally ascribed to the desert of *Tzin* צין, and to the desert of *Paran*, we may presume that the desert of *Tzin* and *Paran* were one and the same, צין or צני may be so called from the plants of divers palm grounds upon it.

"A late ingenious author has situated *Kadesh Barnea*, a place of no small consequence in Scripture history, which we are now enquiring after, at eight hours or twenty miles distance only, from mount *Sinai*, which I presume, cannot be admitted for various reasons. Because several texts of Scripture insinuate, that *Kadesh* lay at a much greater distance. Thus in Deut. i. 9. it is said, they departed from *Horeb* through that great and terrible wilderness (which supposes by far a much greater extent both of time and space) and came to *Kadesh Barnea*; and in chap. ix. 23. when the Lord sent you from *Kadesh Barnea* to possess the land: which Numb. xx. 16. is described to be a city in the uttermost parts of the border of *Edom*; the border of the land of *Edom* and that of the land of promise being contiguous, and in fact the very same. And further, Deut. i. 2. it is expressly said, there are eleven days' journey from *Horeb* by the way of mount *Seir* to *Kadesh Barnea*: which, from the context, cannot be otherwise understood, than of marching along the direct road. For Moses hereby intimates, how soon the Israelites might have entered upon the borders of the land of promise, if they had not been a stubborn and rebellious people. Whereas the number of their stations betwixt *Sinai* and *Kadesh*, as they are particularly enumerated, Numb. xxxiii. (each of which must have been at least one day's journey) appear to be near twice as many, or twenty-one, in which they are said with great truth and propriety (Ps. cvii. 4.) to have wandered in the wilderness out of the way: and in Deut. ii. 1. to have compassed mount *Seir*, rather than to have travelled directly through it. If then we allow ten miles for each of these eleven days' journey (and fewer I presume cannot well be insisted upon) the distance of *Kadesh* from mount *Sinai* will be about one hundred and ten miles. That ten miles a day (I mean in a direct line, as laid down in the map, without considering the deviations, which are every where, more or less) were equivalent to one day's journey, may be further proved from the history of the spies, who searched the land (Numb. xiii. 21.) from *Kadesh* to *Rehob*, as men come to *Hamath*, and returned in forty days. *Rehob* then, the farthest point of this expedition to the northward, may well be conceived to have been twenty days' journey from *Kadesh*; and therefore to know the true position of *Rehob*, will be a material point in this disquisition. Now it appears from Josh. xix. 29, 30. and Judg. i. 31. that *Rehob* was one of the maritime cities of the tribe of *Asher*; and lay (in travelling, as we may suppose, by the common or nearest way along the sea coast) לבנת נחל Numb. xiii. 21. (not, as we render it, as men come to *Hamath*, but) as men go towards *Hamath*, in going to *Hamath*, or in the way, or road to *Hamath*. For to have searched the land as

far as *Hamath*, and to have returned to *Kadesh* in forty days, would have been altogether impossible. Moreover, as the tribe of *Asher* did not reach beyond *Sidon* (for that was its northern boundary, Josh. xix. 28.) *Rehob* must have been situated to the southward of *Sidon*, upon, or (being a derivative perhaps from רחב *latum esse*) below in the plain, under a long chain of mountains, that runs East and West, through the midst of that tribe. And as these mountains, called by some the mountains of *Saran*, are all along, except in the narrow road, which I have mentioned, near the sea, very rugged and difficult to pass over, the spies, who could not well take another way, might imagine they would run too great a risk of being discovered, in attempting to pass through it. For in these eastern countries a watchful eye was always, as it is still, kept upon strangers, as we may collect from the history of the two angels at *Sodom*, Gen. xix. 5. and of the spies at *Jericho*, Josh. ii. 2. and from other instances. If then, we fix *Rehob* upon the skirts of the plains of *Acre*, a little to the South of this narrow road, the (*Scala Tyriorum*, as it was afterwards named) somewhere near *Egdippa*, the distance betwixt *Kadesh* and *Rehob*, will be about two hundred and ten miles; whereas by placing *Kadesh* twenty miles only from *Sinai* or *Horeb*, the distance will be three hundred and thirty miles. And instead of ten miles a day, according to the former computation, the spies must have travelled near seventeen, which for forty days successively, seems to have been too difficult an expedition in this hot, and consequently, fatiguing climate; especially as they were on foot, or foot-pads, as מרגלים (their appellation in the original) may probably import. These geographical circumstances therefore, thus corresponding with what is actually known of those countries at this time, should induce us to situate *Kadesh*, as I have already done, one hundred and ten miles to the northward of mount *Sinai*, and forty-two miles to the westward of *Eloth*, near *Callah Nahar*, i. e. the castle of the river or fountain, (probably the *Ain Mishpat*) a noted station of the *Mahomedans* in their pilgrimage to *Mecca*.

From *Kadesh* the *Israelites* were ordered to turn into the wilderness by the way of the *Red sea*, (Numb. xiv. 25. Deut. i. 40.) i. e. they were at this time, in punishment of their murmurings, infidelity, and disobedience, to advance no farther northward, towards the land of *Canaan*. Now, these marches are called the compassing of mount *Seir*, Deut. ii. 1. and the passing by from the children of *Esau*, which dwell in *Seir*, through the way of the plain of *Eloth* and *Ezion-gaber*, ver. 8. The wandering, therefore, of the children of *Israel*, during the space of thirty-eight years, Deut. ii. 14. was confined, in all probability, to that neck of land only which lies bounded by the gulphs of *Eloth* and *Heroopolis*. If then, we could adjust the true position of *Eloth*, we should gain one considerable point towards the better laying down, and circumscribing, this mountainous tract, where the *Israelites* wandered for so many years. Now, there is an universal consent among Geographers, that עֵלוֹת *Eloth*, *Atlah*, or *Aclana*, as it is differently named, was situated upon the northern extremity of the gulph of that name. *Ptolemy*, indeed, places it forty-five minutes to the South of *Heroopolis*, and nearly three degrees to the East; whereas *Abulfeda*, whose later authority, and perhaps greater experience, should be more regarded, makes the extremities of the two gulphs to

lie nearly in the same parallel, though without recording the distance between them. I have been often informed by the *Mahomedan* pilgrims, who, in their way to *Mecca*, pass by them both, that they direct their marches from *Kairo* Eastward, till they arrive at *Callah Accaba*, or the castle (situated below the mountains) of *Accaba*, upon the *Elanitic* point of the *Red sea*. Here they begin to travel betwixt the South and South-east, with their faces directly towards *Mecca*, which lay hitherto upon their right hand; having made in all, from *Adjeroute*, ten miles to the North North-west of *Suez*, to this castle, a journey of seventy hours. But as this whole tract is very mountainous, the road must consequently be attended with great variety of windings and turnings, which would hinder them from making any greater progress, than at the rate, we will suppose, of about half a league an hour. *Eloth*, then, (which is the place of a *Turkish* garrison at present, as it was a *presidium* of the *Romans* in former time,) will lie, according to this calculation, about one hundred and forty miles from *Adjeroute*, in an East by South direction; a position which will likewise receive farther confirmation, from the distance that is assigned to it from *Gaza*, in the old geography. For, as this distance was one hundred and fifty *Roman* miles, according to *Pliny*, or one hundred and fifty-seven, according to other authors, *Eloth* could not have had a more southern situation than latitude twenty-nine degrees, forty minutes; neither could it have had a more northern latitude, inasmuch as this would have so far invalidated a just observation of *Strabo's*, who makes *Heroopolis* and *Pelusium* to be much nearer each other than *Eloth* and *Gaza*. And, besides, as *Gaza* is well known to lie in latitude, thirty-one degrees forty minutes, (as we have placed *Eloth* in latitude twenty-nine degrees forty minutes,) the difference of latitude betwixt them will be two degrees or one hundred and twenty geographical miles; which converted into *Roman* miles, (seventy-five and a half of which make one degree) we have the very distance (especially as they lie nearly under the same meridian), that is ascribed to them above by *Strabo* and *Pliny*. Yet, notwithstanding this point may be gained, it would be too daring an attempt, even to pretend to trace out above two or three of the encampments mentioned, Numb. xxxiii. though the greatest part of them was, in all probability, confined to this tract of *Arabia Petræa*, which I have bounded to the East by the meridian of *Eloth*, and to the West by that of *Heroopolis*; *Kadesh* lying near, or upon, the skirts of it to the northward.

“ However, one of their more southern stations, after they had left mount *Sinai*, and *Paran*, seems to have been at *Ezion-gaber*; which being the place from whence *Solomon's* navy went for gold to *Ophir*, 1 Kings ix. 26. 2 Chron. viii. 17. we may be induced to take it for the present, *Meenah el Dsahab*, i. e. the port of gold. According to the account I had of this place from the monks of *St. Catharine*, it lies in the gulph of *Eloth*, betwixt two and three days' journey from them,—enjoying a spacious harbour; from whence they are sometimes supplied, as I have already mentioned, with plenty of lobsters and shell fish. *Meenah el Dsahab*, therefore, from this circumstance, may be nearly at the same distance from *Sinai* with *Tor*; from whence they are likewise furnished with the same provisions, which, unless they are brought with the utmost expedition, frequently

and putrify. I have already given the distance from the North-west part of the desert of *Sin*, and mount *Sin*, to be twenty-one hours; and if we farther add three hours (the distance betwixt the desert of *Sin* and the port of *Tor*, from whence these fish are obtained), we shall have, in all, twenty-four hours; i. e. in round numbers, about sixty miles. *Ezion-gaber*, consequently may lie a little more or less at that distance from *Sinai*; because the days' journeys which the monks speak of, are not, perhaps, to be considered as ordinary and common ones; but such as are made in haste, that the fish may arrive in good condition.

"In the description of the East, p. 157, *Ezion-gaber* is placed to the South-east of *Eloth*, and at two or three miles only from it; which, I presume, cannot be admitted. For, as *Eloth* itself is situated upon the very point of the gulph, *Ezion-gaber*, by lying to the South-east of it, would belong to the land of *Midian*; whereas *Ezion-gaber* was, undoubtedly a sea-port in the land of *Edom*; as we learn from the authorities above related, viz. where king *Solomon* is said to have made a navy of ships in *Ezion-gaber*, which is *עִזְיוֹן גַּבֵּר* beside *Eloth*, on the shore of the Red sea, in the land of *Edom*. Here it may be observed, that the word *עִזְיוֹן* which we render beside (viz.) *Eloth*, should be rendered, together with *Eloth*; not denoting any vicinity between them, but that they were both of them ports of the Red sea, in the land of *Edom*.

"From *Ezion-gaber* the Israelites turned back again to *Kadesh*, with an intent to direct their marches that way into the land of *Canaan*. But upon *Edom's* refusing to give Israel passage through his border, (Numb. xx. 18.) they turned away from him to the right hand, as I suppose, towards mount *Hor*, (Numb. xx. 21.) which might lie to the eastward of *Kadesh*, in the road from thence to the Red sea; and as the soul of the children of Israel is said to have been here much discouraged because of the way, it is very probable that mount *Hor* was the same chain of mountains that are now called *Accaba* by the Arabs, and were the easternmost range, as we may take them to be, of Ptolemy's *μετανα ορη* above described. Here, from the badness of the road, and the many rugged

passes that are to be surmounted, the Mahomedan pilgrims lose a number of camels, and are no less fatigued than the Israelites were formerly in getting over them. I have already hinted, that this chain of mountains, the *μετανα ορη* of Ptolemy, reached from *Puran* to *Judea*. *Petra*, therefore, according to its later name, the metropolis of this part of *Arabia*, may well be supposed to lie among them, and to have been left by the Israelites, on their left hand, in journeying toward *Moab*. Yet it will be difficult to determine the situation of this city, for want of a sufficient number of geographical data to proceed upon. In the old geography, *Petra* is placed one hundred and thirty-five miles to the eastward of *Gaza*, and four days journey from *Jericho*, to the southward. But neither of these distances can be any ways accounted for; the first being too great, the other too deficient. For, as we may well suppose *Petra* to lie near, or upon the border of *Moab*, seven days' journey would be the least; the same that the three kings took thither, 2 Kings iii. 9. (by fetching a compass, as we imagine), from *Jerusalem*, which was nearer to that border than *Jericho*. However, at a medium, *Petra* lay, in all probability, about the half way betwixt the South extremity of the Asphaltic lake, and the gulph of *Eloth*, and may be therefore fixed near the confines of the country of the *Midianites* and *Moabites*, at seventy miles distance from *Kadesh*, towards the North-east; and eighty-five from *Gaza*, to the South. According to *Josephus*, it was formerly called *Arce*, which *Bochart* supposes to be a corruption of *Rekem*, the true and ancient name. The *Amalekites*, so frequently mentioned in Scripture, were once seated in the neighbourhood of this place, who were succeeded by the *Nabathæans*, a people no less famous in profane history. From mount *Hor*, the direction of their marches through *Zalmona*, *Punon*, &c. seems to have been between the North and North-east. For it does not appear, that they wandered any more in the wilderness out of the direct way that was to conduct them through the country of *Moab*, (Numb. xiii. 38, 49.) into the land of promise." SHAW'S Travels, chap. v. p. 304, &c. 4to. edition.

It may be necessary to inform the reader, that the map which accompanies this book, has been constructed from the very best authorities, and much pains have been taken to make it correct. Great difficulty however, has occurred in laying down the different places; no two travellers agreeing in their accounts of the positions, bearings, and distances of the towns, villages, mountains, &c. which they mention. The confusion here is indescribable, and I am far from supposing that every difficulty is removed, by the pains that have been taken to correct and reconcile others. Several embarrassments still remain, but they are not such as affect the general accuracy of the map. The position of Egypt, the Nile, Mediterranean sea, Red sea, with its Heroopolitic and Elanitic gulphs, the Desert or Stony Arabia, Mount Sinai, and the Promised Land, are, I hope, sufficiently correct.

Though I have inserted the preceding remarks from Dr. Shaw, yet, as many respectable writers differ from him in some positions and distances, I could not construct the map so as to tally with his account, much less with his map, which is obviously incorrect: therefore the reader must not be surprized if he find some stations, not exactly in the places in which Dr. Shaw lays them down. The difficulty of placing these correctly in a tractless wilderness, which has never been accurately measured, will at once plead both his excuse and mine.

The track of the journey of the Israelites, I have laid down exactly from Dr. Shaw's map: but this differs widely from *Cabnet* and others. The forty-two stations, mentioned Numb. xxxiii. I could not pretend to lay down with any degree of correctness, as most that has been said on the subject, appears to me to be founded rather on conjecture than facts.

Erratum. Ch. i. ver. 22. for A. M. 2224. B. C. 1580. r. A. M. 2431. B. C. 1573.

Whatever errata may be discovered in this book, on a close revision, shall be noticed in a subsequent part of the work.

May 1, 1811.

A CHRONOLOGICAL TABLE

OF THE

PRINCIPAL EVENTS RECORDED IN THE BOOK OF EXODUS,

SHewing

IN WHAT YEAR OF THE WORLD, IN WHAT YEAR BEFORE CHRIST, IN WHAT YEAR FROM THE DELUGE, AND IN WHAT YEAR FROM THEIR DEPARTURE FROM EGYPT, EACH EVENT HAPPENED;

INTERSPERSED WITH

A FEW CONNECTING CIRCUMSTANCES FROM PROFANE HISTORY,

ACCORDING TO

THE PLAN OF ARCHBISHOP USSHER.

| A. M. | B. C. | | An. Dil. |
|-------|-------|---|----------|
| 2365 | 1639 | Levi, the third son of Jacob, dies in the 137th year of his age, Exod. vi. 16.—N. B. <i>This event is placed twenty years later by most chronologists, but I have followed the computation of Mr. Skinner and Dr. Kennicott. See the note on Gen. xxxi. 41.</i> | 709 |
| 2375 | 1629 | About this time, Aceneres, son of Orus, began to reign in Egypt, and reigned twelve years and one month. | 719 |
| 2385 | 1619 | The Ethiopians, from the other side of the Indus, first settle in the middle of Egypt. | 729 |
| 2387 | 1617 | Rathotis, the brother of Aceneres, began about this time, to reign over the Egyptians, and reigned nine years. | 731 |
| 2396 | 1608 | Acencheres, the son of Rathotis, succeeds his father, and reigns twelve years and six months. | 740 |
| 2400 | 1604 | About this time, it is supposed the Egyptians begin to be jealous of the Hebrews, on account of their prodigious multiplication. | 44 |
| 2409 | 1595 | Acencheres succeeds Acencheres, and reigns twelve years and three months. | 753 |
| 2421 | 1583 | Armais succeeds Acencheres, and reigns four years and one month. | 765 |
| — | — | About this time, Kobath, the son of Levi, and grandfather of Moses, died in the 133d year of his age, Exod. vi. 18.—N. B. There are several years of uncertainty in the date of this event. | — |
| 2425 | 1579 | Rameses succeeds Armais in the government, and reigns one year and four months. | 769 |
| 2427 | 1577 | Rameses Miamun succeeds Rameses, and reigns sixty-seven years. | 771 |
| 2430 | 1574 | Aaron, son of Amram, brother of Moses, born eighty-three years before the Exodus of the Israelites, Exod. vi. 20. vii. 7. | 774 |
| 2431 | 1573 | About this time, Pharaoh (supposed to be the same with Rameses Miamun) published an edict, ordering all the male children of the Hebrews to be drowned in the Nile, Exod. i. 22.—N. B. <i>This event is probably dated seven years too early in the note in the above place; as it is not likely that this edict was made previously to the birth of Aaron: the reader is therefore requested to correct the chronology in the margin of Exod. i. 22. from A. M. 2424. B. C. 1580. to A. M. 2431. B. C. 1573.</i> | 775 |
| 2433 | 1571 | Moses, the Jewish lawgiver, born, Exod. ii. 2. | 777 |
| 2448 | 1556 | The kingdom of the Athenians founded about this time, by Cecrops. | 792 |
| 2465 | 1539 | In this year, which was the eighteenth of Cecrops, the Chaldeans waged war with the Phœnicians. | 809 |
| 2466 | 1538 | About this time, the Arabians subdued the Chaldeans, and took possession of their country. | 810 |
| 2473 | 1531 | Moses, being 40 years of age, kills an Egyptian, whom he found smiting a Hebrew; in consequence of which, being obliged to fly for his life, he escapes to the land of Midian, where, becoming acquainted with the family of Jethro, he marries Zipporah, Exod. ii. 11—22. | 817 |
| 2474 | 1530 | The birth of Caleb, the son of Jephunneh. | 818 |
| 2494 | 1510 | Rameses Miamun, king of Egypt, dies about this time in the 67th year of his reign, and is succeeded by his son Amenophis, who reigns nineteen years and six months. | 838 |
| 2495 | 1509 | The death of Amram, the father of Moses, is supposed to have taken place about this time. | 839 |

CHRONOLOGY TO EXODUS.

| A. M. | B. C. | | An. Dil. |
|-------|-------|---|--|
| 2513 | 1491 | <p>While Moses keeps the flock of Jethro at Mount Horeb, the angel of God appears to him in a burning bush, promises to deliver the Hebrews from their oppression in Egypt, and sends him to Pharaoh, to command him to let Israel go, Exod. iii.</p> <p>Aaron and Moses assemble the elders of Israel, inform them of the divine purpose, and then go to Pharaoh, and desire him, in the name of the God of the Hebrews, to let the people go three days' journey into the wilderness, to hold a feast unto the Lord. Pharaoh is enraged, and increases the oppression of the Israelites, Exod. v.</p> <p>Aaron throws down his rod, which becomes a serpent. The Egyptian magicians imitate this miracle, Exod. vii.</p> <p>Pharaoh refusing to let the Israelites go, God sends his FIRST <i>plague</i> upon the Egyptians, and the waters are turned into blood, Exod. vii. 19—25.</p> <p>Pharaoh remaining impenitent, God sends immense numbers of <i>frogs</i>, which infest the whole land of Egypt. This was the SECOND <i>plague</i>, chap. viii. 1—7.</p> <p>This plague not producing the desired effect, God sends the THIRD <i>plague</i>, the dust of the ground becoming <i>lice</i> on man and beast, chap. viii. 16—20.</p> <p>Pharaoh's heart still remaining obdurate, God sends the FOURTH <i>plague</i> upon the nation, by causing great swarms of flies to cover the whole land, chap. viii. 20—32.</p> <p>The Egyptian king still refusing to dismiss the Hebrews, God sends his FIFTH <i>plague</i>, which is a universal murrain, or mortality among the cattle, Exod. ix. 1—7.</p> <p>This producing no good effect, the SIXTH <i>plague</i> of boils and blains is sent, chap. ix. 8—12.</p> <p>Pharaoh still hardening his heart, God sends the SEVENTH <i>plague</i>, viz. a grievous hail which destroyed the whole produce of the field, chap. ix. 22—26.</p> <p>This, through Pharaoh's obstinacy, proving ineffectual, the EIGHTH <i>plague</i> is sent, immense swarms of locusts, which devour the land, Exod. x. 1—20.</p> <p>Pharaoh refusing to submit to the divine authority, the NINTH <i>plague</i>, a total darkness of three days' continuance is spread over the whole land of Egypt, chap. x. 21—24.</p> <p>Pharaoh continuing to refuse to let the people go, God institutes the rite of the pass-over, and sends the TENTH <i>plague</i> upon the Egyptians, and the first born of man and beast died, throughout the whole land. This was in the fourteenth night of the month <i>Abib</i>. The Israelites are driven out of Egypt, chap. xii. 1—36, and carry Joseph's bones with them, chap. xiii. 19.</p> | 857 |
| 2513 | 1491 | <p>The Israelites march from Succoth to Etham; thence to Pi-ha-hiroth, the Lord guiding them by a miraculous pillar, Exod. xiii. 20—22. xiv. 1, 2.</p> <p>Towards the close of this month, Pharaoh and the Egyptians pursue the Israelites:—God opens a passage for these through the Red sea, and they pass over, as on dry land, which the Egyptians assaying to do, are all drowned, Exod. xiv. Heb. xi. 29.</p> <p>The Israelites come to <i>Marah</i>, and murmur because of the bitter waters: Moses is directed to throw in a certain tree into them, by which they are rendered sweet, chap. xv. 23—25.</p> <p>About the beginning of this month the Israelites come to Elim, chap. xv. 27.</p> <p>On the fifteenth day of this month the Israelites come to the desert of <i>Sin</i>, where, murmuring for want of bread, quails are sent, and manna from heaven, chap. xvi.</p> <p>Coming to Rephidim, they murmur for want of water, and God supplies this want by miraculously bringing water out of a rock in Horeb, chap. xvii. 1—7.</p> <p>The Amalekites attack the Israelites in Rephidim, and are discomfited, chap. xvii. 8—16.</p> <p>The Israelites come to the wilderness of Sinai. God calls Moses up to the mount, where he receives the ten commandments and other precepts, Exod. xix—xxiv. is instructed how to make the tabernacle, xxv—xxvii. Aaron and his sons are dedicated to the priest's office, chap. xxviii.</p> <p>Moses delaying to come down from the mount, the people make a molten calf, and worship it. Moses, coming down, sees their idolatry, is distressed, and breaks the tables—three thousand of the idolaters are slain: and, at the intercession of Moses, the rest of the people are saved from destruction, chap. xxxii.</p> <p>Moses is again called up into the mount, where God renews the covenant, and writes the two tables afresh. Moses desires to see the Divine glory; his request is partially granted, chap. xxxiii. 18—23. xxxiv. 1—27.</p> | <p>An. Ex. Isr. 1. <i>Abib</i>.</p> <p>An. Dil. 857</p> <p><i>Ijar</i> or <i>Zif</i>.</p> <p><i>Sivan</i>.</p> <p><i>Ab</i>.</p> |

CHRONOLOGY TO EXODUS.

| A. M. | B. C. | | An. Del. I x. 1st. |
|-------|-------|--|-------------------------------|
| 2513 | 1491 | Moses, after having been in the mount forty days and forty nights, during which time he ate nothing, comes down with the two tables of stone: his face shines so that he is obliged to cover it with a veil, chap. xxxiv. 29—35. | 857 1.
<i>Elul.</i> |
| 2514 | 1490 | From this time, to the month <i>Adar</i> , including <i>Murchsean</i> , <i>Cisleu</i> , <i>Thebet</i> , and <i>Sebat</i> , Bezaleel, Aholiab, and their assistants, are employed in constructing the tabernacle, &c. according to the pattern delivered to Moses on the mount, Exod. xxxvi—xxxix. | 858 <i>Tisri.</i> |
| — | — | On the first of this month, being the first month of the second year, after their departure from Egypt, the tabernacle is reared up, and Aaron and his sons set apart for the priest's office, Exod. xl 17—32.——N. B. <i>The ceremonies attending this consecration, form the chief part of the following book, LEVITICUS.</i> | — 2.
<i>Abib or Nisan.</i> |
| — | — | Jethro brings Zipporah and her two sons to Moses in the wilderness, and gives him wholesome directions concerning the best mode of governing the people, which Moses thankfully accepts, and God approves, Exod. xviii. and see the notes there. | — <i>Iyar or Sif.</i> |

A TABLE of the THREE GREAT EPOCHS, A. M. B. C. and the JULIAN PERIOD, synchronized with the reigns of the sovereigns of the four principal monarchies; viz. Egypt, Sicyon, the Argivi, and the Athenians, from the death of Jacob, A. M. 2315, to the erection of the Tabernacle, A. M. 2514, by which, any event in the preceding *Chronological Table*, may be referred to its corresponding year of the reign of any of the above Sovereigns.

E. G. To find out the year of the birth of Moses, inspect the preceding Table, by which it appears, he was born A. M. 2433, B. C. 1571, and from the DELUGE 777. Then look in the following Table for A. M. 2433, where it appears, that this event took place in the year of the *Julian Period*, 3143—the 7th of *Rameses Miamun*, king of *Egypt*—the 46th of *Orthopolis*, king of *Sicyon*—the 17th of *Phorbas*, king of the *Argivi*—and the 15th before the reign of *Cerrops*, king of the *Athenians*.

| A. M. | B. C. | Julian Period. | Kings of Egypt. | Kings of Sicyon. | Kings of the Argivi. | Kingdom of the Athenians. | A. M. | B. C. | Julian Period. | Kings of Egypt. | Kings of Sicyon. | Kings of the Argivi. | Kingdom of the Athenians. |
|-------|-------|----------------|-----------------|------------------|----------------------|---------------------------|-------|-------|----------------|-----------------|------------------|----------------------|---------------------------|
| 2315 | 1689 | 3025 | 6 | 22 | 23 | 133 | 2350 | 1654 | 3060 | 11 | 11 | 58 | 98 |
| 2316 | 1688 | 3026 | 7 | 23 | 24 | 132 | 2351 | 1653 | 3061 | 12 | 12 | 59 | 97 |
| 2317 | 1687 | 3027 | 8 | 24 | 25 | 131 | 2352 | 1652 | 3062 | 13 | 13 | 60 | 96 |
| 2318 | 1686 | 3028 | 9 | 25 | 26 | 130 | 2353 | 1651 | 3063 | 14 | 14 | 61 | 95 |
| 2319 | 1685 | 3029 | 10 | 26 | 27 | 129 | 2354 | 1650 | 3064 | 15 | 15 | 62 | 94 |
| 2320 | 1684 | 3030 | 11 | 27 | 28 | 128 | 2355 | 1649 | 3065 | 16 | 16 | 63 | 93 |
| 2321 | 1683 | 3031 | 12 | 28 | 29 | 127 | 2356 | 1648 | 3066 | 17 | 17 | 64 | 92 |
| 2322 | 1682 | 3032 | 13 | 29 | 30 | 126 | 2357 | 1647 | 3067 | 18 | 18 | 65 | 91 |
| 2323 | 1681 | 3033 | 14 | 30 | 31 | 125 | 2358 | 1646 | 3068 | 19 | 19 | 66 | 90 |
| 2324 | 1680 | 3034 | 15 | 31 | 32 | 124 | 2359 | 1645 | 3069 | 20 | 20 | 67 | 89 |
| 2325 | 1679 | 3035 | 16 | 32 | 33 | 123 | 2360 | 1644 | 3070 | 21 | 21 | 68 | 88 |
| 2326 | 1678 | 3036 | 17 | 33 | 34 | 122 | 2361 | 1643 | 3071 | 22 | 22 | 69 | 87 |
| 2327 | 1677 | 3037 | 18 | 34 | 35 | 121 | 2362 | 1642 | 3072 | 23 | 23 | 70 | 86 |
| 2328 | 1676 | 3038 | 19 | 35 | 36 | 120 | 2363 | 1641 | 3073 | 24 | 24 | 1 | 85 |
| 2329 | 1675 | 3039 | 20 | 36 | 37 | 119 | 2364 | 1640 | 3074 | 25 | 25 | 2 | 84 |
| 2330 | 1674 | 3040 | 21 | 37 | 38 | 118 | 2365 | 1639 | 3075 | 26 | 26 | 3 | 83 |
| 2331 | 1673 | 3041 | 22 | 38 | 39 | 117 | 2366 | 1638 | 3076 | 27 | 27 | 4 | 82 |
| 2332 | 1672 | 3042 | 23 | 39 | 40 | 116 | 2367 | 1637 | 3077 | 28 | 28 | 5 | 81 |
| 2333 | 1671 | 3043 | 24 | 40 | 41 | 115 | 2368 | 1636 | 3078 | 29 | 29 | 6 | 80 |
| 2334 | 1670 | 3044 | 25 | 41 | 42 | 114 | 2369 | 1635 | 3079 | 30 | 30 | 7 | 79 |
| 2335 | 1669 | 3045 | 26 | 42 | 43 | 113 | 2370 | 1634 | 3080 | 31 | 31 | 8 | 78 |
| 2336 | 1668 | 3046 | 27 | 43 | 44 | 112 | 2371 | 1633 | 3081 | 32 | 32 | 9 | 77 |
| 2337 | 1667 | 3047 | 28 | 44 | 45 | 111 | 2372 | 1632 | 3082 | 33 | 33 | 10 | 76 |
| 2338 | 1666 | 3048 | 29 | 45 | 46 | 110 | 2373 | 1631 | 3083 | 34 | 34 | 11 | 75 |
| 2339 | 1665 | 3049 | 30 | 46 | 47 | 109 | 2374 | 1630 | 3084 | 35 | 35 | 12 | 74 |
| 2340 | 1664 | 3050 | 1 | 1 | 48 | 108 | 2375 | 1629 | 3085 | 36 | 36 | 13 | 73 |
| 2341 | 1663 | 3051 | 2 | 2 | 49 | 107 | 2376 | 1628 | 3086 | 1 | 37 | 14 | 72 |
| 2342 | 1662 | 3052 | 3 | 3 | 50 | 106 | 2377 | 1627 | 3087 | 2 | 38 | 15 | 71 |
| 2343 | 1661 | 3053 | 4 | 4 | 51 | 105 | 2378 | 1626 | 3088 | 3 | 39 | 16 | 70 |
| 2344 | 1660 | 3054 | 5 | 5 | 52 | 104 | 2379 | 1625 | 3089 | 4 | 40 | 17 | 69 |
| 2345 | 1659 | 3055 | 6 | 6 | 53 | 103 | 2380 | 1624 | 3090 | 5 | 41 | 18 | 68 |
| 2346 | 1658 | 3056 | 7 | 7 | 54 | 102 | 2381 | 1623 | 3091 | 6 | 42 | 19 | 67 |
| 2347 | 1657 | 3057 | 8 | 8 | 55 | 101 | 2382 | 1622 | 3092 | 7 | 43 | 20 | 66 |
| 2348 | 1656 | 3058 | 9 | 9 | 56 | 100 | 2383 | 1621 | 3093 | 8 | 44 | 21 | 65 |
| 2349 | 1655 | 3059 | 10 | 10 | 57 | 99 | 2384 | 1620 | 3094 | 9 | 45 | 22 | 64 |

Chronology of ancient kingdoms.

| A. M. | B. C. | Julian Period. | Kings of Egypt. | Kings of Sicyon. | Kings of the Argivi. | Kingdom of the Athenians. | A. M. | B. C. | Julian Period. | Kings of Egypt. | Kings of Sicyon. | Kings of the Argivi. | Kings of the Athenians. |
|-------|-------|----------------|-----------------|------------------|----------------------|---------------------------|-------|-------|----------------|-----------------|------------------|----------------------|-------------------------|
| 2385 | 1619 | 3095 | 10 | 46 | 23 | 63 | 2450 | 1554 | 3160 | 24 | 1 | 34 | 3 |
| 2386 | 1618 | 3096 | 11 | 47 | 24 | 62 | 2451 | 1553 | 3161 | 25 | 2 | 35 | 4 |
| 2387 | 1617 | 3097 | 12 | 48 | 25 | 61 | 2452 | 1552 | 3162 | 26 | 3 | 1 | 5 |
| 2388 | 1616 | 3098 | 1 | 1 | 26 | 60 | 2453 | 1551 | 3163 | 27 | 4 | 2 | 6 |
| 2389 | 1615 | 3099 | 2 | 2 | 27 | 59 | 2454 | 1550 | 3164 | 28 | 5 | 3 | 7 |
| 2390 | 1614 | 3100 | 3 | 3 | 28 | 58 | 2455 | 1549 | 3165 | 29 | 6 | 4 | 8 |
| 2391 | 1613 | 3101 | 4 | 4 | 29 | 57 | 2456 | 1548 | 3166 | 30 | 7 | 5 | 9 |
| 2392 | 1612 | 3102 | 5 | 5 | 30 | 56 | 2457 | 1547 | 3167 | 31 | 8 | 6 | 10 |
| 2393 | 1611 | 3103 | 6 | 6 | 31 | 55 | 2458 | 1546 | 3168 | 32 | 9 | 7 | 11 |
| 2394 | 1610 | 3104 | 7 | 7 | 32 | 54 | 2459 | 1545 | 3169 | 33 | 10 | 8 | 12 |
| 2395 | 1609 | 3105 | 8 | 8 | 33 | 53 | 2460 | 1544 | 3170 | 34 | 11 | 9 | 13 |
| 2396 | 1608 | 3106 | 9 | 9 | 34 | 52 | 2461 | 1543 | 3171 | 35 | 12 | 10 | 14 |
| 2397 | 1607 | 3107 | 1 | 10 | 35 | 51 | 2462 | 1542 | 3172 | 36 | 13 | 11 | 15 |
| 2398 | 1606 | 3108 | 2 | 11 | 36 | 50 | 2463 | 1541 | 3173 | 37 | 14 | 12 | 16 |
| 2399 | 1605 | 3109 | 3 | 12 | 37 | 49 | 2464 | 1540 | 3174 | 38 | 15 | 13 | 17 |
| 2400 | 1604 | 3110 | 4 | 13 | 38 | 48 | 2465 | 1539 | 3175 | 39 | 16 | 14 | 18 |
| 2401 | 1603 | 3111 | 5 | 14 | 39 | 47 | 2466 | 1538 | 3176 | 40 | 17 | 15 | 19 |
| 2402 | 1602 | 3112 | 6 | 15 | 40 | 46 | 2467 | 1537 | 3177 | 41 | 18 | 16 | 20 |
| 2403 | 1601 | 3113 | 7 | 16 | 41 | 45 | 2468 | 1536 | 3178 | 42 | 19 | 17 | 21 |
| 2404 | 1600 | 3114 | 8 | 17 | 42 | 44 | 2469 | 1535 | 3179 | 43 | 20 | 18 | 22 |
| 2405 | 1599 | 3115 | 9 | 18 | 43 | 43 | 2470 | 1534 | 3180 | 44 | 21 | 19 | 23 |
| 2406 | 1598 | 3116 | 10 | 19 | 44 | 42 | 2471 | 1533 | 3181 | 45 | 22 | 20 | 24 |
| 2407 | 1597 | 3117 | 11 | 20 | 45 | 41 | 2472 | 1532 | 3182 | 46 | 23 | 21 | 25 |
| 2408 | 1596 | 3118 | 12 | 21 | 46 | 40 | 2473 | 1531 | 3183 | 47 | 24 | 22 | 26 |
| 2409 | 1595 | 3119 | 1 | 22 | 47 | 39 | 2474 | 1530 | 3184 | 48 | 25 | 23 | 27 |
| 2410 | 1594 | 3120 | 2 | 23 | 48 | 38 | 2475 | 1529 | 3185 | 49 | 26 | 24 | 28 |
| 2411 | 1593 | 3121 | 3 | 24 | 49 | 37 | 2476 | 1528 | 3186 | 50 | 27 | 25 | 29 |
| 2412 | 1592 | 3122 | 4 | 25 | 50 | 36 | 2477 | 1527 | 3187 | 51 | 28 | 26 | 30 |
| 2413 | 1591 | 3123 | 5 | 26 | 51 | 35 | 2478 | 1526 | 3188 | 52 | 29 | 27 | 31 |
| 2414 | 1590 | 3124 | 6 | 27 | 52 | 34 | 2479 | 1525 | 3189 | 53 | 30 | 28 | 32 |
| 2415 | 1589 | 3125 | 7 | 28 | 53 | 33 | 2480 | 1524 | 3190 | 54 | 1 | 29 | 33 |
| 2416 | 1588 | 3126 | 8 | 29 | 54 | 32 | 2481 | 1523 | 3191 | 55 | 2 | 30 | 34 |
| 2417 | 1587 | 3127 | 9 | 30 | 1 | 31 | 2482 | 1522 | 3192 | 56 | 3 | 31 | 35 |
| 2418 | 1586 | 3128 | 10 | 31 | 2 | 30 | 2483 | 1521 | 3193 | 57 | 4 | 32 | 36 |
| 2419 | 1585 | 3129 | 11 | 32 | 3 | 29 | 2484 | 1520 | 3194 | 58 | 5 | 33 | 37 |
| 2420 | 1584 | 3130 | 12 | 33 | 4 | 28 | 2485 | 1519 | 3195 | 59 | 6 | 34 | 38 |
| 2421 | 1583 | 3131 | 1 | 34 | 5 | 27 | 2486 | 1518 | 3196 | 60 | 7 | 35 | 39 |
| 2422 | 1582 | 3132 | 2 | 35 | 6 | 26 | 2487 | 1517 | 3197 | 61 | 8 | 36 | 40 |
| 2423 | 1581 | 3133 | 3 | 36 | 7 | 25 | 2488 | 1516 | 3198 | 62 | 9 | 37 | 41 |
| 2424 | 1580 | 3134 | 4 | 37 | 8 | 24 | 2489 | 1515 | 3199 | 63 | 10 | 38 | 42 |
| 2425 | 1579 | 3135 | 5 | 38 | 9 | 23 | 2490 | 1514 | 3200 | 64 | 11 | 39 | 43 |
| 2426 | 1578 | 3136 | 1 | 39 | 10 | 22 | 2491 | 1513 | 3201 | 65 | 12 | 40 | 44 |
| 2427 | 1577 | 3137 | 1 | 40 | 11 | 21 | 2492 | 1512 | 3202 | 66 | 13 | 41 | 45 |
| 2428 | 1576 | 3138 | 2 | 41 | 12 | 20 | 2493 | 1511 | 3203 | 67 | 14 | 42 | 46 |
| 2429 | 1575 | 3139 | 3 | 42 | 13 | 19 | 2494 | 1510 | 3204 | 1 | 15 | 43 | 47 |
| 2430 | 1574 | 3140 | 4 | 43 | 14 | 18 | 2495 | 1509 | 3205 | 2 | 16 | 44 | 48 |
| 2431 | 1573 | 3141 | 5 | 44 | 15 | 17 | 2496 | 1508 | 3206 | 3 | 17 | 45 | 49 |
| 2432 | 1572 | 3142 | 6 | 45 | 16 | 16 | 2497 | 1507 | 3207 | 4 | 18 | 46 | 50 |
| 2433 | 1571 | 3143 | 7 | 46 | 17 | 15 | 2498 | 1506 | 3208 | 5 | 19 | 1 | 1 |
| 2434 | 1570 | 3144 | 8 | 47 | 18 | 14 | 2499 | 1505 | 3209 | 6 | 20 | 2 | 2 |
| 2435 | 1569 | 3145 | 9 | 48 | 19 | 13 | 2500 | 1504 | 3210 | 7 | 1 | 3 | 3 |
| 2436 | 1568 | 3146 | 10 | 49 | 20 | 12 | 2501 | 1503 | 3211 | 8 | 2 | 4 | 4 |
| 2437 | 1567 | 3147 | 11 | 50 | 21 | 11 | 2502 | 1502 | 3212 | 9 | 3 | 5 | 5 |
| 2438 | 1566 | 3148 | 12 | 51 | 22 | 10 | 2503 | 1501 | 3213 | 10 | 4 | 6 | 6 |
| 2439 | 1565 | 3149 | 13 | 52 | 23 | 9 | 2504 | 1500 | 3214 | 11 | 5 | 7 | 7 |
| 2440 | 1564 | 3150 | 14 | 53 | 24 | 8 | 2505 | 1499 | 3215 | 12 | 6 | 8 | 8 |
| 2441 | 1563 | 3151 | 15 | 54 | 25 | 7 | 2506 | 1498 | 3216 | 13 | 7 | 9 | 9 |
| 2442 | 1562 | 3152 | 16 | 55 | 26 | 6 | 2507 | 1497 | 3217 | 14 | 8 | 10 | 10 |
| 2443 | 1561 | 3153 | 17 | 56 | 27 | 5 | 2508 | 1496 | 3218 | 15 | 9 | 11 | 1 |
| 2444 | 1560 | 3154 | 18 | 57 | 28 | 4 | 2509 | 1495 | 3219 | 16 | 10 | 12 | 2 |
| 2445 | 1559 | 3155 | 19 | 58 | 29 | 3 | 2510 | 1494 | 3220 | 17 | 11 | 13 | 3 |
| 2446 | 1558 | 3156 | 20 | 59 | 30 | 2 | 2511 | 1493 | 3221 | 18 | 12 | 14 | 4 |
| 2447 | 1557 | 3157 | 21 | 60 | 31 | 1 | 2512 | 1492 | 3222 | 19 | 13 | 15 | 5 |
| 2448 | 1556 | 3158 | 22 | 61 | 32 | 1 | 2513 | 1491 | 3223 | 20 | 14 | 16 | 6 |
| 2449 | 1555 | 3159 | 23 | 62 | 33 | 2 | 2514 | 1490 | 3224 | | 15 | 17 | 7 |

On a revision of this work, which could not possibly be done sooner, several *errata* have been discovered which are here pointed out, and the friendly reader is requested to excuse and correct them. Some *emendations* are also introduced, because, though they may be found in several copies of the work, they do not appear in all.

September 28th, 1810.

General Preface. xi. l. 8. from bottom, dele *who*
P. xii. l. 10. for *sensum* r. *sensuum*
P. xiv. l. 17. after *writings* add *as the city of London;*
works
P. xvi. l. 17. after *versions* add *as they stand in the Polyglott.*
P. xxi. Note l. 5. after the word *all*, the following definition

has been omitted, "or *λειτουργια*, from *λειτος* public, and *εργον* work, the public or common prayer or service, in which all should engage."

P. xxiii. Note, l. 17. for *reversion* r. *revision*

P. xxiv. l. 5. from the bottom, after *vice-chancellor* add *and the principal*

IN THE NOTES.

Ch. i. p. iii. col. 1. l. 33. after *often* add *the emphatic*
Ib. ver. 11. l. 18. for *to* r. *through*
Ib. ver. 12. l. 9. from the bottom, for *eighty-four* r. *eighty*.
The other sums thus rectified, make the whole amount *six*
centillions two hundred and thirty-two thousand and twelve
quintillions nine hundred and sixty thousand quadrillions.

Ib. ver. 14. l. 18. after *moon is*, add *computed to be*
Ib. ver. 20. l. 8. after *viscera*, add *in general*
Ib. ver. 26. among the references, in that to Acts xvii. instead of ver. 20, r. 26.

Ch. ii. ver. 8. col. 2. read the conclusion of the note thus,
"The word Paradise is not Greek; in Arabic and Persian,
it signifies a garden, a vineyard, and also the place of the
blessed. The Mohammedans say, that God created the
*جنة الفردوس *Jennet al Ferdoos*, the garden of Paradise,*
from light, and the prophets and wise men ascend thither.
*Wilmet places it after the root *فرد* *furada* to separate,*
especially a person or place for the purposes of devotion, but
*supposes it to be originally a Persian word, *vox originis Persicæ**
quam in sua lingua conservavit Armeni. As it is a
word of doubtful origin, its etymology is uncertain."

Ib. ver. 9. l. 10. instead of *life growing*, r. *life giving*
Ib. ver. 17. the Hebrew words *מות המות* are improperly divided.

Ib. ver. 23. l. 27. r. Symmachus.

Ib. ver. 23. l. 28. erase the Arabic line, it is both mutilated and corruptly printed in some copies, in others it is right: and at the end of the Note add *Verstegan*.

Ch. iii. ver. 6. col. 2. l. 6. from the bottom, for *there is in*
fine, r. *there are*, &c.

Ch. iv. after the Note on ver. 4. add "Dr. Magee, in his Discourses on the Atonement, criticises the opinion of Dr. Kennicott, and contends that there is no ground for the distinction made by the latter on the words *he also brought*, and shews that though the *Mincah* signifies in general an unbloody offering, yet it is sometimes also used to express both kinds; and that the *Mincah* in question, is to be understood of the sacrifice "then offered by Abel."

Ch. vi. ver. 4. after the words *because children of God*, add,
"Hence we may suppose, originated the different names

given to sinners and saints; the former were termed *γεννητες*
earth-born, the latter *αγιοι* saints, i. e. persons not of the earth,
or separated from the earth."

Ch. ix. ver. 17. l. 17. under the quotation from Homer, after
the word *SIGN*, read, "to mankind, or to men of various languages,
as some have understood the *μεροπων ανθρωπων* of the poet; supposing that the ancient Greek writers gave this
epithet to man, from some tradition of the confusion of
tongues at Babel: hence, in this place, the words may be
considered as implying mankind at large, the whole human
race: God having given the rain-bow for a sign to all the
sons of Noah, by whom the whole earth was peopled after
the flood. According to this view of the subject, the rain-
bow speaks a universal language, understood by all the sons
and daughters of Adam."

Ch. x. ver. 3. l. ult. r. *Ascanitici*

Ib. ver. 7. under *Havilah*, after *included*, for *between* r. *within*

Ib. ver. 8. l. 18. dele the quotations from the Sept. and Arab.
both of which are misprinted; and of little importance.

Ch. xiii. last line of the last note, for *case* r. *wise*

Ch. xv. ver. 6. l. 9. after *Jehovah* r. *to HIM*

Ib. ver. 10. Greek quotation, for *Μεγους* r. *Μηρους*

Ib. after the translation add, "But this place may be differently understood."

Ib. end of chapter col. 2. l. 23. for *tspiritual*, r. *spiritual*; and
l. 26. for *herefore*, r. *therefore*

Ch. xix. ver. 11. last line, for *Elijah* r. *Elisha*

Ib. ver. 21. l. 1. for *deny*, r. *grant*

Ib. ver. 26. in the Latin quotation l. 4. for *athram* r. *athrâ*

Ib. after the note on ver. 38. bottom of the page, add, "There
is a distinction made here by Origen, which is worthy of
observation. A single bad act, though a *seu*, does not necessarily
argue a vicious heart; as to be *seu*, a man must be
habituated to sinful acts."

Ch. xx. ver. 4. to Ch. xxi. ver. 7. in the Chronology in the
margin, relative to the birth of Isaac, r. A. M. 2108. B. C.
1896.

Ch. xxi. ver. 6. l. 2. for chap. xvii. r. ch. xviii.

Ch. xxii. ver. 24. l. 2. after *compound*, r. *concubina*, from

Ch. xxiii. end, 2d col. l. 3. dele *past* for *ever past*.

Ch. xxv. ver. 22. l. 4. after *supposing that*, r. *this*

CORRECTIONS, &c. in GENESIS.

- Ch. xxvi. ver. 12. for *ἐκατοστεύουσεν* r. *ἐκατοστεύουσιν*
 Ch. xxvii. ver. 15. l. 9. before *likelihood*, add *all*
 Ib. ver. 33. in the quotation from Heb. xii. 17. after *μετανοίας*
 r. *γὰρ τοπον ουχ ευρε*
 Ch. xxviii. ver. 18. first line of the quotation from Homer,
 for *ξίσοισι* r. *ξέσοισι*
 Ib. ver. 22, l. 5. for *anointing and pouring* r. *anointed and poured*
 Ch. xxix. ver. 31. l. 14. after *for her*, r. *than for her sister*
 Ch. xxx. ver. 11. l. 17. and wherever else the words occur,
 for *Taverner's Bible*, r. *the Bible published by Becke, 1549.*
 Ch. xxxiii. ver. 4. l. 8. for *Bible* r. *Bibles*
 Ch. xxxvi. ver. 24. l. 1. of the quotation from Homer, for
 Πυλαίμενος r. *Πυλαίμενεος.*
 Ib. concluding note, (No. 2.) l. 6. from the bottom, for *it*, r. *is.*
 Ch. xxxvii. ver. 2. col. 1. l. penult. for *Tindal's translation* r.
 Edmund Beck's Bible, 1549.
 Ib. ver. 4. l. 8. after *Salam* r. *سلام حبيبى Salām hebibi,*
 peace, or peace to thee my friend.
 Ib. ver. 25. col. 1. l. 1. for *اسماعيل* r. *اشماعيل* l. 2. r.
 Ishmaelite Arabs
 Ib. ver. 28. l. 5. for *مشقال* r. *مشتال*
 Ch. xxxix. ver. 6. col. 2. l. 4. after *poets* r. *and Eastern his-*
 torians
 Ch. xli. ver. 45. l. 9. for *unprincipled* r. *extraordinary*
 Ch. xlii. ver. 18. for *עליו* r. *עליו*
 Ch. xlii. ver. 5. l. 10. after *tradition* add, *the commencement of*
 Ib. for *نما* r. *نما*
 Ch. xlv. ver. 3. l. 19. for *forged* r. *formed*
 Ch. xlv. ver. 7. l. 3. for *thirty-seventh*, r. *thirtieth*
 Ch. xlvii. ver. 26. last line, for *this* r. *fiftieth*
 Ch. xlviii. ver. 22. l. 18. for xxxi. r. xxxiii.
 Ch. xlix. ver. 18. l. ult. for *case* r. *end*
 Ib. ver. 28. l. penult. for *making* r. *made*
 Ch. l. ver. 2. p. 2. col. 1. l. 10. for *ονομα* r. *οννομα*
 Ib. for *τουτω* r. *τοιουτω*
 Ib. l. ult. for *τουτω* r. *τουτο*
 Last page, under *Masoretic notes*, l. 16 and 19. for 1543. r.
 1534.
 Last page of the *Chronology*, col. 1. head, for B. C. r.
 A. M.

N.B. Many copies will be found in which these errata do not appear, as very few of them run through the whole impression. Some mistakes in the *foreign* Characters and other minor matters have also been rectified without particular notice; being either of comparatively little importance, or such as the generality of Readers could not easily correct. The candid reader will have the goodness to excuse whatever others he may meet with.

PREFACE TO THE BOOK

OF

L E V I T I C U S.

THE Greek version of the SEPTUAGINT, and the VULGATE *Latin*, have given the title of LEVITICUS to the third book of the Pentateuch; and the name has been retained in almost all the modern versions. The book was thus called, because it treats principally of the laws and regulations of the *Levites*, and priests in general. In Hebrew it is termed ויקרא *Vayikra*, “And he called,” which is the *first* word in the book; and which, as in preceding cases, became the running title to the whole. It contains an account of the ceremonies to be observed in the offering of burnt-sacrifices; meat, peace, and sin-offerings; the consecration of priests, together with the institution of the three grand national festivals of the Jews, PASS-OVER, PENTECOST, and TABERNACLES; with a great variety of other ecclesiastical matters. It seems to contain little more than the history of what passed during the *eight days* of the consecration of Aaron and his sons; though Archbishop Usher supposes that it comprises the history of the transactions of a whole month, viz. from *April 21* to *May 21*, of the year of the world 2514, which answers to the *first* month of the *second* year after the departure from Egypt. As there are no *data* by which any chronological arrangement of the facts mentioned in it can be made, it would be useless to encumber the page with conjectures, which, because *uncertain*, can answer no end to the serious reader for doctrine, reproof, or edification in righteousness. As the *law was our schoolmaster unto Christ*, the whole sacrificial system was intended to point out that *Lamb of God*, Christ Jesus, *who takes away the sin of the world*. In reading over *this* book, *this* point should be kept particularly in view; as without *this* spiritual reference, no interest can be excited by a perusal of the work.

The principal events recorded in this book, may be thus deduced in the order of the chapters.

Moses having set up the tabernacle as has been related in the conclusion of the preceding book, and the cloud of the divine glory, the symbol of the presence of God, having rested upon it, God called to him out of this tabernacle, and delivered the laws and precepts contained in the seven first chapters.

In Chap. i. he prescribes every thing relative to the nature and quality of *burnt-offerings*, and

PREFACE TO LEVITICUS.

the ceremonies which should be observed, as well by the person who brought the sacrifice, as by the priest who offered it.

In Chap. ii. he treats of *meat-offerings*, of fine flour, with oil and frankincense; of cakes, and the oblations of first fruits.

Chap. iii. treats of *peace-offerings*, prescribes the ceremonies to be used in such offerings, and the parts which should be consumed by fire.

Chap. iv. treats of the offerings made for *sins of ignorance*; for the sins of the *priests*, *rulers*, and of the *common people*.

Chap. v. treats of the sin of him who being adjured as a *witness*, conceals his knowledge of a fact; the case of him who touches an *unclean thing*; of him who binds himself by a *vow* or an *oath*; and of *trespass-offerings* in cases of *sacrilege*, and in *sins of ignorance*.

Chap. vi. treats of the *trespass-offerings* for sins *knowingly* committed; and of the offerings for the priests, the parts which should be consumed, and the parts which should be considered as the priests' portion. And in

Chap. vii. the same subject is continued.

Chap. viii. treats of the *consecration* of *Aaron and his sons*; their sin-offering; burnt-offering; ram of consecration, and the time during which these solemn rites should continue.

Chap. ix. After Aaron and his sons were consecrated, on the *eighth* day they were commanded to offer sin-offerings and burnt-offerings for *themselves* and for the *people*, which they accordingly did, and Aaron and Moses having blessed the people, a fire came forth from before the Lord, and consumed the offering that was laid upon the altar.

Chap. x. Nadab and Abihu the sons of Aaron, having offered *strange fire* before the Lord, are consumed; and the priests are forbidden the use of wine and all inebriating liquors.

Chap. xi. treats of *clean* and *unclean* beasts, fishes, birds, and reptiles.

Chap. xii. treats of the purification of women after child-birth, and the offerings they should present before the Lord.

Chap. xiii. prescribes the manner of discerning the infection of the *leprosy* in persons, garments and houses.

Chap. xiv. prescribes the sacrifices and ceremonies which should be offered by those who were cleansed from the leprosy.

Chap. xv. treats of certain uncleannesses in man and woman; and of their purifications.

Chap. xvi. treats of the solemn yearly expiation to be made for the sins of the priest and of the people, of the goat and bullock for a sacrifice, and of the *scape goat*; all which should be offered annually, on the *tenth* day of the *seventh* month.

Chap. xvii. the Israelites are commanded to offer all their sacrifices at the tabernacle:—the eating of *blood* is prohibited; as also the flesh of those animals which die of themselves, and of those that are torn by dogs.

Chap. xviii. shews the different degrees within which *marriages* were not to be contracted: and prohibits various acts of impurity.

Chap. xix. recapitulates a variety of laws which had been mentioned in the preceding book (*Exodus*) and adds several new ones.

PREFACE TO LEVITICUS.

Chap. xx. prohibits the consecration of their children to *Moloch*, forbids their consulting *wizards* and those which had *familiar spirits*, and also a variety of incestuous and unnatural mixtures.

Chap. xxi. gives different ordinances concerning the *mourning* and *marriages* of *priests*, and prohibits those from the sacerdotal office, who have certain *personal defects*.

Chap. xxii. treats of those infirmities and uncleannesses which rendered the priests unfit to officiate in sacred things, and lays down directions for the perfection of the sacrifices which should be offered to the Lord.

Chap. xxiii. treats of the *sabbath* and the great *annual festivals*—the *pass-over*, *pentecost*, *feast of trumpets*, *day of atonement*, and *feast of tabernacles*.

Chap. xxiv. treats of the *oil* for the *lamps* and the *shew-bread*; the law concerning which had already been given, see Exodus xxv. &c. mentions the case of the person who *blasphemed* God, and his punishment—lays down the law in cases of *blasphemy*, and *murder*; and recapitulates the *lex talionis*, or law of *like for like*, prescribed Exod. xxi.

Chap. xxv. recapitulates the law, given Exod. xxiii. relative to the *sabbatical year*, prescribes the year of *jubilee*, and lays down a variety of statutes relative to *mercy*, *kindness*, *benevolence*, *charity*, &c.

Chap. xxvi. prohibits idolatry, promises a great variety of blessings to the obedient, and threatens the disobedient with many and grievous curses.

Chap. xxvii. treats of *vows*, of things *devoted*, and of the *tithes* which should be given for the service of the tabernacle.

No *Chronological Table* can be affixed to this book; as the transactions of it seem to have been included within the space of *eight days*, or of a month at the utmost, as we have already seen. And even some of the facts related here, seem to have taken place previously to the erection of the tabernacle: nor is the order in which the others occurred, so distinguished as to enable us to lay down the *precise days* in which they took place.

THE
THIRD BOOK OF MOSES,
CALLED
LEVITICUS.

Year before the common Year of Christ, 1490.—Julian Period, 3224.—Cycle of the Sun, 27.—Dominical Letter, D.—
Cycle of the Moon, 9.—Indiction, 6.—Creation from Tisri or September, 2514.

CHAPTER I.

The Lord calls to Moses out of the tabernacle, and gives him directions concerning burnt-offerings of the beeve kind, 1, 2. The burnt-offering to be a male, without blemish, 3. The person bringing it, to lay his hands upon its head, that it might be accepted for him, 4. He is to kill, flay, and cut it in pieces, and bring the blood to the priests, that they might sprinkle it round about the altar, 5, 6. All the pieces to be laid upon the altar and burnt, 7—9. Directions concerning offerings of the SMALLER CATTLE, such as sheep and goats, 10—13. Directions concerning offerings of FOWLS, such as doves and pigeons, 14—17.

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B.C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

AND the LORD ^acalled unto Moses, and spake unto him ^bout of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, ^cIf any man of you bring an offering unto the LORD, ye shall bring your offer-

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^a Exod. 19. 3.—^b Exod. 40. 34, 35. Numb. 12. 4, 5.

^c Ch. 22. 18, 19.

NOTES ON CHAP. I.

Verse 1. *And the Lord called unto Moses*] From the manner in which this book commences, it appears plainly to be a continuation of the preceding: and, indeed, the whole is but *one law*, though divided into *five* portions; and why thus divided, is not easy to be conjectured.

Previously to the erection of the tabernacle, God had given no particular directions concerning the manner of offering the different kinds of sacrifices; but as soon as this divine structure was established and consecrated, Jehovah took it as his dwelling-place; described the rites and ceremonies which he would have observed in his worship, that his people might know what was best pleasing in his sight; and that, when thus worshipping him, they might have con-

fidence that they pleased him, every thing being done according to his own directions. A consciousness of acting according to the revealed will of God, gives strong confidence to an upright mind.

Verse 2. *Bring an offering*] The word קרבן *korban*, from קרב *karab*, to approach, or draw near, signifies an offering or gift, by which a person had access unto God: and this receives light from the universal custom that prevails in the East, no man being permitted to approach the presence of a superior without a present or gift; and the offering thus brought was called *korban*, which properly means the introduction offering, or offering of access. This custom has been often referred to in the preceding books.—See also chap. vii.

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ing of the cattle, *even* of the herd, and of the flock.

3 ¶ If his offering be a burnt sacrifice of the herd, let him offer a male ^a without blemish : he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 ^b And he shall put his hand upon the head of the burnt offering ; and it shall be ^c accepted

for him ^d to make atonement for him.

5 And he shall kill the ^e bullock before the LORD : ^f and the priests, Aaron's sons, shall bring the blood, ^g and sprinkle the blood round about upon the altar, that is by the door of the tabernacle of the congregation.

6 And he shall flay the burnt offering, and cut it into his pieces.

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^a Exod. 12. 5. ch. 3. 1. & 22. 20, 21. Dent. 15. 21. Mal. 1. 14. Eph. 5. 27. Hebr. 9. 14. 1 Pet. 1. 19.—^b ch. 4. 15. & 3. 2, 8, 13. & 3. 14, 22. & 16. 21. Exod. 29. 10, 15, 19.—^c ch. 22. 21, 27. Isai. 56. 7. Rom. 12. 1.

Phil. 4. 18.—^d ch. 4. 20, 26, 31, 35. & 9. 7. & 16. 24. Numb. 15. 25. 2 Chron. 29. 23, 24. Rom. 5. 11.—^e Micah 6. 6.—^f 2 Chron. 35. 11. Hebr. 10. 11.—^g ch. 3. 8. Hebr. 12. 24. 1 Pet. 1. 2.

[Of the cattle] הבהמה *ha-behemah*, animals of the beee kind, such as the bull, heifer, bullock, and calf ; and restrained to these alone by the term herd, בקר *baquar*, which, from its general use in the Levitical writings, is known to refer to the ox, heifer, &c. And therefore other animals of the beee kind were excluded.

[Of the flock] צאן *tson*, SHEEP and GOATS ; for we have already seen that this term implies both kinds : and we know, from its use, that no other animal of the smaller clean domestic quadrupeds is intended ; as no other animal of this class, besides the sheep and goat, were ever offered in sacrifice to God. The animals mentioned in this chapter as proper for sacrifice, are the very same which God commanded Abraham to offer, see Gen. xv. 9. And thus it is evident, that God delivered to the Patriarchs an epitome of that law which was afterwards given in detail to Moses, the essence of which consisted in its sacrifices ; and those sacrifices were of clean animals, the most perfect, useful, and healthy of all that are brought under the immediate government and influence of man. Gross feeding, and ferocious animals, were all excluded, as were also all birds of prey. In the pagan worship, it was widely different ; for although the ox was esteemed among them, according to *Livy*, as the major hostia—and according to *Pliny*, the *victimæ optima, & laudatissima deorum placatio*, Plin. Hist. Nat. lib. viii. ch. 45. the chief sacrifice, and the most availing offering which could be made to the gods ; yet obscene fowls, and ravenous beasts, according to the nature of their deities, were frequently offered in sacrifice. Thus they sacrificed horses, to the SUN ; wolves, to MARS ; asses, to PRIAPUS ; swine, to CERES ; dogs, to HECATE, &c. &c. But in the worship of God, all these were declared unclean, and only the three following kinds of QUADRUPEDS were commanded to be sacrificed : 1. The bull or ox, the cow or heifer, and the calf. 2. The he-goat, she-goat, and the kid. 3. The ram, the ewe, and the lamb. Among FOWLS, only pigeons, and turtle-doves, were commanded to be offered, except in the case of cleansing the leper, mentioned ch. xiv. 4. where two clean birds, generally supposed to be sparrows, or other small birds, though of what species is not well known. Fish were not offered, because they could not be readily brought to the tabernacle alive.

Verse 3. [Burnt-offering] The most important of all the sacrifices offered to God, called by the Septuagint *ολοκαυσμα*,

because it was wholly consumed, which was not the case in any other offering.—See on chap. vii.

[His own voluntary will] לרצונו *leretsono*—to gain himself acceptance before the Lord : in this way all the versions appear to have understood the original words ; and the connection in which they stand, obviously requires this meaning.

Verse 4. [He shall put his hand upon the head of the burnt-offering.] By the imposition of hands, the person bringing the victim acknowledged, 1. The sacrifice as his own. 2. That he offered it as an atonement for his sins. 3. That he was worthy of death, because he had sinned, having forfeited his life by breaking the law. 4. That he entreated God to accept the life of the innocent animal in place of his own. 5. And all this, to be done profitably, must have respect to HIM whose life, in the fulness of time, should be made a sacrifice for sin. 6. The blood was to be sprinkled round about upon the altar, ver. 5. as by the sprinkling of blood the atonement was made ; for the blood was the life of the beast, and it was always supposed, that life went to redeem life. See note on Exod. xxix. 10. On the required perfection of the sacrifice, see the note on Exod. xii. 5.

It has been sufficiently remarked by learned men, that almost all the people of the earth had their burnt-offerings ; on which also they placed the greatest dependance. It was a general maxim through the heathen world, that there was no other way to appease the incensed gods ; and they sometimes even offered human sacrifices, from the supposition, as Cæsar expresses it, that life was necessary to redeem life, and that the gods would be satisfied with nothing less.—*Quod pro vitâ hominis nisi vitâ reddatur, non posse aliter deorum immortalium numen placari*, Com. de Bell. Gal. lib. vi.—But this was not the case only with the Gauls ; for we see by Ovid, *Fast.* lib. vi. that it was a commonly received maxim among more polished people :

—Pro parvo victima parva cadit,
Cor pro corde, precor, pro fibris sumite fibras.
Hanc animam vobis pro meliore damus.

See the whole of this passage in the above work, from ver. 135 to 163.

Verse 6. [He shall flay] Probably meaning the person who brought the sacrifice, who, according to some of the Rabbins, killed, flayed, cut up, and washed the sacrifice, and then presented the parts and the blood to the priest, that he might

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Abihor Nism.
7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

10 ¶ And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar:

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire, which is upon the altar.

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Abihor Nism.
13 But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

14 ¶ And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes.

17 And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

^a Gen. 22. 9.—^b Gen. 8. 21. Ezek. 40. 23, 41. 2 Cor. 2. 15. Eph. 5. 2. Phil. 4. 18.—^c ver. 5.—^d ver. 5.—^e ch. 5. 7. & 12. 8. Luke 2. 24.

^f Or, pinch off the head with the nail.—^g Or, the fifth thereof.—^h ch. 6. 10.—ⁱ Gen. 15. 10.—^k ver. 9. 11.

burn the one, and sprinkle the other upon the altar. But it is certain, that the priests also, and the Levites, flayed the victims, and the priest had the skin to himself, see chap. vii. 8. and 2 Chron. xxix. 34. The red heifer alone was not flayed; but the whole body, with the skin, &c. consumed with fire.—See Numb. xix. 5.

Verse 7. *Put fire*] The fire that came out of the tabernacle from before the Lord, and which was kept perpetually burning, see chap. ix. 24. Nor was it lawful to use any other fire in the service of God.—See the case of Nadab and Abihu, chap. x.

Verse 8. *The priests—shall lay the parts*] The sacrifice was divided according to its larger joints. 1. After its blood was poured out, and the skin removed, the head was cut off. 2. They then opened it, and took out the omentum, or caul, that invests the intestines. 3. They took out the intestines with the mesentery, and washed them well, as also the fat. 4. They then placed the four quarters upon the altar, covered them with the fat, laid the remains of the intestines upon them, and then laid the head above all. 5. The sacred fire was then applied, and the whole mass was consumed. This was the *holocaust*, or complete burnt-offering.

Verse 9. *An offering—of a sweet savour*] אִשֶּׁה יָרֵיחַ נִיחֹחַ ishah yariach nichoch, a fire offering, an odour of rest—or, as the Septuagint expresses it, θυιακον ευωδιας, “a sacrifice for a sweet smelling savour;” which place St Paul had evidently in view when he wrote Ephes. v. 2.—“Christ hath loved us, and hath given himself for us an offering, a sacrifice—his own precious blood, and a sacrifice, for a sweet savour.”

savour;” where he uses the same terms as the Septuagint. Hence we find, that the *holocaust*, or *burnt-offering*, typified the sacrifice and death of Christ, for the sins of the world.

Verse 10. *An offering of the flocks*] See on ver. 2. and ver. 14.

Verse 12. *Cut it into his pieces*] See the notes on Gen. xv.

Verse 16. *Pluck away his crop with his feathers*] In this sacrifice of fowls, the head was violently wrung off, then the blood was poured out—then the feathers were plucked off, the breast was cut open, and the crop, stomach, and intestines, taken out, and then the body was burnt. Though the bird was split up, yet it was not divided asunder. This circumstance is particularly remarked in Abram's sacrifice, Gen. xv. 10.—See the notes there.—See Ainsworth.

We have already seen, on ver. 2. that four kinds of animals might be made burnt-offerings to the Lord. 1. *Neat cattle*, such as bulls, oxen, cows, and calves. 2. *He-goats*, she-goats, and kids. 3. *Rams*, ewes, and lambs. 4. *Pigeons* and *turtle-doves*; and in one case, the cleansing of the leper, *sparrows*, or some small bird. All these must be without spot or blemish—the most perfect of their respective kinds, and be wholly consumed by fire. The *rich* were to bring the most costly; the *poor*, those of least price. Even in this requisition of justice, how much mercy was mingled! If a man could not bring a *bullock* or a *heifer*, a *goat* or a *sheep*, let him bring a *calf*, a *kid*, or a *lamb*. If he could not bring any of these, because of his *poverty*, let him bring a *turtle-dove*, or a *pigeon*, on, see chap. v. 7. and 12.

pears that, in cases of extreme poverty, even a *little meal*, or *fine flour*, was accepted by the bountiful Lord, as a sufficient oblation, see chap. v. ver. 11. This brought down the benefits of the sacrificial service within the reach of the poorest of the poor; as we may take for granted, that every person, howsoever low in his circumstances, might be able to provide the tenth part of an ephah, about three quarts of meal, to make an offering for his soul unto the Lord. But every man must bring something—the law stooped to the lowest circumstances of the poorest of the people; but every man must *sacrifice*, because every man had *sinned*.—Reader, what sort of a sacrifice dost thou bring to God? To Him thou owest thy whole body, soul, and substance—are all these consecrated to his service? Or, has he the refuse of thy time, and the offal of thy estate? God requires thee to sacrifice as

his providence has blessed thee. If thou have much, thou shouldest give *liberally* to God and the poor: if thou have but little, *do thy diligence to give of that little*. God's justice requires a *measure* of that which his *mercy* has bestowed. But remember, that as thou hast *sinned*, thou needest a *Saviour*.—Jesus is that Lamb without spot, which has been offered to God for the sin of the world, and which thou must offer to him for thy sin; and it is only *through Him* that thou canst be accepted, even when thou dedicatest thy whole body, soul, and substance, to thy Maker. Even when we present ourselves a living sacrifice to God, we are accepted for *his sake* who carried our sins, and bore our sorrows. Thanks be to God, the rich and the poor have equal access unto him through the Son of his love! And equal right to claim the benefits of the great sacrifice.

CHAPTER II.

The meat-offering of flour with oil and incense, 1—3. The oblation of the meat-offering baked in the oven, and in the pan, 4—6. The meat-offering baked in the frying-pan, 7—10. No leaven nor honey to be offered with the meat-offering, 11. The oblation of the first-fruits, 12. Salt to be offered with the meat-offering, 13. Green ears, dried by the fire, and corn to be beaten out of full ears, with oil and frankincense, to be offered as a meat-offering of first-fruits, 14—16.

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An. Exod. Isr.
2
Abib or Nisan.

AND when any will offer ^a a meat offering unto the Lord, his offering shall be of fine flour;

and he shall pour oil upon it, and put frankincense thereon.

2 And he shall bring it to Aaron's

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2
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^a Ch. 6. 14. & 9. 17.

Numb. 15. 4.

NOTES ON CHAP. II.

Verse 1. *Meat-offering*] מִנְחָה *minchah*. For an explanation of this word, see the note on Gen. iv. 3. and Lev. vii. Calnet has remarked, that there are *five* kinds of the *minchah* mentioned in this chapter: 1. סֹלֶת *soleth*, simple flour or meal, ver. 1. 2. *Cakes and wafers*, or whatever was baked in the oven, ver. 4. 3. *Cakes* baked in the pan, ver. 5. 4. *Cakes* baked on the frying-pan, or probably a *gridiron*, ver. 7. 5. *Green ears* of corn parched, ver. 14. All these were offered without *honey* or *leaven*, but accompanied with *wine*, *oil*, and *frankincense*. It is very likely that the *minchah*, in some or all of the above forms, was the earliest oblation offered to the Supreme Being; and probably was in use before sin entered into the world, and consequently before *bloody sacrifices*, or *piacular victims*, had been ordained. The *minchah* of green ears of corn, dried by the fire, &c. was properly the *gratitude-offering* for a good seed-time, and the prospect of a plentiful harvest. This appears to have been the offering brought by Cain, Gen. iv. 3.—See the note there. The *flour*, whether of wheat, rice, barley, rye, or any other grain used for aliment, was in all likelihood equally proper; for in Num. v. 15. we find the *flour* of barley, or *barley-meal*, is called *minchah*. It is plain, that in the institution of the *minchah* here, no *animal* was included,

though, in other places, it seems to include both kinds: but, in general, the *minchah* was not a *bloody offering*, nor used by way of *atonement* or *expiation*, but merely in a eucharistic way, expressing gratitude to God for the produce of the soil. It is such an offering, as, what is called *natural religion*, might be reasonably expected to suggest: but, alas! so far lost is man, that even *thankfulness* to God for the fruits of the earth, must be taught by a divine revelation; for in the heart of man, even the *seeds of gratitude* are not found, till sown there by the hand of divine Grace.

Offerings, of different kinds of *grain*, *flour*, *bread*, *fruits*, &c. are the most ancient among the heathen nations; and even the people of God have had them from the beginning of the world. See this subject largely discussed on Exod. xxiii. 29. where several examples are given. Ovid intimates, that these gratitude-offerings originated with agriculture. "In the most ancient times, men lived by rapine, hunting, &c. for the sword was considered to be more honourable than the plough; but when they sowed their fields, they dedicated the first-fruits of their harvest to Ceres, to whom the ancients attributed the art of agriculture, and to whom burnt-offerings of corn were made, according to immemorial usages." The passage to which I refer, and of which I have given the substance, is the following:

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sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn ^a the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD:

3 And ^b the remnant of the meat offering shall be Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat

offering baked in the oven, *it shall* be unleavened cakes of fine flour mingled with oil, or unleavened wafers ^d anointed with oil.

5 ¶ And if thy oblation be a meat offering baked ^e in a pan, it shall be of fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: *it is* a meat offering.

7 ¶ And if thy oblation be a meat offering baked in the frying pan, it shall be made of fine flour with oil.

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^a Ver. 9. & ch. 5. 12. & 6. 15. & 24. 7. Isai. 66. 3. Eccus. 45. 16. Acts 10. 4. — ^b ch. 7. 9. & 10. 12, 13. Eccus. 7. 31.

^c Exod. 29. 37. Numb. 15. 9. — ^d Exod. 28. 2. — ^e Or, on a flat plate, or, slice.

Non habuit tellus doctos antiqua colonos:

Lassabant agiles aspera bella viros.

Plus erat in gladio quam curvo laudis aratro:

Neglectus domino pauca ferebat ager.

Farra tamen veteres jaciebant, farra metebant:

Primitias Cereri, farra resecta dabant.

Usibus admoniti flammis torrenda dedere;

Multaque peccato damna tulere suo.

PASTOR. lib. ii. ver. 515.

Pliny observes that "Numa taught the Romans to offer fruits to the gods, and to make supplications before them, bringing salt cakes and parched corn; as grain in this state was deemed most wholesome." *Numa instituit deos FRUGI colere, et MOLA SALSA supplicare* atque (ut auctor est Hemina) *far torrere*, quoniam *tostum cibo salubrius esset*. HIST. NAT. lib. xviii. c. 2. And it is worthy of remark, that the ancient Romans considered "no grain as pure or proper for divine service that had not been previously parched." *Id uno modo consentium, statuendo non esse purum ad rem divinam nisi tostum*. Ibid.

God, says Calmet, requires nothing here which was not in common use for nourishment; but he commands that these things should be offered with such articles as might give them the most exquisite relish, such as salt, oil, and wine, and that the flour should be of the finest and purest kind. The ancients, according to Suidas, seem to have made much use of meal formed into a paste with milk, and sometimes with water; see Suidas in *Mazza*. "The priests kept in the temples a certain mixture of flour mingled with oil and wine, which they called *Υγια* *Hygia*, or health, and which they used as a kind of amulet or charm against sickness: after they had finished their sacrifices, they generally threw some flour upon the fire, mingled with oil and wine, which they called *θυια* *thulemata*, and which, according to Theophrastus, was the ordinary sacrifice of the poor."—Calmet.

Verse 2. *A handful of the flour*] This was for a memorial, to put God in mind of his covenant with their fathers, and to recal to their mind his gracious conduct towards them and their ancestors. Mr. Ainsworth properly remarks, "that there was neither oil nor incense offered with the *sin* and *jea-*

lousy offerings; because they were no offerings of memorial, but such as brought in *pacies* to remembrance, which was not gracious nor sweet-smelling before the Lord." Numb. v. 15. Levit. v. 11.

In this case, only a handful was burnt, the rest was reserved for the priest's use, but all the frankincense was burnt, because from it the priest could derive no advantage.

Verse 4. *Baken in the oven*] *תנור* *tannur*, from *נר* *nar*, to split, divide, says Mr. Parkhurst, and hence the oven, because of its burning, dissolving and melting heat.

Verse 5. *Baken in a pan*] *מַחֲבִישׁ* *machabush*, supposed to be a flat iron plate, placed over the fire; such as is called a griddle in some countries.

Verse 7. *The frying pan*] *מַרְחֶשֶׁת* *marchesteth*, supposed to be the same with that called by the Arabs a *ta-jen*, a shallow earthen vessel like a frying pan, used not only to fry in, but for other purposes. On the different instruments, as well as the manner of baking in the East, Mr. Harmer in his observations on select passages of Scripture, has collected the following curious information.

"Dr. Shaw informs us, that in the cities and villages of Barbary there are public ovens, but that among the Bedouins, (who live in tents) and the Kabyles, (who live in miserable hovels in the mountains) their bread made into thin cakes, is baked either immediately upon the coals, or else in a *ta-jen*, which he tells us is a shallow earthen vessel like a frying pan: and then cites the Septuagint to shew, that the supposed pan, mentioned Lev. ii. 5. was the same thing as a *ta-jen*. The *ta-jen*, according to Dr. Russel, is exactly the same among the Bedouins, as the *ταγαν*, a word of the same sound, as well as meaning, was among the Greeks. So the Septuagint, Lev. ii. 5. *If thy oblation be a meat-offering baken in a pan, (ατο ταγανος) it shall be of fine flour unleavened, mingled with oil.*

"This account given by the Doctor is curious; but as it does not give us all the Eastern ways of baking, so neither does it furnish us, I am afraid, with a complete comment on that variety of methods, of preparing the meat-offerings, which is mentioned by Moses in Lev. ii. So long ago as Queen Elizabeth's time, Rauwolf observed, that travellers frequently baked bread in the deserts of Arabia, on the ground, heated

for that purpose, by fire, covering their cakes of bread with *ashes and coals*, and turning them several times, until they were enough; but that some of the Arabians had in their tents *stones, or copper plates*, made on purpose for baking. Dr. Pococke very lately made a like observation, speaking of *iron hearths* used for the baking their bread.

"Sir John Chardin, mentioning the several ways of baking their bread in the East, describes these *iron plates*, as small and *convex*. These plates are most commonly used, he tells us, in Persia, and among the wandering people that dwell in tents, as being the easiest way of baking, and done with the least expence; the bread being as thin as a *skin*, and soon prepared. Another way, (for he mentions four) is by baking on the *hearth*. That bread is about an inch thick; they make no other all along the Black Sea, from the Palus Mæotis, to the Caspian Sea, in Chaldea, and in Mesopotamia, except in towns. This, he supposes, is owing to their being *woody* countries. These people make a fire in the middle of a room, when the bread is ready for baking, they sweep a corner of the hearth, lay the bread there, cover it with *hot ashes and embers*; in a quarter of an hour they turn it; this bread is very good. The *third* way, is that which is common among us. The *last* way, and that which is common through all Asia, is thus: they make an oven in the ground four or five feet deep, and three in diameter, well plastered with mortar. When it is hot, they place the bread (which is commonly long, and not thicker than a finger) against the sides, and it is baked in a moment.

"D'Arvieux mentions another way, used by the Arabs about Mount Carmel, who sometimes bake in an oven, and at other times on the hearth; but have a third method, which is, to make a fire in a great *stone pitcher*, and when it is heated, they mix meal and water, as we do to make *paste*, to glue things together, which they apply with the hollow of their hands to the outside of the pitcher, and this extreme soft paste, spreading itself upon it, is baked in an instant. The heat of the pitcher having dried up all the moisture, the bread comes off as thin as our *wafers*; and the operation is so speedily performed, that in a very little time a sufficient quantity is made.

"Maimonides, and the *Septuagint*, differ in their explanation of Lev. ii. 5. for that Egyptian Rabbi supposes this verse speaks of a flat plate, and these more ancient interpreters, of a *ta-jen*. But they both seem to agree, that these were two of the methods, of preparing the meat-offering: for Maimonides supposes, the *seventh* verse speaks of a *frying pan* or *ta-jen*; whereas the *Septuagint*, on the contrary, thought the word *there*, meant a *hearth*, which term takes in an iron, or copper plate, though it extends farther.

"The *meat-offerings* of the *fourth* verse answer, as well to the Arab bread, baked by means of their *stone pitchers*, which are used by them for the baking of *wafers*; as their cakes of bread mentioned by D'Arvieux, who describing the way of baking among the modern Arabs, after mentioning some of their methods, says, they bake their best sort of bread, either by heating an oven, or a large pitcher, half full of certain little smooth, shining flints, upon which they lay the dough, spread out in form of a thin broad cake. The mention of *wafers* seems to fix the meaning of Moses to these *oven-pitchers*; though perhaps it may be thought an object, that this

meat-offering is said to have been baked in an oven; but it will be sufficient to observe, that the Hebrew words only signify a meat-offering of the oven: and consequently may be understood as well of *wafers* baked on the *outside* of these oven pitchers, as of cakes of bread baked in them. And if thou bring an oblation, a baked thing, of the oven, it shall be an unleavened cake of fine flour, mingled with oil, or unleavened wafers anointed with oil. Whoever then attends to these accounts of the stone pitcher, the *ta-jen*, and the copper plate or iron hearth, will enter into this second of Leviticus, I believe much more perfectly, than any commentator has done, and will find in these accounts what answers perfectly well to the description Moses gives us, of the different ways of preparing the meat-offerings. A *ta-jen* indeed, according to Dr. Shaw, serves for a *frying pan*, as well as for a baking vessel; for he says, the *bagreah* of the people of Barbary differs not much from our pancakes, only that instead of rubbing the *ta-jen* or pan in which they fry them with butter, they rub it with soap to make them like a honey-comb.

"Moses possibly intended, a meat-offering of that kind might be presented to the Lord; and our translators seem to prefer that supposition, since though the margin mentions the opinion of Maimonides, the reading of the text in the sixth verse, opposes a pan for baking, to a pan for frying in the seventeenth verse. The thought, however, of Maimonides, seems to be most just, as Moses appears to be speaking of different kinds of bread only, not of other farinaceous preparations.

"These oven pitchers mentioned by D'Arvieux, and used by the modern Arabs for baking cakes of bread in them, and wafers on their outsides, are not the only portable ovens of the East: St. Jerom in his commentary on Lam. v. 10., describes an Eastern oven as a round vessel of brass blackened on the outside by the surrounding fire, which heats it within. Such an oven I have seen used in England. Which of these the Mishnah refers to, when it speaks of the women lending their ovens to one another, as well as their mills, and their sieves, I do not know; but the foregoing observations may serve to remove a surprise, that this circumstance may otherwise occasion in the reader of the Mishnah. Every body almost knows, that little portable handmills are extremely common in the Levant: moveable ovens are not so well known. Whether ovens of the kind, which St. Jerom mentions, be as ancient as the days of Moses, does not appear, unless the *ta-jen* be used after this manner; but the pitcher ovens of the Arabs, are without doubt, of that remote antiquity.

"Travellers agree that the Eastern bread is made in small, thin, moist cakes, must be eaten new, and is good for nothing, when kept longer than a day. This, however, admits of exceptions. Dr. Russel of late, and Rauwolff formerly, assure us, that they have several sorts of bread and cakes. Some, Rauwolff tells us, done with yolk of eggs, some mixed with several sorts of seed, as of *sesamum*, *Romish coriander*, and wild *garden saffron*, which are also strewed upon it; and he elsewhere supposes, that they prepare biscuits for travelling. Russel, who mentions this strewing of seeds on their cakes, says they have a variety of *rusk*s and *biscuits*. To these authors let me add Pitts, who tells

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8 And thou shalt bring the meat offering that is made of these things unto the LORD : and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat offering^a a memorial thereof, and shall burn it upon the altar : it is an^b offering made by fire, of a sweet savour unto the LORD.

10 And^c that which is left of the meat offering shall be Aaron's and his sons' : it is a thing most holy of the offerings of the LORD made by fire.

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11 No meat offering, which ye shall bring unto the LORD, shall be made with^d leaven : for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶^e As for the oblation of the first-fruits, ye

^a Ver. 2. — ^b Exod. 29. 18. — ^c ver. 3. — ^d ch. 6. 17. See Matth. 16. 12.

Mark 8. 15. Luke 12. 1. 1 Cor. 5. 8. Gal. 5. 2. — ^e Exod. 22. 29. ch. 23. 10, 11.

us, the biscuits they carry with them from Egypt, will last them to Mecca and back again.
“The Scriptures suppose their loaves of bread were very small, three of them being requisite for the entertainment of a single person, Luke xi. 5. That they were generally eaten new, and baked as they wanted them, as appears from the case of Abraham. That sometimes however they were made so as to keep several days, so the *shewbread* was fit food, after lying before the Lord a week. And that bread for travellers was wont to be made to keep some time, as appears from the pretences of the Gibeonites, Josh. ix. 12. and the preparations made for Jacob's journey into Egypt, Gen. xlv. 23. The bread or *rushks* for travelling is often made in the form of large rings; and is moistened or soaked in water before it is used. In like manner too, they seem to have had there, a variety of eatables of this kind as the Aleppines now have. In particular, some made like those on which seeds are strewed, as we may collect from that part of the presents of Jeroboam's wife to the prophet Ahijah, which our translators have rendered *cracknels*, 1 Kings xiv. 3. Buxtorf indeed supposes the original word נקרים *nakkudeem*, signifies biscuits, called by this name, either because they were formed into little buttons like some of our gingerbread, or because they were pricked full of holes after a particular manner. The last of these two conjectures, I imagine, was embraced by our translators of this passage; for *cracknels*, if they are all over England of the same form, are full of holes, being formed into a kind of flourish of lattice work. I have seen some of the unleavened bread of the English Jews, made in like manner in a net form. Nevertheless I should think it more natural to understand the word of biscuit spotted with seeds; for it is used elsewhere to signify works of gold spotted with studs of silver; and as it should seem, bread spotted with mould, Josh. ix. 5—12. how much more natural is it then to understand the word of cakes, *spotted with seeds*, which are so common in the East? Is not לבבות *lebiboth* in particular, the word that in general means rich cakes? A sort of which, Tamar used to prepare that was not common, and furnished Amnon with a pretence for desiring her being sent to his house, that she might make some of that kind for him in the time of his indisposition, his fancy running upon them; see 2 Sam. xiii. 1—8. Parkhurst supposes the original word to signify *pancakes*, and translates the root לבב *labab* to move, or *toss up and down*; ‘And she took the dough ותלוש *vatalab*, and kneaded, and תללל *talilabab*, and tossed it in his sight,

וּתְבַשֵּׁל *vatibashel*, and dressed the cakes. In this passage, says Mr. Parkhurst, it is to be observed, that לַכֵּךְ is distinguished from לֶשֶׁם to knead, and from בָּשַׁל to dress, which agrees with the interpretation here given.’
“The account which Mr. Jackson gives of an Arab baking apparatus, and the manner of kneading and tossing their cakes, will at once, if I mistake not, fix the meaning of this passage, and cast much light upon Lev. xi. 35. ‘I was much amused by observing the dexterity of the Arab women in baking their bread. They have a small place built with clay, between two and three feet high, having a hole in the bottom for the convenience of drawing out the ashes, somewhat similar to that of a lime-kiln. The oven (which I think is the most proper name for this place) is usually about fifteen inches wide at top, and gradually grows wider to the bottom. It is heated with wood, and when sufficiently hot, and perfectly clear from smoke, having nothing but clear embers at bottom, which continue to reflect great heat, they prepare the dough in a large bowl, and mould the cakes to the desired size on a board or stone placed near the oven. After they have kneaded the cake to a proper consistence, they pat it a little, then *toss it about* with great dexterity in one hand till it is as thin as they choose to make it. They then wet one side of it with water, at the same time wetting the hand and arm, with which they put it into the oven. The side of the cake adheres fast to the side of the oven, till it is sufficiently baked, when, if not payed proper attention to, it would fall down among the embers. If they were not exceedingly quick at this work, the heat of the oven would burn their arms, but they perform it with such amazing dexterity, that one woman will continue keeping three or four cakes in the oven at once, till she has done baking. This mode, let me add, does not require half the fuel that is made use of in Europe.”—See more in HARMER's *Observat.* Vol. i. p. 414, &c. Edit. 1808.
Verse 8. *Thou shalt bring the meat-offering*] It is likely that the person himself who offered the sacrifice, brought it to the priest, and then the priest presented it before the Lord.
Verse 11. *No meat-offering shall be made with leaven*] See the reason of this prohibition in the note on Exod. xii. 8.
Nor any honey] Because it was apt to produce acidity, as some think, when wrought up with flour paste; or rather because it was apt to gripe and prove purgative. On this latter account, the College of Physicians have totally left it out of all medicinal preparations. This effect which it has in

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shall offer them unto the LORD: but they shall not ^a be burnt on the altar for a sweet savour.

13 ¶ And every oblation of thy meat offering ^b shalt thou season with salt: neither shalt thou suffer ^c the salt of the covenant of thy God to be lacking from thy meat offering: ^d with all thine offerings thou shalt offer salt.

14 ¶ And if thou offer a meat offering of thy first-fruits unto the LORD, ^e thou shalt offer for

^a Heb. ascend. — ^b Mark 9. 49. Col. 4. 6. — ^c Numb. 18. 19.

most constitutions, was a sufficient reason why it should be prohibited here, as a principal part of all these offerings was used by the priests as a part of their ordinary diet; and these offerings, being those of the poorer sort, were in greater abundance than most others. On this account, the griping and purgative quality of the honey must render it extremely improper. As *leaven* was forbidden because producing *fermentation*, it was considered a species of *corruption*, and was therefore used to signify *hypocrisy*, *malice*, &c. which corrupt the soul; it is possible that *honey* might have had a moral reference also, and have signified, as St. Jerom thought, *car-nal pleasures and sensual gratifications*. Some suppose that the honey mentioned here, was a sort of saccharine matter, extracted from *dates*. Leaven and honey might be offered with the *first-fruits*, as we learn from the next verse; but they were forbidden to be burnt on the altar.

Verse 13. *With all thine offerings thou shalt offer salt.* SALT was the opposite to *leaven*, for it preserved from *putrefaction* and *corruption*, and signified the *purity* and *persevering fidelity* that were necessary in the worship of God. Every thing was seasoned with it, to signify the purity and perfection that should be extended through every part of the divine service, and through the hearts and lives of God's worshippers. It was called the *salt of the covenant of God*; because as salt is incorruptible, so was the covenant made with Abram, Isaac, Jacob, and the Patriarchs, relative to the redemption of the world by the incarnation and death of Jesus Christ. Among the heathens, *salt* was a common ingredient in all their sacrificial offerings, and as it was considered essential to the comfort and preservation of life, and an emblem of the most perfect corporeal and mental endowments, so it was supposed to be one of the most acceptable presents they could make unto their gods, from whose sacrifices it was never absent. That inimitable and invaluable writer Pliny, has left a long chapter on this subject, the seventh of the *thirty-first* book of his *Natural History*, a few extracts from which, will not displease the intelligent reader. Ergo hercule, vita humanior sine Sale nequit degere: adeoque necessarium elementum est ut transierit intellectus ad voluptates animi quoque. Nam ita SALES appellantur omnisque vitæ lepos & summa hilaritas, laborumque requies non alio magis vocabulo constat. Honoribus etiam militiæque inter-

the meat offering of thy first-fruits, green ears of corn dried by the fire, even corn beaten out of ^f full ears.

15 And ^g thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.

16 And the priest shall burn ^h the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.

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^d Ezek. 43. 24. — ^e ch. 23. 10, 14. — ^f 2 Kings 4. 42. — ^g ver. 1. — ^h ver. 2.

ponitur, SALARIIS inde dictis—Maxime tamen in sacris intelligitur autoritas, quando nulla conficiuntur sine *mola salsa*. “So essentially necessary is salt, that without it human life cannot be preserved, and even the pleasures and endowments of the mind are expressed by it; the delights of life, repose, and the highest mental serenity are expressed by no other term than *sales* among the Latins. It has also been applied to designate the honourable rewards given to soldiers, which are called *salarii* or *salaries*.—But its importance may be farther understood by its use in *sacred things*, as no sacrifice was offered to the gods without the *salt cake*.”

So Virgil Eclog. viii. v. 32. *Sparge molam.*

“Crumble the sacred mole of salt and corn.”

And again, Æneid. iv. 517.

Ipsa mola, manibus piis altaria juxta.

“Now with the sacred cake, and lifted hands,

All bent on death, before her altar stands.” PITT.

In like manner Homer,

Πασσε δ' ἅλος θειοιο, κρατενταων επαιρας.

Iliad. Lib. ix. ver. 214.

And taking sacred salt from the hearth side

Where it was treasured, poured it o'er the feast.

COWPER.

Quotations of this kind might be easily multiplied, but the above may be deemed sufficient.

Verse 14. *Green ears of corn dried by the fire*] Green or half ripe ears of wheat parched with fire, is a species of food in use among the poor people of Palestine and Egypt to the present day. As God is represented as *keeping a table* among his people, for the tabernacle was his *house*, where he had the golden table, shewbread, &c. so he represents himself as *partaking* with them of all the aliments that were in use, and even sitting down with the *poor*, to a repast on *parched corn*! We have already seen that these green ears were presented as a sort of eucharistical offering for the blessings of seed time, and the prospect of a plentiful harvest. See the note on ver. 1.; several other examples might be added here, but they are not necessary.

The command to offer salt with every oblation, and which was punctually observed by the Jews, will afford the pious

reader some profitable reflections. It is well known that salt has two grand properties. 1. It seasons and renders palatable the principal aliments used for the support of life. 2. It prevents putrefaction and decay. The covenant of God, that is, his agreement with his people, is called a *covenant of salt*, to denote, as we have seen above, its stable undecaying nature, as well as to point out its importance and utility in the preservation of the life of the soul. The grace of God by

Christ Jesus, is represented under the emblem of *salt*, (see Mark ix. 49. Eph. iv. 29. Col. iv. 6.) because of its relishing, nourishing, and preserving, quality. Without it no offering, no sacrifice, no religious service, no work even of charity and mercy, can be acceptable in the sight of God. In all things we must come unto the Father THROUGH HIM. And from none of our sacrifices or services must this salt of the covenant of our God be lacking.

CHAPTER III.

The law of the peace-offering in general, 1—5. That of the peace-offering taken from the flock, 6—11. and the same when the offering is a goat, 12—17.

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AND if his oblation be a ^a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it ^b without blemish before the LORD.

2 And ^c he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests, shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; ^d the ^e fat that covereth the inwards, and all the fat that is upon the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the ^f caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons ^g shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

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6 ¶ And if his offering for a sacrifice of peace offering unto the LORD be of the flock; male or female, ^a he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering, an offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,

10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar:

^a Ch. 7. 11, 29. & 22. 21. — ^b ch. 1. 3. — ^c ch. 1. 4, 5. Exod. 29. 10. — ^d Exod. 29. 13, 22. ch. 4. 8, 9. — ^e Or, *suet*.

^f Or, *midriff over the liver, and over the kidneys*. — ^g ch. 6. 12. Exod. 29. 13. — ^h ver. 1, &c.

NOTES ON CHAP. III.

Verse 1. *Peace-offering*] שלמים *Shelamin*; an offering to make peace between God and man; see on chap. vii. and Gen. xiv. 18.

Verse 2. *Lay his hands upon the head of his offering*] See this rite explained on Exod. xxix. 10. and Levit. i. 4. As the burnt offering (Lev. 1.) says Mr. Ainsworth, figured our reconciliation to God by the death of Christ; and the meat-offering, chap. ii. our sanctification in him before God; so this peace-offering signified both Christ's oblation of himself, whereby he became our Peace and Salvation, Eph. ii. 14—16. Acts xiii. 47. Heb. v. 9. ix. 28. and our oblation of praise, thanksgiving, and prayer unto God."

Verse 3. *The fat that covereth the inwards*] The omentum, caul or web, as some term it. The fat that is upon the inwards; probably the mesentery, or fatty part of the substance which connects the convolutions of the alimentary canal, or small intestines.

Verse 5. *Aaron's sons shall burn it*] As the fat was deemed the most valuable part of the animal, it was offered in preference to all other parts: and the heathens probably borrowed this custom from the Jews; for they burnt the omentum or caul in honour of their gods.

Verse 9. *The whole rump, it shall he take off hard by the backbone*] To what has already been said on the tails of the

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it is ^athe food of the offering made by fire unto the LORD.

12 ¶ And if his offering be a goat, then ^bhe shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, even an offering made by fire unto the LORD;

the fat that covereth the inwards, and all the fat that is upon the inwards,

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: ^call the fat is the LORD's.

17 It shall be a ^dperpetual statute for your generations throughout all your dwellings, that ye eat neither ^efat nor ^fblood.

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^a See ch. 21. 6, 8, 17, 21, 22, & 23. 25. Ezek. 44. 7. Mal. 1. 7, 12. — ^b ver. 1. 7, &c. — ^c ch. 7. 23, 25. 1 Sam. 2. 15. 2 Chron. 7. 7. — ^d ch. 6. 18. & 7. 36. & 17. 7. & 23. 14.

^e ver. 16. compare with Deut. 32. 14. Neh. 8. 10. — ^f Gen. 9. 4. ch. 7. 23, 26. & 17. 10, 14. Deut. 12. 16. 1 Sam. 14. 33. Ezek. 44. 7, 15.

Eastern sheep, in the note on Exod. xxix. 22. we may add the following observation from Dr. Russel concerning the sheep at Aleppo. Their tails, says he, are of a substance between fat and marrow, and are not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter. He states also that a common sheep of this kind, without the head, fat, skin, and entrails, weighs from sixty to seventy English pounds, of which the tail usually weighs fifteen pounds and upwards; but that those of the largest breed, when fattened, will weigh one hundred and fifty pounds, and their tails fifty; which corresponds with the account given by Ludolf in the note referred to above. The sheep about Jerusalem are the same with those in Abyssinia, mentioned by Ludolf, and those of Syria mentioned by Dr. Russel.

Verse 11. *It is the food of the offering*] We have already remarked that God is frequently represented as *feasting with his people* on the sacrifices they offered; and because these sacrifices were consumed by that fire that was kindled from heaven; therefore, they were considered as *the food of that fire*, or rather of the divine Being who was represented by it. In the same idiom of speech, says Dodd, the gods of the heathens are said, Deut. xxxii. 38. to eat the fat and drink the wine which were consumed on their altars.

Verse 12. *A goat*] Implying the whole species, *he-goat*, *she-goat*, and *kid*, as we have already seen.

Verse 17. *That ye eat neither fat nor blood.*] It is not likely that the fat should be forbidden in the same manner and in the same latitude as the blood. The blood was the life of the beast, and that was offered to make an atonement for their souls; consequently, this was never eaten in all their generations, but it was impossible to separate the fat from the flesh, which, in many parts, is so intimately intermixed with the muscular fibres; but the blood being contained

in separate vessels, the arteries and veins, might, with great ease, be entirely removed by cutting the throat of the animal, which was the Jewish method. By the fat, therefore, mentioned here and in the preceding verse, we may understand any fat that exists in a separate or unmixed state, such as the omentum or caul, the fat of the mesentery, the fat on the kidneys, and whatever else of the internal fat was easily separable, together with the whole of the tail already described. And probably, it was the fat of such animals only, as were offered to God in sacrifice, that was unlawful to be eaten.

As all temporal as well as spiritual blessings come from God, he has a right to require, that such of them should be dedicated to his service as he may think proper to demand. He required the most perfect of all the animals, and the best parts of these perfect animals. This he did, not that he needed any thing, but to shew the perfection of his nature, and the purity of his service. Had he condescended to receive the meanest animals, and the meanest parts of animals as his offerings, what opinion could his worshippers have entertained of the perfection of his nature? If such imperfect offerings were worthy of this God, then his nature must be only worthy of such offerings. It is necessary that every thing employed in the worship of God, should be the most perfect of its kind that the time and circumstances can afford. As sensible things are generally the medium through which spiritual impressions are made, and the impression usually partakes of the nature of the medium through which these impressions are communicated. Hence, every thing should not only be decent, but as far as circumstances will admit, dignified in the worship of God: the object of religious worship, the place in which he is worshipped, and the worship itself should have the strongest and most impressive correspondence possible.

CHAPTER IV.

The law concerning the sin-offering for transgressions committed through ignorance, 1, 2. For the priest thus sinning, 3—12. For the sins of ignorance of the whole congregation, 13—21. For the sins of ignorance of a ruler, 22—26. For the sins of ignorance of any of the common people, 27—35.

A. M. 2514.

B. C. 1190.

An. Exod. Isr.

Abib or Nisan.

AND the LORD spake unto Moses, saying,
 2 Speak unto the children of Israel, saying, ^a If a soul shall sin through ignorance against any of the commandments of the LORD, (*concerning things which ought not to be done,*) and shall do against any of them:

3 ^b If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, ^c a young bullock without blemish, unto the LORD, for a sin offering.

4 And he shall bring the bullock ^d unto the door of the tabernacle of the congregation, before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed, ^e shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall ^f put *some* of the blood upon the horns of the altar of sweet incense

before the LORD, which is in the tabernacle of the congregation; and shall pour ^g all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

10 ^h As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 ⁱ And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung.

12 Even the whole bullock shall he carry forth ^k without the camp unto a clean place, ^l where the ashes are poured out, and ^m burn him on the wood with fire: ⁿ where the ashes are poured out shall he be burnt.

^a Ch. 5. 15, 17. Numb. 15. 22, &c. 1 Sam. 14. 27. Ps. 19. 12.—^b ch. 8. 12.—^c ch. 9. 2.—^d ch. 1. 3, 4.—^e ch. 16. 14. Numb. 19. 4.—^f ch. 8. 15. & 9. 9. & 16. 18.—^g ch. 5. 9.—^h ch. 3. 3, 4, 5.—ⁱ Exod. 29. 14.

Numb. 19. 5.—^k Heb. *to without the camp*.—^l ch. 6. 11.—^m Hebr. 13. 11.—ⁿ Heb. *at the pouring out of the ashes*.

NOTES ON CHAP. IV.

Verse 2. *If a soul shall sin through ignorance*] That is, if any man shall do what God has forbidden, or leave undone what God has commanded, through ignorance of the law relative to these points; as soon as the transgression or omission comes to his knowledge, he shall offer the sacrifice here prescribed; and shall not suppose that his *ignorance* is an excuse for his sin. He who, when his iniquity comes to his knowledge, refuses to offer such a sacrifice, sins obstinately and wilfully, and to him there *remains no other sacrifice for sin*, no other mode by which he can be reconciled to God; but he has a certain fearful looking for of judgment, which shall devour such adversaries; and this seems the case to which the apostle alludes, Heb. x. 26, &c. in the words above quoted. There have been a great number of subtle questions started on this subject, both by Jews and Christians; but the above I believe to be the sense and spirit of the law.

Verse 3. *If the priest that is anointed*] Meaning, most probably, the high-priest. *According to the sin of the people*; for, although he had greater advantages than the people could have, in being more conversant with the law of God, and his lips should understand and preserve knowledge, yet it was possible even for him, in that time in which the will of God had not been fully revealed, to transgress through

ignorance; and his transgression might have the very worst tendency, because the people might be thereby led into sin. Hence, several critics understand this passage in this way, and translate it thus: *If the anointed priest shall lead the people to sin*—or, literally, *if the anointed priest shall sin to the sin of the people*; that is, so as to cause the people to transgress, the shepherd going astray, and the sheep following after him.

Verse 4. *Lay his hand upon the bullock's head*] See on chap. i. 4.

Verse 6. *Seven times*] See the note on Exod. xxix. 30. The blood of this sacrifice was applied in three different ways. 1. The priest put his finger in it and sprinkled it seven times before the vail, ver. 6. 2. He put some of it on the horns of the altar of incense. 3. He poured the remaining part at the bottom of the altar of burnt-offerings, ver. 7.

Verse 12. *Without the camp*] This was intended, figuratively, to express the sinfulness of this sin, and the availability of the atonement. The sacrifice, as having the sin of the priest transferred from himself to it by his confession and imposition of hands, was become unclean and abominable, and was carried, as it were, out of the Lord's sight; from the tabernacle and congregation, it must be carried without the camp: and thus its own offensiveness was removed, and

A.M. 2514.

B. C. 1490.

An. Exod. lsr.

2.

Abib or Nisan.

13 ¶ And ^aif the whole congregation of Israel sin through ignorance, ^band the thing be hid from the eyes of the assembly, and they have done *somewhat* against any of the commandments of the LORD, concerning things which should not be done, and are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 ^dAnd the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger in *some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is* at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did ^ewith the bullock for a sin offering, so shall he do with this: ^fand the priest shall make an

atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: *it is* a sin offering for the congregation.

22 ¶ When a ruler hath sinned, and ^gdone *somewhat* through ignorance against any of the commandments of the LORD his God, concerning things which should not be done, and is guilty;

23 Or ^hif his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And ⁱhe shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: *it is* a sin offering.

25 ^kAnd the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as ^lthe fat of the sacrifice of peace offerings: ^mand the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And ⁿif ^oany one of the ^pcommon people sin through ignorance, while he doeth *somewhat* against any of the commandments of the LORD, concerning things which ought not to be done, and be guilty;

A.M. 2514.

B. C. 1490.

An. Exod. lsr.

2.

Abib or Nisan.

^a Numb. 15. 24. Josh. 7. 11.—^b ch. 5. 2, 3, 4, 17.—^c ch. 1. 4.—^d ver. 5. Heb. 9. 12, 13, 14.—^e ver. 3.—^f Numb. 15. 25. Dan. 9. 24. Rom. 5. 11. Heb. 2. 17. & 10. 10, 11, 12. 1 John 1. 7. & 2. 2.—^g ver. 2.

13.—^h ver. 14.—ⁱ ver. 4, &c.—^k ver. 30.—^l ch. 3. 5.—^m ver. 20. Numb. 15. 28.—ⁿ ver. 2. Numb. 15. 27.—^o Heb. any soul.—^p Heb. people of the land.

the sin of the person in whose behalf it was offered. The apostle (Heb. xiii. 11—13.) applies this in the most pointed manner to Christ. *For the bodies of those beasts whose blood is brought into the sanctuary by the high-priest, for sin, are burned without the camp. Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.*

Verse 13. *If the whole congregation of Israel sin*] This probably refers to some oversight in acts of religious worship, or to some transgression of the letter of the law, which arose out of the peculiar circumstances in which they were then found, such as the case mentioned 1 Sam. xiv. 32, &c. where the people, through their long and excessive fatigue in their combat with the Philistines, being faint, *flew on the spoil, and took sheep, oxen, and calves, and slew them on the ground, and did eat with the blood*: and this was partly occasioned

by the rash adjuration of Saul, mentioned verse 24. *Cursed be the man that eateth any food until evening.*

The sacrifices and rites in this case were the same as those prescribed in the preceding; only here the elders of the congregation, i. e. three of the Sanhedrim, according to Maimonides, laid their hands on the head of the victim in the name of all the congregation.

Verse 22. *When a ruler hath sinned*] Under the term מַשִּׁיבֵי נַאֲס, it is probable that any person is meant who held any kind of political dignity among the people, though the Rabbins generally understand it of the king.

A kid of the goats was the sacrifice in this case, the rites nearly the same as in the preceding cases, only the fat was burnt as that of the peace-offering.—See ver. 26. and ch. iii. 5.

Verse 27. *The common people*] אֲמָרֵי הָאֶרֶץ *am ha-arets*, the

A. M. 2514. 28 Or ^aif his sin, which he hath
B. C. 1490. sinned, come to his knowledge: then
An. Exod. Isr. he shall bring his offering, a kid of
2. the goats, a female without blemish,
Abihor Nisan. for his sin which he hath sinned.

29 ^bAnd he shall lay his hand upon the head
of the sin offering, and slay the sin offering in
the place of the burnt offering.

30 And the priest shall take of the blood
thereof with his finger, and put *it* upon the
horns of the altar of burnt offering, and shall
pour out all the blood thereof at the bottom
of the altar.

31 And ^che shall take away all the fat thereof,
^das the fat is taken away from off the sacrifice of
peace offerings; and the priest shall burn *it* upon
the altar for a ^esweet savour unto the LORD;
^fand the priest shall make an atonement for
him, and it shall be forgiven him.

32 And if he bring a lamb for a
sin offering, he shall bring it a
female without blemish.

33 And he shall lay his hand upon
the head of the sin offering, and slay it for a
sin offering, in the place where they kill the
burnt offering,

34 And the priest shall take of the blood of
the sin offering with his finger, and put *it* upon
the horns of the altar of burnt offering, and
shall pour out all the blood thereof at the bottom
of the altar:

35 And he shall take away all the fat thereof,
as the fat of the lamb is taken away from the
sacrifice of the peace offerings; and the priest
shall burn them upon the altar, ^gaccording to the
offerings made by fire unto the LORD: ^hand the
priest shall make an atonement for his sin that
he hath committed, and it shall be forgiven him.

^a Ver. 23. — ^b ver. 4, 24. — ^c ch. 3. 14. — ^d ch. 3. 3. — ^e Exod. 29. 13.

ch. 1. 9. — ^f ver. 26. — ^g ver. 28. — ^h ch. 3. 5. — ⁱ ver. 26, 31.

people of the land; that is, any individual who was not a
priest, king or ruler among the people; any of the poor or
ordinary sort; any of these having transgressed through
ignorance, was obliged to bring a lamb or a kid, the cere-
monies being nearly the same as in the preceding cases.

The law relative to the general cases of sins committed through
ignorance, and the sacrifices to be offered on such occasions,
so amply detailed in this chapter, may be thus recapitu-
lated. For all sins and transgressions of this kind, committed
by the *people*, the *prince*, and the *priest*, they must offer expiatory
offerings. The person so sinning, must bring the sacrifice to
the door of the tabernacle, and lay his hands upon its head,
as in a case already referred to, acknowledging the sacrifice
to be his, that he needed it for his transgression; and thus
he was considered as confessing his sin; and the sin was con-
sidered as transferred to the animal, whose blood was then
spilt to make an atonement. See on chap. i. verse 4. Such
institutions as these could not be considered as terminating in
themselves; they necessarily had reference to something of
infinitely higher moment: in a word, they typified Him
whose soul was made an offering for sin, Isa. liii. 10. And
taken out of this reference, they seem both absurd and
irrational. It is obviously in reference to these innocent
creatures being brought as sin-offerings to God for the guilty,
that St. Paul alludes, 2 Cor. v. 1. where he says, *He* (God)

made him to be sin (*αμαρτιαν*, a sin-offering) for us WHO
KNEW NO SIN, that we might be made the righteousness of God,
holy and pure by the power and grace of God, in or through him.
And it is worthy of remark, that the Greek word used by
the apostle, is the same by which the Septuagint, in more
than fourscore places in the Pentateuch, translate the
Hebrew word חטאת, *chatah*, sin, which in all those places
our translation renders *sin-offering*. Even sins of *ignorance*
cannot be unnoticed, by a strict and holy law: these also
need the great atonement; on which account we should
often pray, with David, *Cleanse thou me from secret faults!*
Ps. xix. 12. How little attention is paid to this solemn subject!
sins of this kind, sins committed sometimes ignorantly, and more
frequently, *heedlessly*, are permitted to accumulate in their
number, and consequently in their guilt; and from this very
circumstance, we may often account for those painful
desertions, as they are called, under which many com-
paratively good people labour. They have committed sins
of *ignorance* or *heedlessness*, and have not offered the sacrifice
which can alone avail in their behalf. How necessary, in
ten thousand cases, is the following excellent prayer. "That
it may please thee to give us *true repentance*; to forgive us
all our *sins, negligences* and *ignorances*, and to indue us
with the grace of thy Holy Spirit, to amend our lives accord-
ing to thy HOLY WORD."—*Litany*.

CHAPTER V.

Concerning witnesses who, being adjured, refuse to tell the truth, 1. Of those who contract defilement by touching
unclean things or persons, 2. Of those who bind themselves by vows or oaths, and do not fulfil them, 4, 5. The

trespass offering prescribed in such cases, a lamb or a kid, 6. A turtle dove or two young pigeons, 7—10; or an ephah of fine flour with oil and frankincense, 11—13. Other laws relative to trespasses, through ignorance, in holy things, 14—16. Of trespasses in things unknown, 17—19.

A. M. 2514.

B. C. 1490.

An. Exod. I. sr.

2.

Abib or Nisan.

AND if a soul sin, ^a and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall ^b bear his iniquity.

2 Or ^c if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and ^d guilty.

3 Or if he touch ^e the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

4 Or if a soul swear, pronouncing with his lips ^f to do evil, or ^g to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these things, that he shall ^h confess that he hath sinned in that thing:

6 And he shall bring his trespass offering unto

the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 ¶ And ⁱ if ^k he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two ^l turtle-doves, or two young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer *that which is* for the sin offering first, and ^m wring off his head from his neck, but shall not divide it asunder:

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and ⁿ the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.

10 And he shall offer the second for a burnt offering, according to the ^o manner: ^p and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

A. M. 2514.

B. C. 1490.

An. Exod. I. sr.

2.

Abib or Nisan.

^a 1 Kings 8. 31. Matt. 26. 63.—^b ver. 17. ch. 7. 18. & 17. 16. & 19. 8. & 20. 17. Numb. 9. 13.—^c ch. 11. 24, 28, 31, 39. Numb. 19. 11, 13, 16.—^d ver. 17.—^e ch. 12. & 13. & 15.—^f See 1 Sam. 25. 22. Acts 23. 12.—^g See Mark 6. 23.—^h ch. 16. 21. & 26. 40. Numb. 5. 7. Ezra 10. 11, 12.

—ⁱ ch. 12. 3. & 14. 21.—^k Heb. his hand cannot reach to the sufficiency of a lamb.—^l ch. 1. 14.—^m ch. 1. 15.—ⁿ ch. 4. 7, 18, 30, 34.—^o Or, ordinance.—^p ch. 1. 14.—^q ch. 4. 26.

NOTES ON CHAP. V.

Verse 1. *If a soul sin*] It is generally supposed, that the case referred to here, is that of a person who, being demanded by the civil magistrate to answer upon oath, refuses to tell what he knows concerning the subject—such an *one shall bear his iniquity*—shall be considered as guilty in the sight of God of the transgression which he has endeavoured to conceal, and must expect to be punished by him for hiding the iniquity to which he was privy; or suppressing the truth, which being discovered, would have led to the exculpation of the innocent, and the punishment of the guilty.

Verse 2. *Any unclean thing*] Either the dead body of a clean animal, or the living or dead carcase of any unclean creature. All such persons were to wash their clothes and themselves in clean water, and were considered as unclean till the evening, chap. xi. 24—31. But if this had been neglected, they were obliged to bring a *trespass-offering*. What this meant, see the notes on chap. vii.

Verse 4. *To do evil, or to do good*] It is very likely that rash promises are here intended: for if a man vow to do an act that is evil, though it would be criminal to keep such an

oath or vow, yet he is guilty, because he made it; and therefore must offer the *trespass-offering*. If he neglect to do the good he has vowed, he is guilty, and must, in both cases, confess his iniquity, and bring his trespass-offering.

Verse 6. *He shall confess that he hath sinned*] Even *restitution* was not sufficient without this *confession*, because a man might make restitution without being much humbled: but the confession of sin has a direct tendency to humble the soul; and hence it is so frequently required in the Holy Scriptures, as without *humiliation* there can be no salvation.

Verse 7. *If he be not able to bring a lamb*] See the conclusion of chapter the first.

Verse 8. *But shall not divide it*] See the note on chap. i. 16.

Verse 10. *He shall offer the second for a burnt-offering*] The pigeon for the burnt-offering was wholly consumed; it was the Lord's property: that for the sin-offering was the priest's property, and was to be eaten by him, after its blood had been partly sprinkled on the side of the altar, and the rest poured out at the bottom of the altar.—See also chap. vi. 26.

A.M. 2514. 11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons, then, he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; ^a he shall put no oil upon it, neither shall he put any frankincense thereon: for it *is* a sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, ^b even a memorial thereof, and burn it on the altar, ^c according to the offerings made by fire unto the LORD: it *is* a sin offering.

13 ^d And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and ^e the remnant shall be the priest's, as a meat offering.

14 ¶ And the LORD spake unto Moses, saying,

15 ^f If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then ^g he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy

estimation by shekels of silver, after ^h the shekel of the sanctuary, for a trespass offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and ⁱ shall add the fifth part thereto, and give it unto the priest: ^k and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 ¶ And if a ^l soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; ^m though he wist it not, yet is he ⁿ guilty, and shall bear his iniquity.

18 ^o And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: ^p and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

19 It *is* a trespass offering: ^q he hath certainly trespassed against the LORD.

A.M. 2514.
B.C. 1490.
An. Exod. Ibr.
2.
Abih or Nisan.

^a Numb. 5. 15. — ^b ch. 2. 2. — ^c ch. 4. 35. — ^d ch. 4. 26. — ^e ch. 2. 3. — ^f ch. 22. 14. — ^g Ezra 10. 19. — ^h Exod. 30. 13. — ⁱ ch. 27. 25. — ^j ch. 6. 5. & 22. 14. & 27. 13, 15, 27, 31. Numb. 5. 7. — ^k ch. 4. 26. — ^l ch. 4. 2.

^m ver. 15. — ⁿ ch. 4. 2, 13, 22, 27. — ^o Ps. 19. 12. — ^p Luke 12. 48. — ^q ver. 1, 2. — ^r ver. 15. — ^s ver. 16. — ^t Ezra 10. 2.

Verse 11. *Tenth part of an ephah*] About three quarts. The ephah contained a little more than seven gallons and a half.

Verse 15. *In the holy things of the Lord*] This law seems to relate particularly to sacrilege, and defrauds in spiritual matters—such as the neglect to consecrate or redeem the first-born—the withholding of the first-fruits, tythes, and such like; and, according to the Rabbins, making any secular gain of divine things, keeping back any part of the price of things dedicated to God, or withholding what a man had vowed to pay.—See a long list of these things in *Ainsworth*.

With thy estimation] The wrong done, or the defraud committed, should be estimated at the number of shekels it was worth, or for which it would sell. These the defrauder was to pay down, to which he was to add a fifth part more, and bring a ram without blemish, for a sin-offering, besides. There is an obscurity in the text; but this seems to be its meaning.

Verse 16. *Shall make amends*] Make restitution for the wrong he had done according to what is laid down in the preceding verse.

Verse 19. *He hath certainly trespassed*] And because he hath sinned, therefore he must bring a sacrifice. On no other ground shall he be accepted by the Lord.—Reader, how dost thou stand in the sight of thy Maker?

On the subject of this chapter, it may be proper to make the following reflections.

When the infinite purity and strict justice of God are considered, the exceeding breadth of his commandment, our

slowness of heart to believe, and our comparatively cold performance of sacred duties, no wonder that there is sinfulness found in our *holy things*: and at what a low ebb must the Christian life be found, when this is the case! This is a sore and degrading evil in the church of God; but there is one even worse than this, that is, the strenuous endeavour of many religious people to reconcile their minds to this state of inexcusable imperfection; and defend it zealously, on the supposition that it is at once both *unavoidable* and *useful*—unavoidable, for they think they cannot live without it—and useful, because they suppose it tends to humble them! The more inward sin a man has, the more *pride* he will feel: the less, the more *humility*. A sense of God's infinite kindness to us, and our constant dependance on him, will ever keep the soul in the dust. Sin can never be necessary to the maintenance or extension of the Christian life:—it is the thing which Jesus Christ came into the world to *destroy*; and his name is called JESUS, or Saviour, because he *saves his people from their sins*. But how little of the spirit and influence of his Gospel is known in the world! He saves, unto the uttermost, them who come unto the Father through him—but, alas! how few are *thus* saved!—for they will not come unto him, that they might have life. Should any Christian refuse to offer up the following prayer to God?—"Almighty God! unto whom all hearts be open, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may *perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.*" —The Liturgy.

CHAPTER VI.

Laws relative to detention of property entrusted to the care of another, to robbery and deceit, 1, 2; finding of goods lost, keeping them from their owner, and swearing falsely, 3. Such a person shall not only restore what he has thus unlawfully gotten, but shall add a fifth part of the value of the property besides, 4, 5. And shall bring a ram without blemish, as a trespass-offering to the Lord, 6, 7. Laws relative to the burnt-offering, and the perpetual fire, 8—13. Law of the meat-offering, and who may lawfully eat of it, 14—18. Laws relative to the offerings of Aaron and his sons and their successors, on the day of their anointing, 19—23. Laws relative to the sin-offering, and those who might eat of it, 24—30.

A. M. 2514.
B. C. 1490.
An. Exod. 1sr.
2.
Abibor Nisan.

AND the LORD spake unto Moses, saying,
2 If a soul sin, and ^acommit a trespass against the LORD, and ^blie unto his neighbour in that ^cwhich was delivered him to keep, or in ^dfellowship^e, or in a thing taken away by violence, or hath ^fdeceived his neighbour;

3 Or ^ghave found that which was lost, and lieth concerning it, and ^hswareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which

he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even ⁱrestore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, ^kin ^lthe day of his trespass offering.

6 And he shall bring his trespass offering unto the LORD, ^ma ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

A. M. 2514.
B. C. 1490.
An. Exod. 1sr.
2.
Abibor Nisan.

^a Numb. 5. 6 — ^b ch. 19. 11. Acts 5. 4. Col. 3. 9 — ^c Exod. 22. 7. ^d Or, in dealing. — ^e Heb. putting of the hand. — ^f Prov. 24. 23. ^g 26. 19. — ^h Deut. 22. 1, 2, 3. — ⁱ Exod. 22. 11. ch. 19. 12. Jer. 7. 9

Zech. 5. 4 — ^j ch. 5. 16. Numb. 5. 7. 2 Sam. 12. 6. Luke 19. 8. — ^k Cr. in the day of his being found guilty. — ^l Heb. in the day of his trespass. — ^m ch. 5. 15.

NOTES ON CHAP. VI.

Verse 2. *Lie unto his neighbour, &c.*] This must refer to a case in which a person delivered his property to his neighbour to be preserved for him, and took no witness to attest the delivery of the goods; such a person, therefore, might deny that he had ever received such goods, for he who had deposited them with him, could bring no proof of the delivery. On the other hand, a man might accuse his neighbour of detaining property which he had never confided to him, or after having been confided, had restored it again; hence, the law here is very cautious on these points; and, because in many cases, it was impossible to come at the whole truth, without a direct revelation from God, which should in no common case be expected; the penalties are very moderate; for in such cases, even when guilt was discovered, the man might not be so criminal as appearances might intimate.— See the law concerning this, laid down and explained on Exod. xxii. 7, &c.

Verse 3. *Have found that which was lost*] The Roman lawyers laid it down as a sound maxim in jurisprudence, "That he who found any property, and applied it to his own use, should be considered as a thief, whether he knew the owner or not; for in their view, the crime was not lessened, suppose the finder was totally ignorant of the right owner." *Qui alienum quid jacens, lucrifaciendi causa sustulit, furti obstringitur, sive scit, cujus sit, sive ignoravit; nihil*

enim ad furtum minuendum facit, quod cujus sit, ignoret.— DIGESTOR. lib. xlvii. TIT. ii. *de furtis*. Leg. xliii. Sect. 4. On this subject every honest man must say, that the man who finds any lost property, and does not make all due enquiry to find out the owner, should, in sound policy, be treated as a thief. It is said of the Dyrbæans, a people who inhabited the tract between Bactria and India, that if they met with any lost property, even on the public road, they never even touched it. This was actually the case in this kingdom in the time of Alfred the Great, about A. D. 888; so that golden bracelets, hung up on the public roads, were untouched by the finger of rapine. One of Solon's laws was, *Take not up, what you laid not down.* How easy to act by this principle in case of finding lost property: "This is not mine, and it would be criminal to convert it to my use, unless the owner be dead, and his family extinct." When all due enquiry is made, if no owner can be found, the lost property may be legally considered to be the property of the finder.

Verse 5. *All that about which he hath sworn falsely*] This supposes the case of a man who, being convicted by his own conscience, comes forward and confesses his sin.

Restore it in the principal] The property itself if still remaining, or the full value of it, to which a fifth part more was to be added.

Verse 6. *With thy estimation*]—See the note on chap. v. ver. 15.

A. M. 5111. 7^a And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying, 9 Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, ^b because of the burning upon the altar all night unto the morning; and the fire of the altar shall be burning in it.

10 ^c And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them ^d beside the altar.

11 And ^e he shall put off his garments, and put on other garments, and carry forth the ashes without the camp ^f unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the

priest shall burn wood on it every morning; and lay the burnt offering in order upon it; and he shall burn thereon ^g the fat of the peace offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ ^h And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the ⁱ memorial of it, unto the LORD.

16 And ^k the remainder thereof shall Aaron and his sons eat: ^l with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

^a Ch. 4. 26. — ^b Or, for the burning. — ^c ch. 16. 4. Exod. 28. 39, 40, 41, 43. Ezek. 44. 17, 18. — ^d ch. 1. 16. — ^e Ezek. 44. 19. — ^f ch. 4. 12.

^g ch. 3. 3, 9, 14. — ^h ch. 2. 1. Numb. 15. 4. — ⁱ ch. 2. 2, 9. — ^k ch. 2. 3. Ezek. 44. 29. — ^l ver. 26. ch. 10. 12, 13. Numb. 18. 10.

Verse 8. *And the Lord spake unto Moses*] At this verse the Jews begin the 25th Section of the Law; and here, undoubtedly, the 6th chapter should commence, as the writer enters upon a new subject, and the preceding verses belong to the fifth chapter. The best edited Hebrew Bibles begin the sixth chapter at this verse.

Verse 9. *This is the law of the burnt-offering*] This law properly refers to that burnt-offering, which was daily made in what was termed the morning and evening sacrifice: and as he had explained the nature of this burnt-offering in general, with its necessary ceremonies, as far as the persons who brought them were concerned, he now takes up the same in relation to the priests who were to receive them from the hands of the offerer, and present them to the Lord on the altar of burnt-offerings.

Because of the burning upon the altar all night] If the burnt-offering were put all upon the fire at once, it could not be burning all night. We may therefore reasonably conclude, that the priests sat up by turns the whole night, and fed the fire with portions of this offering till the whole was consumed; which they would take care to lengthen out till the time of the morning sacrifice. The same we may suppose was done with the morning sacrifice: it was also consumed by piecemeal through the whole day, till the time of offering the evening sacrifice. Thus there was a continual offering by fire unto the Lord: and hence, in ver. 13. it is said, *The fire shall ever be burning upon the altar; it shall never go out.* If at any time any extraordinary offerings were to be made, the daily sacrifice was consumed more speedily, in order to make room for such extra offerings.—See more on this subject in the note on ver. 20.

The Hebrew doctors teach that no sacrifice was ever offered in the morning, before the morning sacrifice: and none, the *pass-over* excepted, ever offered in the evening, after the evening's sacrifice; for all sacrifices were made by *day-light*. The fat seems to have been chiefly burned in the night season, for the greater light, and conveniency of keeping the fire alive, which could not be so easily done as in the day time.

Verse 11. *Shall put on other garments*] The priests approached the altar in their holiest garments: when carrying the ashes, &c. from the altar, they put on *other garments*, the holy garments being only used in the holy place.

Clean place] A place where no dead carcasses, dung, or filth of any kind, was laid; for the ashes were *holy*, as being the remains of the offerings made by fire unto the Lord.

Verse 13. *The fire shall be ever burning*] See on ver. 9. and ver. 20. In imitation of this perpetual fire, the ancient Persian Magi, and their descendants the *Parsees*, kept up a perpetual fire; the latter continue it to the present day. This is strictly enjoined in the *Zend Avesta*, which is a code of laws, as sacred among them, as the *Pentateuch* is among the Jews.

Verse 14. *The meat-offering*]—See on chap. ii. 1, &c.

Verse 15. *His handful of the flour.*] An omer of flour, which was the tenth part of an ephah, and equal to about three quarts of our measure, was the least quantity that could be offered even by the poorest sort, and this was generally accompanied with a log of oil, which was a little more than half a pint. This quantity, both of flour and oil, might be increased at pleasure, but no less could be offered.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

17 ^a It shall not be baken with leaven. ^b I have given it unto them for their portion of my offerings made by fire; ^c it is most holy, as is the sin offering, and as the trespass offering.

18 ^d All the males among the children of Aaron shall eat of it. ^e It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: ^f every one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 ^g This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ^h ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the LORD.

22 And the priest of his sons ⁱ that is anointed

in his stead shall offer it: *it is a statute for ever unto the LORD;* ^k it shall be wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, ^l This is the law of the sin offering: ^m In the place where the burnt offering is killed shall the sin offering be killed before the LORD: ⁿ it is most holy.

26 ^o The priest that offereth it for sin shall eat it: ^p in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 ^q Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden ^r shall be broken: and if it be sodden in a brasen

^a Ch. 2. 11.—^b Numb. 18. 9, 10.—^c ver. 25. ch. 2. 3. & 7. 1. Exod. 29. 37.—^d ver. 29. Numb. 18. 10.—^e ch. 3. 17.—^f ch. 22. 3, 4, 5, 6, 7. Exod. 29. 37.—^g Exod. 29. 2.—^h Exod. 16. 36.—ⁱ ch. 4. 3.—^k Exod.

29. 25.—^l ch. 4. 2.—^m ch. 1. 3, 5, 11. & 4. 24, 29, 33.—ⁿ ver. 17. ch. 21. 22.—^o ch. 10. 17, 18. Numb. 18. 9, 10. Ezek. 44. 28, 29.—^p ver. 16.—^q Exod. 29. 37. & 30. 29.—^r ch. 11. 33. & 15. 12.

Verse 20. *In the day when he is anointed*] Not only in that day, but from that day forward; for this was to them and their successors, a statute for ever.—See ver. 22.

Verse 23. *For every meat-offering for the priest shall be wholly burnt*] Whatever the priest offered, was wholly the Lord's, and therefore must be entirely consumed: the sacrifices of the common people were offered to the Lord, but the priests partook of them; and thus, they who ministered at the altar, were fed by the altar. Had the priests been permitted to live on their own offerings, as they did on those of the people, it would have been as if they had offered nothing, as they would have taken again to themselves, what they appeared to give unto the Lord. Theodoret says, that this marked, "The high perfection which God required in the ministers of his sanctuary," as his not eating of his own sin-offering, supposes him to stand free from all sin: but a better reason is given by Mr. Ainsworth. "The people's meat-offering was eaten by the priests that made atonement for them, ver. 15, 16. chap. vii. 7. but because no priest, being a sinner, could make atonement for himself, therefore his meat-offering might not be eaten, but all burnt on the altar, to teach him to expect salvation, not by his legal service or works, but by Christ: for the eating of the sin-offering, figured the bearing of the sinner's iniquity."—Ch. x. 17.

Verse 25. *In the place where the burnt-offering was killed, &c.*] The place here referred to, was the North side of the altar.—See chap. i. 11.

Verse 26. *The priest—shall eat it*] From the expostulation

of Moses with Aaron, chap. x. 17. we learn that the priest, by eating the sin-offering of the people, was considered as bearing their sin, and typically removing it from them: and besides, this was a part of their maintenance, or what the Scripture calls their inheritance, see Ezek. xlv. 27—30. This was afterwards greatly abused; for improper persons endeavoured to get into the priest's office merely that they might get a secular provision, which is a horrible profanity in the sight of God.—See 1 Sam. ii. 36. Jer. xxiii. 1, 2. Ezek. xxxiv. 2—4. and Hos. iv. 8.

Verse 27. *Whatsoever shall touch the flesh thereof shall be holy*] The following note of Mr. Ainsworth is not less judicious than it is pious:

"All this rite was peculiar to the sin-offering, (whether it were that which was to be eaten, or that which was to be burnt) above all the other most holy things. As the sin-offering in special sort figured Christ, who was made sin for us, 2 Cor. v. 21. so this ordinance, for all that touched the flesh of the sin-offering, to be holy; the garments sprinkled with the blood, to be washed; the vessels wherein the flesh was boiled, to be broken, or scoured and rinsed: taught a holy use of this mystery of our redemption, whereof they that are made partakers ought to be washed, cleansed, and sanctified by the Spirit of God; that we possess our vessels in holiness and honour, and yield not our members as instruments of unrighteousness unto sin." 1 Thess. iv. 4. Rom. vi. 13.

Verse 28. *The earthen vessel—shall be broken*] Calmet states, that this should be considered as implying the vessels brought by individuals to the court of the temple or taber-

A. M. 2514.
B. C. 1490.
An. Exod. I. 2.
Abib or Nisan.

holy.

pot, it shall be both scoured, and rinsed in water.

29 ^a All the males among the priests shall eat thereof: ^b it is most

^a Ver. 18. Numb. 18. 10.—^b ver. 25.

nacle, and not of the vessels that belonged to the priests for the ordinary service. That the people dressed their sacrifices sometimes in the court of the tabernacle, he gathers from 1 Sam. ii. 13, 14. to which the reader is desired to refer.

In addition to what has been already said on the different subjects in this chapter, it may be necessary to notice a few more particulars. The perpetual meat-offering, *מנחת תמיד* *minchah tamid*, ver. 20.—the perpetual fire, *אש תמיד* *esh tamid*, ver. 13.—and the perpetual burnt-offering, *עלת תמיד* *eloah tamid*, Exod. xxix. 42. translated by the Septuagint, *Θυσια διαπαντος, πυρ διαπαντος, and ολοκαυτωσις, and ολοκαυτωμα διαπαντος*, all cast much light on Heb. vii. 25. where it is said, Christ is able to save them to the uttermost (*εις παντελες*, perpetually to all intents and purposes) that come unto God by him; seeing he ever liveth (*παντοτε ζων*, he is perpetually living) to make intercession for them: in which words there is a manifest allusion to the perpetual *minchah*, the perpetual fire, and the perpetual burnt-offering, mentioned here by Moses. As the *minchah*, or gratitude-offering, should be perpetual, so our gratitude for the innumerable mercies of God should be perpetual. As the burnt-offering must be perpetual, so should the sacrifice of our blessed Lord be considered as a perpetual offering, that all men, in all ages, should come unto God through him, who is ever living in his sacrificial character, to make intercession for men; and who is, therefore, represented, even in the heavens, as the Lamb

30 ^c And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy place, shall be eaten: it shall be burnt in the fire.

A. M. 2514.
B. C. 1490.
An. Exod. I. 2.
Abib or Nisan.

^c Ch. 4. 7, 11, 12, 18, 21. & 10. 18. & 16. 27. Hebr. 13. 11.

just slain, standing before the throne, Rev. v. 6. Heb. x. 19—22. And as the fire on the altar must be perpetual, so should the influences of the Holy Spirit in every member of the church, and the flame of pure devotion in the hearts of believers be ever energetic and permanent. A continual sacrifice, for continual successive generations of sinners, was essentially necessary. Continual influences of the Holy Spirit on the souls of men were essentially necessary to apply and render effectual this atonement, to the salvation of the soul. And, incessant gratitude for the ineffable love of God, manifested by his unspeakable gift, is surely required of all those who have tasted that the Lord is gracious.—Reader, dost thou feel thy obligations to thy Maker? Does the perpetual fire burn on the altar of thy heart? Art thou ever looking unto Jesus, and beholding, by faith, the Lamb of God which taketh away the sin of the world? And dost thou feel the influences of his Spirit, at all times witnessing, with thy spirit, that thou art his child, and exciting thee to acts of gratitude and obedience? If not, of what benefit has the religion of Christ been to thee, to the present day? Of a contrary state to that referred to above, it may be well said, This is not the way to heaven, for the way of life is above to the wise, that they may depart from the snares of death beneath. Arise, therefore, and shake thyself from the dust, and earnestly call upon the Lord thy God, that he may save thy soul, and that thou fall not into the bitter pains of an eternal death.

CHAPTER VII.

The law of the trespass-offering, and the priest's portion in it, 1—7. As also in the sin-offerings and meat-offerings 8—10. The law of the sacrifice of peace-offering, 11, whether it was a thanksgiving offering, 12—15. Or a vow or voluntary offering, 16—18. Concerning the flesh that touched any unclean thing, 19, 20, and the person who touched any thing unclean, 21. Laws concerning eating of fat, 22—25, and concerning eating of blood, 26, 27. Farther ordinances concerning the peace-offerings and the priest's portion in them, 28—36. Conclusion of the laws and ordinances relative to burnt-offerings, meat-offerings, sin-offerings and peace-offerings, delivered in this and the preceding chapters, 37, 38.

A. M. 2514.
B. C. 1490.
An. Exod. I. 2.
Abib or Nisan.

LIKEWISE ^a this is the law of the trespass offering: ^b it is most holy.

2 ^c In the place where they kill

the burnt offering, shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

A. M. 2514.
B. C. 1490.
An. Exod. I. 2.
Abib or Nisan.

^a Ch. 5. & 6. 1, 7. —^b ch. 6. 17, 25. & 21. 22.

^c Ch. 1. 3, 5. 11. & 4. 21. 2, 33.

NOTES ON CHAP. VII.

Verse 1. *Trespass-offering*] See at the end of the chapter.

Verse 2. *In the place where they kill the burnt-offering*] VIZ. on the North side of the altar, chap. i. 11.

A.M. 2:14.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

3 And he shall offer of it ^a all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away :

5 And the priest shall burn them upon the altar for an offering made by fire unto the LORD : it is a trespass offering.

6 ^b Every male among the priests shall eat

thereof : it shall be eaten in the holy place : ^c it is most holy.

7 As the sin offering is, so is ^d the trespass offering : there is one law for them : the priest that maketh the atonement therewith shall have it.

8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.

9 And ^e all the meat offering that is baken in

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

^a Ch. 3. 4, 9, 10, 14, 15, 16. & 4. 8, 9. Exod. 29. 13. — ^b ch. 6. 16, 17, 18. Numb. 18. 9, 10.

^c Ch. 2. 3. — ^d ch. 6. 25, 26. & 14. 13. — ^e ch. 2. 3, 10. Numb. 18. 9. Ezek. 44. 29.

Verse 3. *The rump*] See the notes on chap. iii. 9. where the principal subjects in this chapter are explained, being nearly the same in both.

Verse 4. *The fat that is on them*] Chiefly the fat that was found in a detached state, not mixed with the muscles ; such as the omentum or caul, the fat of the mesentery, the fat about the kidneys, &c.—See the notes on chap. iii. 9, &c.

Verse 8. *The priest shall have to himself the skin*] Bishop Patrick supposes, that this right of the priest to the skin, commenced with the offering of Adam : “ For it is probable,” says he, “ that Adam himself offered the first sacrifice, and had the skin given him by God, to make garments for him and his wife : in conformity to which, the priests ever after had the skin of the whole burnt-offerings for their portion ; which was a custom among the Gentiles as well as the Jews, who gave the skins of their sacrifices to their priests, when they were not burnt with the sacrifices, as in some sin-offering they were among the Jews, see chap. iv. 11. And they employed them to a superstitious use, by lying upon them in their temples, in hopes to have future things revealed to them in their dreams. Of this we have a proof in Virgil's viith Æneid, ver. 86—95.

— huc dona sacerdos

Cum tulit, & cæsarum ovium sub nocte silenti
Pellibus incubuit stratis, somnosque petivit ;
Multa modis simulacra videt volitantia miris :
Et varias audit voces, fruiturque deorum
Colloquio, atque imis Acheronta affatur Avernis.
Hic & tum pater ipse petens responsa Latinus,
Centum lanigeras mactabat rite bidentes,
Atque harum effulus tergo stratisque jacebat
Velleribus. Subita ex alto vox reddita luco est.

First, on the fleeces of the slaughter'd sheep
By night the sacred priest dissolves in sleep :
When in a train, before his slumbering eye,
Thin airy forms, and wondrous visions, fly.
He calls the powers who guard th' internal floods,
And talks, inspir'd, familiar with the gods.
'To this dread oracle the prince withdrew,
And first a hundred sheep the monarch slew ;
'Then on their fleeces lay ; and from the wood
He heard, distinct, these accents of the god.

PITT.

The same superstition, practised precisely in the same way, and for the same purposes, prevails to the present day in the Highlands of Scotland, as the reader may see from the following note of Mr. Scott, in his *Lady of the Lake*.

“ The Highlanders of Scotland, like all rude people, had various superstitious modes of enquiring into futurity. One of the most noted was the *togharm*. A person was wrapped up in the skin of a newly slain bullock, and deposited beside a water-fall, or at the bottom of a precipice, or in some other strange, wild, and unusual situation, where the scenery around him suggested nothing but objects of horror. In this situation, he revolved in his mind the question proposed ; and whatever was impressed upon him by his exalted imagination, passed for the inspiration of the disembodied spirits who haunt these desolate recesses. On way of consulting this oracle, was by a party of men, who first retired to solitary places, remote from any house, and there they singled out one of their number, and wrapt him in a big cow's hide, which they folded about him ; his whole body was covered with it, except his head, and so left in this posture all night, until his invisible friends relieved him, by giving a proper answer to the question in hand ; which he received, as he fancied, from several persons that he found about him all that time. His consorts returned to him at break of day ; and then he communicated his news to them, which often proved fatal to those concerned in such unwarrantable enquiries.

“ Mr. Alexander Cooper, present minister of North-Virt, told me, that one John Erach, in the Isle of Lewis, assured him, it was his fate to have been led by his curiosity with some who consulted this oracle, and that he was a night within the hide above-mentioned ; during which time he felt and heard such terrible things, that he could not express them : the impression made on him, was such as could never go off ; and he said, for a thousand worlds, he would never again be concerned in the like performance, for it had disordered him to a high degree. He confessed it ingenuously, and with an air of great remorse, and seemed to be very penitent under a just sense of so great a crime : he declared this, about five years since, and is still living in the Isle of Lewis, for any thing I know.”—*Description of the Western Isles*, p. 110. See also Pennant's *Scottish Tour*, Vol. II. p. 301. and Mr. W. Scott's *Lady of the Lake*.

A. M. 514.
B. C. 1490
An Exod. Isr.
2
At the of Nison.

the oven, and all that is dressed in the frying pan, and ²in the pan, shall be the priest's that offereth it.

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 ¶ And ^bthis is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving, unleavened cakes mingled with oil, and unleavened wafers ^canointed with oil, and cakes mingled with oil, of fine flower, fried.

13 Besides the cakes, he shall offer *for* his offering ^dleavened bread with the sacrifice of thanksgiving of his peace offerings.

14 And of it he shall offer one out of the whole oblation *for* a heave offering unto the LORD, ^eand it shall be the priest's that sprinkled the blood of the peace offerings.

15 ^fAnd the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But ^gif the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an *abomination*, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, ^hhaving his uncleanness upon him, even that soul ⁱshall be cut off from his people.

21 Moreover the soul that shall touch any unclean thing, as ^mthe uncleanness of man, or any ⁿunclean beast, or any ^oabominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul ^pshall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, ^qYe shall eat no manner of fat, of ox, or of sheep, or of goat.

² Or, on the feet plate, or stove. ³ In 3. 1. 8. 22. 1. 21. ⁴ ch. 2. 4. ⁵ Numb. 6. 15. ⁶ Amos 4. 5. ⁷ Numb. 18. 8, 11, 12. ⁸ ch. 22. 30. ⁹ ch. 19. 6, 7, 8.

¹⁰ Numb. 17. 27. ¹¹ ch. 11. 16. 11. 31 & 12. 7. ¹² Lev. 15. 3. ¹³ Gen. 17. 14. ¹⁴ ch. 1. 8. 15. 3. 15. ¹⁵ ch. 11. 31. 3. 11. ¹⁶ Lev. 11. 3. 11. ¹⁷ ch. 11. 3. 11.

Verse 9. *Baked in the oven*] See the notes on chap. ii 5, &c.

Verse 12. *If he offer it for a thanksgiving*] See the notes at the end of this chapter.

Verse 15. *He shall not leave any of it until the morning*] Because, in such a hot country, it was apt to putrify; and as it was considered to be *holy*, it would have been very improper to expose that to putrefaction which had been consecrated to the Divine Being. Mr. Harmer's supposes, that the law here refers rather to the custom of *drying* flesh, which had been devoted to religious purposes, which is practised among the Mohammedans to the present time. This, he thinks, might have given rise to the prohibition, as the sacred flesh thus preserved, might have been abused to superstitious purposes. Therefore God says, ver. 18. *If any of the flesh of the sacrifice be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it; it is an abomination, and the soul that eateth of it shall bear his iniquity.* That is, on Mr. Harmer's hypothesis, this

sacred flesh shall avail nothing to him that eats it after the first or second day, on which it is offered: however consecrated before, it shall not be considered *sacred* after that time. See Harmer's *Observations*, vol. i. p. 331. edit. 1808.

Verse 20. *Having his uncleanness upon him*] Having touched any unclean thing by which he became himself defiled, and had not washed his clothes, and both his flesh.

Verse 21. *The uncleanness of man*] Any ulcer, sore, or leprosy—or any sort of cutaneous disease, either *chronic* or *acute*.

Verse 23. *Fat of ox, or of sheep, or of goat*] Any *solid* fat, they might eat, for the sake of the vessel used, because they were the only animals which were offered in sacrifice, though many others were used in the common diet, as well as these. But it is likely that this prohibition is to be understood of those animals which were offered in sacrifice, and then *any* in reference to the *fat* as mentioned in ver. 4. Of the fat in *any* other circumstances, it cannot be intended, as it was out of the required offerings which

A.M. 2514.
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An. Exod. 1. 1.
2.
Abibor Nisan.

24 And the fat of the ^a beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire, unto the LORD, even the soul that eateth it shall be cut off from his people.

26 ^b Moreover ye shall eat no manner of blood, *whether it be of fowl or of beast*, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, ^c He that offereth the sacrifice of his peace offerings unto the LORD, shall bring his oblation unto the LORD, of the sacrifice of his peace offerings.

30 ^d His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that ^e the breast may be waved *for a wave offering* before the LORD.

31 ^f And the priest shall burn the fat upon the altar: ^g but the breast shall be Aaron's and his sons'.

32 And ^h the right shoulder shall ye give unto

the priest *for a heave offering* of the sacrifices of your peace offerings.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

34 For ⁱ the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office,

36 Which the LORD commanded to be given them or the children of Israel, ^k in the day that he anointed them, *by a statute* for ever throughout their generations.

37 This *is the law* ^l of the burnt offering, ^m of the meat offering, ⁿ and of the sin offering, ^o and of the trespass offering, ^p and of the consecrations, and ^q of the sacrifice of the peace offerings,

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel ^r to offer their oblations unto the LORD, in the wilderness of Sinai.

^a Heb. *encense*. ch. 17. 15. Dent. 12. 21. Eze. 4. 13. & 41. 24.—
^b Gen. 9. 4. ch. 3. 17. & 17. 10—11.—ch. 2. 1.—^c ch. 3. 3. & 9. 14.
^d Exod. 29. 24. 27. ch. 9. 27. & 9. 21. Numb. 6. 20.—ch. 3. 5.
11. 16.—^e ver. 34.—^f ver. 34. ch. 9. 21. Numb. 6. 20.

ⁱ Exod. 29. 23. ch. 10. 14. 15. Numb. 13. 18. 19. Dent. 18. 3.—
^k Exod. 6. 12. 19. Exod. 40. 13. 15.—ch. 6. 9. —ch. 6. 14. —^l ver. 6.
25.—^m ver. 1.—ⁿ ch. 6. 20. Exod. 29. 1.—^o ver. 11.—ch. 1. 2.

God gave to the people. *Butter of kine and milk of sheep with FAT of LAMBS and RAMS of the breed of Bashan, and GOATS*, was the provision that he gave to his followers; see Dent. xxxii. 12—14.

Verse 27. *What ever soul that eateth any manner of blood*] See the note on Gen. ix. 4. *Shall be cut off*—excommunicated from the people of God, and so deprived of any part in their inheritance, and in their blessings. See the note on Gen. xvii. 14.

Verse 29. *Shall bring his oblation*] Meaning those things which were given out of the peace offerings, to the Lord and to the priest. *Aaron and*

Verse 30. *Wave offering*] See the note on Exod. xxix. 27.

Verse 32. *The right shoulder*] See on Exod. xxix. 27.

Verse 36. *In the day that he anointed them*] See the note on Exod. xl. 15.

Verse 38. *In the wilderness of Sinai*] These laws were probably given to Moses while he was on the mount with God; the time was quite sufficient, as he was there with God not less than fourscore days in all—forty days at the giving, and forty days at the renewing of the law.

As in the course of this book, the different kinds of sacrifices commanded to be offered, are repeatedly occurring, I think it best, once for all, to give a general account of them, and a definition of the original terms, as well as of all others relative to this subject which are used in the Old Testament, and the reference in which they all stood to the great sacrifice offered by Christ.

1. **עֹלָת אֵשׁ** ASAM, TRESPASS-offering, from **עָשָׂה** *asam*, to be guilty, or liable to punishment; for in this sacrifice the guilt was considered as being transferred to the animal of-

kind up to God, and the offering taken from the man of his sin, ver. 17. Christ is said to have made his sin an offering for sin, **אִשָּׁה**. Isai. liii. 10.

2. **זֶבַח זָרָח** ZIBACH ZARACH, a *burnt-offering*, from **זָרַח** zarach, to be *glorified*, and **זָבַח** zabach, to *offer*; denoting the distressing nature of sin, or its property of incensing divine justice against the offender, who, at expiation, desires burning for his offence, made use of this sacrifice to be freed from the punishment due to his transgression. It occurs Exod. xix. 18. and Lev. i. 17. and is a common name for sacrifices in general.

3. **זֶבַח חֵלֶב** ZIBACH CHELEV, a *fat offering*, from **חֵלֶב** chelev, to *be fat*. The word occurs only in Hos. viii. 13. and probably means no more than the continual repetition of the accustomed offerings, or continuation of each part of the sacred service.

4. **זֶבַח זָבַח** ZIBACH ZABACH, a *sacrifice*; in Hebrew, **זָבַח** zabach, the *zain* being changed into **דַּלֶּת** daleth, a creature slain in sacrifice, **זָבַח** zabach, to *be slain*; hence the altar on which such sacrifices were offered, was termed **מִזְבֵּחַ** mizbeach, the place of sacrifice. See the note on Gen. viii. 2. *Zebach* is a common name for sacrifices in general.

5. **חַג** CHAG, a *festival*, especially such as had a periodical return, from **חָגַג** chagag, to *celebrate a festival*, to *go round* and *round in circles*. See Exod. v. 1. xii. 24. The circular dance was probably intended to point out the revolution of the heavenly bodies, and the exact return of the different seasons. See Parkhurst.

6. **חַטָּאת** CHATAH, a *sin-offering*, from **חָטָא** chata, to *miss the mark*: it also signifies *sin* in general, and is a very apt term to express its nature by. A sinner is continually aiming at, and seeking happiness; but as he does not seek it in God, hence the Scripture represents him as *missing his aim*, or *missing the mark*. This is precisely the meaning of the Greek word *αμαρτια*, translated *sin* and *sin-offering* in our version; and this is the term by which the Hebrew word is translated both by the Septuagint and the inspired writers of the New Testament. The sin-offering was at once an acknowledgment of guilt, in having forsaken the fountain of living waters, and hewed out cisterns that could hold none; and also of the firm purpose of the offerer to return to God, the true and pure fountain of blessedness. This word often occurs. See the note on Gen. iv. 7. xiii. 13.

7. **כִּפָּר** COPHER, the *EXPIATION* or *ATONEMENT*, from **כָּפַר** caphar, to *cover*, to *smear over*, or *obliterate* or *annul* a contract. Used often to signify the atonement or expiation made for the pardon or cancelling of iniquity. See more in the note on Exod. xxv. 17.

8. **מִנְחָה** MINCHAH, an *OFFERING*, from **נָחַ** nach, to *rest*, signifying such feasts as were instituted in commemoration of some great event or deliverance, such as the deliverance from Egypt. See Exod. xiii. 10. and thus differing from the *chag* mentioned above. See the note on Gen. i. 14.

9. **מִנְחָה** MINCHAH, *CONSECRATIONS* or *offerings*, from **מָנָה** manah, to *be full*; those offerings made in consecration, of which the priests *partook*, or in the Hebrew phrase, had their *hands filled*. See the note on Exod. xxix. 19. and see 2 Chron. xiii. 9.

10. **מִנְחָה** MINCHAH, *MEAT-offering*, from **נָחַ** nach, to *rest*,

settle after toil. It generally consisted of things without life, such as green ears of corn, full ears of corn, flour, oil, and frankincense; see on chap. ii. 1, &c. And may be considered as having its name from that *rest* from labour and toil, which a man had when the fruits of the autumn were brought in; or when, in consequence of obtaining any *rest, ease*, &c. a significant offering or sacrifice was made to God. It often occurs. See the note on Gen. iv. 3. The jealousy-offering, Numb. v. 15. was a simple *minchah*, consisting of *barley meal* only.

11. **מִסַּח** MISACH, a *MIXTURE*, from **סָחַ** sach, to *mix*, or *mix* with *the lees*, which made it extremely intoxicating. This offering does not appear to have had any place in the worship of the *true God*; but from Isai. lxx. 11. and Prov. xxiii. 30. it seems to have been used for idolatrous purposes, such as the Bacchanalia among the Greeks and Romans, "when all got drunk in honour of the god."

12. **מַסֶּעַת** MASEOTH, an *OBLATION*, things *carried* to the temple to be presented to God, from **נָסַע** nasa, to *bear* or *carry*, to *bear sin*; typically, Exod. xxviii. 38. Lev. x. 17. xvi. 21. really, Isai. liii. 4, 12. The sufferings and death of Christ were the true *maseoth*, or *vicarious bearing* of the sins of mankind, as the passage in Isaiah, above referred to, sufficiently proves. See this alluded to by the Evangelist John i. 29. And see the root in Parkhurst.

13. **נָדָב** NADAB, a *FREE-WILL* or *voluntary offering*, from **נָדַב** nadab, to be *free*, *liberal*, *princely*. An offering not commanded, but given as a particular proof of extraordinary gratitude to God for especial mercies; or on account of some vow or engagement *voluntarily* taken. Ver. 16.

14. **נִסֵּחַ** NISACH, a *LIBATION* or *DRINK-offering*, from **נָסַח** nasach, to *diffuse* or *pour out*. Water or wine poured out at the conclusion or confirmation of a treaty or covenant. To this kind of offering there is frequent allusion and reference in the New Testament, as it typified the blood of Christ, poured out for the sin of the world; and to this our Lord himself alludes in the institution of the holy Eucharist. The whole gospel œconomy is represented as a covenant or treaty between God and man, Jesus Christ being not only the *mediator*, but the *covenant sacrifice*, whose blood was poured out for the ratification and confirmation of this covenant or agreement between God and man.

15. **עֹלָה** OLAH and **עֹלָה** OOLAH, *BURNT-offering*, from **עָלָה** alah, to *ascend*, because this offering, as being wholly consumed, *ascended* as it were to God in *smoke* and *vapour*. It was a very expressive type of the sacrifice of Christ; as nothing less than his complete and full sacrifice could make atonement for the sin of the world. In most other offerings, the priest, and often the offerer, had a *share*, but in the whole burnt-offering, *all* was given to God.

16. **קָטֹרֶת** KATHORETH, *FRANKINCENSE*, or *PERFUME-offering*, from **קָטַר** katar, to *burn*; i. e. the *frankincense*, and other aromatics used as a perfume in different parts of the divine service. To this St. Paul compares the agreeableness of the sacrifice of Christ to God, Eph. v. 2. Christ hath given himself for us an offering—to God of a *SWEEET-SMELLING sacrifice*. From Rev. v. 8. we learn, that it was intended also to represent the *prayers of the saints*, which, offered up on that altar

Christ Jesus, that sanctifies every gift, are highly pleasing in the sight of God.

17. קרבן KORBAN, the GIFT-offering, from קרב karab, to draw nigh or approach. See this explained on chap. i. 2. Korban was a general name for any kind of offering, because through these, it was supposed, a man had access to his Maker.

18. שלמים SHULAMIM, PEACE-offering, from שלם shalam, to complete, make whole, 'or, by these offerings, that which was lacking was considered as being now made up; and that which was broken, viz. the covenant of God by his creature's transgression, was supposed to be made whole; so that after such an offering, the sincere and conscientious mind had a right to consider, that the breach was made up between God and it, and that it might lay confident hold on this covenant of peace. To this the Apostle evidently alludes, Eph. ii. 14—19 *He is our peace*, (i. e. our shalom, or peace-offering) *who has made both one, and broken down the middle wall; having abolished in his flesh the enmity, &c.* See the whole passage; and see the note on Gen. xiv. 18.

19. תודה TODATH, THANK-offering, from יודה yudah, to confess; offerings made to God with public confession of his power, goodness, mercy, &c.

20. תנופה TENUPHAH, WAVE-offering, from נף naph, to stretch out; an offering of the first-fruits stretched out before

God, in acknowledgment of his providential goodness. This offering was moved from the right hand to the left. See the note on Exod. xxix. 27.

21. תרומה TERUMAH, HEAVE-offering, from רם ram, to lift up, because the offering was lifted up towards heaven, as the wave-offering, in token of the kindness of God in granting rain and fruitful seasons, and filling the heart with food and gladness. As the wave-offering was moved from right to left, so the heave-offering was moved up and down; and in both cases, this was done several times. These offerings had a blessed tendency to keep alive in the breasts of the people a due sense of their dependance on the divine providence and bounty; and of their obligation to God for his continual and liberal supply of all their wants. See the note on Exod. xxix. 27.

In the above collection are comprized, as far as I can collect, an explanation of all the terms used in the Hebrew Scriptures which signify sacrifice, oblation, atonement, offering, &c. &c. as well as the reference they bear to the great and only sufficient atonement, sacrifice, oblation, and satisfaction, made by Christ Jesus, for the sins of mankind. Larger accounts must be sought in authors, who treat professedly on these subjects.

CHAPTER VIII.

Moses is commanded to consecrate Aaron and his sons, 1—3. Moses convenes the congregation, washes, clothes, and anoints Aaron, 4—12. He also clothes Aaron's sons, 13. Offers a bullock for them, as a sin-offering, 14—17. And a ram for a burnt-offering, 18—21. And another ram for a consecration offering, 22—24. The fat, with cakes of unleavened bread, and the right shoulder of the ram he offers as a wave-offering, and afterwards burns, 25—28. The breast, which was the part of Moses, he also waves, 29. And sprinkles oil and blood upon Aaron and his sons, 30. The flesh of the consecration ram is to be boiled and eaten at the door of the tabernacle, 31, 32. Moses commands Aaron and his sons to abide seven days at the door of the tabernacle of the congregation, which they do accordingly, 33—36.

A.M. 2514.
B. C. 1490.
An. Exod. Isr.
2
Abib or Nisan.

AND the LORD spake unto Moses, saying,

2^a Take Aaron and his sons with him, and ^b the garments, and ^c the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded

him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, ^d This is the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, ^e and washed them with water.

7^f And he put upon him the ^g coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him,

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2
Abib or Nisan.

^a Exod. 29. 1, 2, 3. — ^b Exod. 28. 2, 4. — ^c Exod. 30. 24, 25.

^d Exod. 29. 4. — ^e Exod. 29. 4. — ^f Exod. 29. 5. — ^g Exod. 28. 4.

NOTES ON CHAP. VIII.

Verse 2. *Take Aaron and his sons*] The whole subject of this chapter has been anticipated in the notes on Exod.

xxviii. 1, &c. and xxix. 1, &c. in which all the sacrifices, rites, and ceremonies have been explained in considerable detail; and to those notes the reader is referred.

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An Exod. 1st.
2
Abihor Nisan.

and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8 And he put the breastplate upon him : also he ^a put in the breastplate the Urim and the Thummim.

9 ^b And he put the mitre upon his head ; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown ; as the LORD ^c commanded Moses.

10 ^d And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he ^e poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 ^f And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and ^g put bonnets upon them ; as the LORD commanded Moses.

14 ¶ ^h And he brought the bullock for the sin offering : and Aaron and his sons ⁱ laid their hands upon the head of the bullock for the sin offering.

15 And he slew *it* ; ^k and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of

the altar, and sanctified it, to make reconciliation upon it.

16 ^l And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp ; as the LORD ^m commanded Moses.

18 ¶ ⁿ And he brought the ram for the burnt offering : and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it* ; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces ; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water ; and Moses burnt the whole ram upon the altar : *it was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD ; ^o as the LORD commanded Moses.

22 ¶ And ^p he brought the other ram, the ram of consecration : and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it* ; and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right

A.M. 2514.
P.C. 1490.
An Exod. 1st.
2
Abihor Nisan.

^a Exod. 28. 30. — ^b Exod. 29. 6. — ^c Exod. 28. 37. — ^d Exod. 30. 26, 27, 28, 29. — ^e ch. vi. 10, 12. — ^f Exod. 29. 7. — ^g ch. 29. 10. — ^h Ps. 133. 2. — ⁱ Exod. 45. 15. — ^j Exod. 29. 8, 9. — ^k Heb. bound. — ^l Exod. 29. 19.

Ezek. 43. 19. — ^m ch. 1. 4. — ⁿ Exod. 29. 12, 30. — ^o ch. 4. 7. — ^p Exod. 43. 10, 28. — ^q Heb. 9. 22. — ^r Exod. 29. 13. — ^s ch. 4. 1. — ^t ch. 1. 11, 12. — ^u Exod. 29. 14. — ^v Exod. 29. 15. — ^w Exod. 29. 16. — ^x Exod. 29. 17, 18.

Verse 8. *He put in the breastplate the Urim and the Thummim.*] The Urim and Thummim are here supposed to be something different from the breastplate itself. See the notes on Exod. xxviii. 15, 16, and 30. It is only necessary to observe, that Aaron and his sons were not anointed until now. Before, the thing was commanded ; and now, first performed.

Verse 9. *And he put the mitre*] See the note on Exod. xxviii. 37.

Verse 14. *The bullock for the sin-offering*] This was offered each day during the seven days of consecration. See Exod. xxix. 36.

Verse 23. *Put of the blood on the tip of Aaron's right ear, &c.*] See this significant ceremony explained in the note on Exod. xxix. 20. Calmet remarks that the consecration of the high-priest among the Romans, bore a considerable re-

semblance to the consecration of the Jewish high-priest. "The Roman priest clothed with a garment of silk, his head covered with a crown of gold, adorned with sacred ribbands, was conducted into a subterranean place, over which there was a floor of planks pierced through with many holes. On this floor they sacrificed a bullock, whose blood was freely poured out on the planks or floor, which running through the holes, fell upon the priest, who stood under to receive this sacred aspersion, and who, in order to be completely covered with the blood, took care to present the whole of his body, his clothes, face, eyes, nose, lips, and even his tongue, to receive the drops of blood falling through the pierced floor above. Being completely covered with this sanguineous shower, he ascended from this subterranean place, and was acknowledged and adored by the people as Pontifex Maximus, or supreme high-priest." These rites which bear

A. M. 3314.
B. C. 1490.
An. Exod. Ibr.
Abib or Nisan.
ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 ^a And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 ^b And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

^a Exod. 29. 22.—^b Exod. 23. 23.—^c Exod. 29. 24, &c.—^d Exod. 29. 25

a striking allusion to those used in the consecration of Aaron, and from which they were probably borrowed, and disguised by the introduction of their own superstitions, are particularly described by *Aurelius Prudentius* in his poem, entitled, *Romani Martyris Supplicium*, from which I shall select those verses, the substance of which is given above, as the passage is curious, and the work not common.

*Suavis sacerdos neque se terribem scrobe
Acta ex profundum consecrandus mergitur,
Mire infulatus, festa vittis tempora
Nectens, corona tum rebus aurea,
Cucem Gabino sericam fideus togam.
Tabulis superis strata timent pulpita,
Ramosa rari pergemtis coquegibus,
Scindunt subinde vel terebrant arcam,
Crebroque lignum perforant acumine,
Pateat minutis ut frequens hiatus.—
Hec ut stantia est immolanda bellua,
Fecit serpens dantem remedia,
Inacta capiam vulnus audet inguinis—&c.
Tum per acipientes mille ramarum vias
Ibaesus iacet, et cum tumore pluit,
Dissus rarus quon sacerdos excipit,
Gutta vel oves in se sulphureus caput,
Et veste et omni putrefactus corpore:
Quos in facit, obitus offert genas,
Supponit aures, labra, nares obijcit,
Oculos et ipsos per uno laperebus,
Nec jam palato parcat, et linguam rigat,
Donec cruerem totos atrum combibat.—
Procedit inde pontifex visu horridus—&c.
Omnes saluant atque adorant eminus,
Vilis quod illum sanguis, et bos mortuus
Latus latentem sub cavernis laverint.*

Of these lines, the reader will not be displeased to find the following poetical version.

"For when with sacred pomp and solemn state
Their great high priest the Romans consecrate,

27 And he put all ^c upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD.

28 ^d And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' ^e part; as the LORD commanded Moses.

30 And ^f Moses took of the anointing oil,

^c Exod. 29. 21.—^d Exod. 29. 24. & 30. 30. Numb. 3. 3.

His silken vest in Gabine cincture bound,
A festal fillet twines his temples round:
And, while aloft the gorgeous mitre shines,
His awful brow a golden crown confines.
In a deep dyke, for mystic ritual made,
He stands, surrounded with terrific shade.
High o'er his holy head a stage they place,
Adorn with paintings, and with statues grace;
Then with keen pokers perforate the floor
Till thronging apertures admit no more.
Thither the victim ox is now convey'd,
To glut the vengeance of the thirsty blade.
The sacred spear his sturdy throat divides,
Down, instant streaming, gush the gory tides,
Through countless crevices the gaping wood
Distils corrupted dew and smoking blood
Drop after drop, in swift succession shed,
Falls on the holy pontiff's mitred head.
While to imbibe the sanctifying power,
His out-spread garments drink the crimson shower;
Then on his back in reeking streams he lies,
And laves in livid blood his lips and eyes;
Bares every limb, exposes every pore
To catch the virtue of the streaming gore,
With open mouth expects the falling flood,
Moistens his palate and his tongue with blood
Extends his ears to meet the putrid rain,
Nor lets a single drop descend in vain.
Then from the filthy cave comes forth to light,
Bathed in black blood, and horrible to sight!—
By the vile torrent, and the victim slain,
In the dark cavern cleansed from mortal stain,
Their priest, enveloped in atoning gore,
With trembling awe surrounding throngs adore."

T. GREEN.

Prudentius was born about the middle of the fourth century, and was no doubt intimately acquainted with the circumstances he describes.

Verse 27. And waved them for a wave-offering] See the

33 And ye shall not go out of the door of

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

^a 11 = 6, 7, 10; — N = 6, 7, 8, 9, 10; Decid 11 = 1, 17, — 2.

Ver. 10. *So Aaron and his sons did.* The chapter shows the exact fulfilment of the command as related to Moses, Exod. xxix. And consequently the complete preparation of Aaron and his sons, to fill the very important office of priests and mediators between God and Israel, to offer sacrifices and make atonement for the sins of the people.

"Thus," says Mr. Ainsworth, "the covenant of the priest-

hood was confirmed unto the tribe of Levi, in Aaron and his sons, which covenant was *life and peace*, Mal. ii. 5. But this is not a perpetual covenant, *with an oath*: for there were *many priests*, because they were not suffered to continue by reason of death; and they served unto the example and shadow of better things, offering gifts and sacrifices which could not make man whole for the service perfect, as pertaining to the conscience; for they were carnal ordinances imposed upon them till the time of reformation, that is, until the time of Christ, who was made a priest of God *with an oath*, and made surety of a better covenant, established on better promises. And because he continueth for ever, he hath a priesthood which passeth not from one to another, and is an insurer of the true tabernacle, which God pitched and not man. Not by the blood of bulls and of goats, but by his own blood he entered once into the holy place, having found everlasting redemption for us; and is therefore able to save to the uttermost them who come unto God through him, as he ever liveth to make intercession for them." Taken in reference to his priesthood and sacrifice, all these rites and ceremonies are significant and edifying: but taken out of this relation, they would be as absurd and nugatory, as the consecration of the Roman Pontifex Maximus, mentioned above by Prudentius.

Aaron is commanded to offer, on the eighth day, a sin-offering and a burnt-offering, 1, 2. The people are commanded also to offer a sin-offering, a burnt-offering, peace-offerings and a meat-offering, 3, 4. They do as they are commanded; and Moses promises that God shall appear among them, 5, 6. Aaron is commanded to make atonement for the people, 7. He and his sons prepare and offer the different sacrifices, 8—21. Aaron and his sons bless the congregation, 22, 23. And the fire of the Lord consumes the sacrifice, 24.

A. M. 1514.
B. C. 1400.
An. Exod. Isr.
1st Nisan.

A. M. 1514.
B. C. 1400.
An. Exod. Isr.
1st Nisan.

And it came to pass, on the eighth day, that Moses called Aaron and his sons and the elders of Israel;

And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord.

And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering;

Also a bullock and a ram for peace offerings, to sacrifice before the Lord; and a meat offering mingled with oil: for to day the Lord will appear unto you.

And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the Lord.

And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you.

And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of

the people, and make an atonement for them; as the Lord commanded.

¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself.

And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:

But the fat, and the kidneys, and the caul above the liver, of the sin offering, he burnt upon the altar; as the Lord commanded Moses.

And the flesh and the hide he burnt with fire without the camp.

And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.

And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar.

¶ And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first.

And he brought the burnt offering, and

^a Ezek. 43. 27. — ^b ch. 4. 3. & 8. 14. Exod. 29. 1. — ^c ch. 3. 13. — ^d ch. 4. 23. Exod. 6. 17. & 10. 19. — ^e ch. 2. 4. — ^f ver. 6. 23. Exod. 29. 43. — ^g ver. 23. Exod. 24. 16. — ^h ch. 4. 3. 1 Sam. 3. 14. Hebr. 5. 3. & 7. 27. & 9. 7.

¹ Ch. 4. 16, 20. Hebr. 5. 1. — ² ch. 8. 15. — See ch. 4. 7. — ³ ch. 8. 16. — ⁴ ch. 4. 3. — ⁵ ch. 11. 17. & 4. 8. — ⁶ ch. 1. 5. & 8. 19. — ⁷ ch. 8. 20. — ⁸ ch. 8. 21. — ⁹ ver. 3. Isai. 53. 10. Hebr. 2. 17. & 5. 3.

NOTES ON CHAP. IX.

Verse 1. *On the eighth day*] This was the first day after their consecration, before which they were deemed unfit to minister in holy things, being considered as in a state of imperfection. "All creatures," says Ainsworth, "for the most part were in their uncleanness and imperfection seven days, and perfected on the eighth—as children by circumcision, Lev. xii. 2, 3—young beasts for sacrifice, chap. xxii. 27. persons that were unclean by leprosy, issues, and the like, chap. xv. 8—10. and xv. 13, 14. Numb. vi. 9, 10. So here, the priests, until the eighth day, were not admitted to minister in their office."

Verse 2. *Take thee a young calf, &c*] As these sacrifices were for Aaron himself, they are furnished by himself and not by the people, for they were designed to make atonement for his own sin. See chap. iv. 3. And this is supposed by the Jews to have been intended to make an atonement for his sin in the matter of the golden calf. This is very probable, as no formal atonement for that transgression, had yet been made.

Verse 3. *Take ye a kid*] In chap. iv. 14. a young bullock is commanded to be offered for the sin of the people; but here, the offering is a *kid*, which was the sacrifice appointed for the sin of the ruler, chap. iv. 22, 23. and hence some think that the reading of the Samaritan and the Septuagint, is to be preferred. *Speak unto the ELDERS of Israel*, these being the only princes or rulers of Israel at that time, and for them, it is possible, this sacrifice was designed. It is however supposed, that the sacrifice appointed, chap. iv. 14. was for a particular sin, but this, for sin in general; and that it is on this account, that the sacrifices differ.

Verse 6. *And the glory of the Lord shall appear*] God shall give the most sensible signs of his presence among you; this he did in general by the cloud on the tabernacle; but in this case, the particular proof was the fire that came out from before the Lord, and consumed the burnt-offering; see ver. 23, 24.

Verse 7. *Make an atonement for thyself*] This shewed the imperfection of the Levitical law; the high-priest was obliged to make an expiation for his own sins before he could

offered it ^a according to the manner.
17 And he brought the meat offering, and ^b took a handful thereof, and burnt it upon the altar, ^c as the burnt sacrifice of the morning.
18 He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about;
19 And the fat of the bullock and of the ram, the rump, and that which covereth the in-

side, and the kidneys, and the caul above the liver:
20 And they put the fat upon the breasts, and he burnt the fat upon the altar:
21 And the breasts, and the right shoulder Aaron waved for a wave offering before the Lord, as Moses commanded.
22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.
23 ^d And Moses and Aaron went into the

^a Ch. I. 3, 11.—^b Or, set aside.—^c See Lev. vi. 12, 13, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
^d Ch. I. 3, 11.—^e Or, set aside.—^f See Lev. vi. 12, 13, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

make one for the sins of the people. See the use made of this by the Apostle, Heb. v. 3, vi. 27, and vii. 7.
Verse 22. And Aaron lifted up his hand toward the people, and blessed them. On lifting up the hands in blessing, see Lev. ix. 29. The form of the blessing we have in Gen. xii. 2, 3, &c. The Lord bless thee and keep thee! The Lord make his face shine upon thee, and be gracious unto thee! The Lord lift up his countenance upon thee, and give thee peace! See the notes on these passages.
And came down from offering of the sin-offering, &c.] A sin-offering, a burnt-offering, a meat-offering, and peace-offerings, were made to God that his glory might appear to the whole congregation. This was the end of all sacrifice and religious service; not to confer any obligation on God, but to make an atonement for sin, and to engage him to dwell among and influence his worshippers.
Verse 23. Moses and Aaron went into the tabernacle.] It is supposed that Moses accompanied Aaron into the tabernacle to shew him how to offer the incense, prepare the lamps, and the perfume, adorn the show-bread, &c. &c.
And the glory of the Lord appeared.] To shew that every thing was done according to the divine mind. 1. The glory of Jehovah appears unto all the people: 2. a fire came out from before the Lord, and consumed the burnt-offering. This was the proof which God gave, upon extraordinary occasions, of his acceptance of the sacrifice. This was done, (probably). 1. In the case of Abel, Gen. iv. 4. 2. in the case of Aaron; see above, ver. 34. 3. in the case of Gideon, Judges vi. 21. 4. in the case of Manoah and his wife. Compare Judges xiii. 19—23. 5. in the case of David dedicating the threshing-floor of Ornan, 1 Chron. xxi. 26. 6. in the case of Solomon dedicating the temple, 2 Chron. vii. 1. 7. in the case of Elijah, 1 Kings xviii. 28. Hence to express the accepting of an offering, sacrifice, &c. the verb דָּשַׁן *dashan* is used, which signifies, to reduce to ashes, i. e. by fire from heaven. See Psalm xx. 3. In such a case as this, it was necessary that the fire should appear to be divinely sent, and should come in such a way, as to preclude the supposition that any art or deceit had been practised on the occasion. Hence it is not intimated that Moses and Aaron brought it out of the

tabernacle, pretending that God had told them to do so for them, but that the glory of the Lord appeared unto all the people, and that they saw it. The victims were consumed by a fire, evidently of no natural kind. Joseph says, that "a fire proceeded from the victims themselves, as if consumed, which had the appearance of a flame, which might be moved up and down at pleasure, and was upon the tent: and by the agency of the divine power, and was immediately from the divine presence, the victims were consumed. The priests in order to give credit to their worship, and to this miracle, pretended that Jupiter testified his approbation of the sacrifices of men by thunder and lightning: to this Virgil seems to allude, though the words have been understood differently.
Audistis hoc grauior, qui fœdera fulmine sancit. *Æneid* v. 200.
"Let Jupiter hear, who sanctions covenants by his thunder," on which words Seneca makes this remarkable comment. *Æquum cum fiant fœdera, et confirmatio tantum, confirmatio. Vel certe quia apud maiores aræ non inced bantur, sed ignis divinus præbus electusque incedebat.* *Seneca*.
"To sanction the covenant signifies to confirm; for when a covenant was made, if there were a flame of lightning, it was considered to be thereby confirmed: or rather, because our ancestors lighted no fire upon the altar, but the fire by their supplications divine fire, &c." The expression, *apud majores*, among our ancestors, shews that they could be of no such divine fire then, nor could they ever have been, if the whole account was borrowed from the Jews. *Seneca* Englished, gives us an account to the same effect; for speaking of the fall of Veleia in Sicily, he says—*quædamque non operantur, ignis vero sanctus et divinus, non ignis operantur in hanc congeriem: cum prætoris incedebat, et Deus, si sacrum precaretur, sanctus et divinus, prætoris precant, et modo inlagrante habet, ab igne sancto, quædam, cap. v. in fine.* "They who perform sacred rites, in place, put a bundle of vine-stems upon the altar, but put no fire to it; for, when they lay the pieces of the victims

A. M. 2514.
B. C. 1490.
An. Exod. 18.
Abibor Nisan.

tabernacle of the congregation, and came out, and blessed the people: ^a and the glory of the Lord appeared unto all the people.

24 And ^b there came a fire out from before the

Lord, and consumed upon the altar, the burnt offering and the fat; *which*, when all the people saw, ^c they shouted, and fell on their faces.

A. M. 2514.
B. C. 1490.
An. Exod. 18.
Abibor Nisan.

^a Ver. 6 Numb. 14. 19. 8. 16. 19. 42. — ^b Gen. 4. 4. Judg. 6. 21. 1 Kings 18. 26. 2 Chron. 7. 1. Ps. 20. 3. 2 Mac. 2. 10, 11.

^c 1 Kings 18. 39. 2 Chron. 7. 3. Ezra. 3. 11.

upon it, if the Deity be present, and he approve the sacrifice, the bundle, although of green wood, takes fire of itself, and without any other means, the Deity himself kindles the flame." These are remarkable instances, and shew how exactly the heathen writers have borrowed from the sacred records. And in farther imitation of this miracle, they had their perpetual fire in the temple of Vesta, which they feigned to have descended at first from heaven, and which they kept with the most religious veneration.

Verse 24. *When all the people saw, they shouted, and fell on their faces*]. 1. The miracle was done in such a way as gave the fullest conviction to the people of its reality. 2. They exulted in the thought that the God of almighty power and energy had taken up his abode amongst them. 3. They prostrated themselves in his presence, thereby intimating the deep sense they had of His goodness, of their unworthiness, and of the obligation they were under to live in subjection to his authority, and obedience to his will. This celestial fire was carefully preserved amongst the Israelites till the time of Solomon, when it was renewed, and continued amongst them till the Babylonish captivity. This divine fire was the emblem of the Holy Spirit. And as no sacrifice could be acceptable to God, which was not *salted*, i. e. seasoned and rendered pleasing, *by this fire*, as our Lord says, Mark ix. 49. so no soul can offer acceptable sacrifices to God, but through the influences of the divine Spirit. Hence the promise of the Spirit under the emblem of fire, Matt. iii. 11. and its actual descent in this similitude, on the day of Pentecost, Acts ii. 3, 4.

The most remarkable circumstance in this chapter is the manifestation of the presence of God, and the consuming of the victims by the miraculous fire. We have already seen

that the chief design of these sacrificial rites was to obtain reconciliation to God, that the divine presence might dwell and be manifested among them. To encourage the people to make the necessary preparations, to offer the sacrifices in a proper spirit, and to expect especial mercies from the hand of God, Moses promises, ver. 4. that the Lord would appear unto them on the morrow, and that his glory should appear, ver. 6. In hope or expectation of this, the priests, the elders, and the people, purified themselves by offering the different sacrifices which God had appointed: and when this was done, God did appear, and gave the fullest proofs of his approbation, by miraculously consuming the sacrifices which were prepared on the occasion. Does not St. John evidently refer to these circumstances, 1 Epist. c. iii. 2, 3. *Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him AS HE IS: and every man that hath this HOPE in him, PURIFIETH himself, even as he is pure.* This manifestation of God in the tabernacle, was a type of his presence; first, in the church militant on earth; and secondly, in the church triumphant in heaven. They who expect to have the presence of God here, must propitiate his throne of justice by the only available sacrifice; they who wish to enjoy everlasting felicity, must be purified from all unrighteousness, for without holiness, none can see the Lord. If we hope to see him *as he is*, we must resemble him. How vain is the expectation of glory, where there is no meetness for the place: and how can we enter into the holiest but by the blood of Jesus; Heb. x. 19. And of what use can this sacrifice be to those who do not properly believe in it? And can any faith, even in that sacrifice, be effectual to salvation, that does not purify the heart? Reader! earnestly pray to God that thou hold not the truth in unrighteousness.

CHAPTER X.

Nadab and Abihu offer strange fire before the Lord, 1. and are destroyed, 2—5. Aaron and his family forbidden to mourn for them, 6, 7. He and his family are forbidden the use of wine, 8—11. Directions to Aaron and his sons concerning the eating of the meat-offerings, &c. 12—15. Moses chides Aaron for not having eaten the sin-offering, 16—18. Aaron excuses himself, 19. and Moses is satisfied, 20.

A. M. 3544.

B. C. 1490.

An. Ex. d. Isr.

Abi-hu Nisim.

AND ^aNadab and Abihu, the sons of Aaron, ^btook either of them his censer, and put fire therein, and put incense thereon, and offered ^cstrange fire before the LORD, which he commanded them not.

2 And there ^dwent out fire from the LORD, and devoured them, and they died before the LORD.

^aCh. 16. 1. & 22. 9. Numb. 3. 3, 4. & 26. 61. 1 Chron. 24. 7. — ^bCh. 16. 12. Numb. 16. 13. — ^cExod. 30. 9. — ^dCh. 9. 24. Numb. 16. 35. 2 Sam. 6. 7. — ^eExod. 19. 22. & 29. 43. Ch. 21. 6. 17. 21. Isai. 52. 11. Ezek. 20

3 Then Mos^e said unto Aaron. This *is it* that the LORD spake, saying, I will be sanctified in them: that come nigh me, and before all the people I will be ^fglorified. ^gAnd Aaron held his peace.

4 And Moses called Misha^el and Elzaphan, the sons of ^hUzzi^el the uncle of Aaron, and said unto them, Come near, ⁱcarry your brethren

41. & 42. 13. — ^fIsai. 40. 3. Ezek. 16. 22. Jer. 13. 21. 2. & 14. 18. 2 Thess. 1. 10. — ^gP^s. 139. 9. — ^hExod. 6. 16. 27. Numb. 1. 13. 30. — ⁱLuke 7. 11. Acts 5. 6. 9. 10. & 8. 2.

NOTES ON CHAP. X.

Verse 1. *And Nadab and Abihu—took either of them his censer*] The manner of burning incense in the temple service was, according to the Jews, as follows: "One went and gathered the ashes from off the altar into a golden vessel, a second brought a vessel full of incense, and a third brought a censer with fire, and put coals on the altar, and he whose office it was to burn the incense, strewed it on the fire, at the command of the governor. At the same time, all the people went out of the temple from between the porch and the altar. Each day they burned the weight of a hundred denaries of incense, *fifty* in the morning, and *fifty* in the evening. The hundred denaries weighed *fifty* shekels of the sanctuary, each shekel weighing *three hundred and twenty* barley corns; and when the priest had burned the incense, he bowed himself down and went his way out. See *Maimonides' Treatise of the Daily Service*, chap. 3. So when Zacharias, as his lot fell, burned incense in the temple, the whole multitude of the people were without at prayer, while the incense was burning. Luke i. 9. 10. By this service God taught them that the prayers of his faithful people are pleasing to him, whilst our High Priest, Christ Jesus, by his mediation, puts incense to their prayers, see Psal. cxli. 2. Rom. viii. 34. Heb. viii. 1, 2. ix. 24. Rev. viii. 3, 4. for the priests, under the law, served unto the example and shadow of heavenly things. Heb. viii. 5."—See *Ainsworth* in loco.

In the preceding chapter we have seen how God intended that every part of his service should be conducted: and that every sacrifice might be acceptable to him, he sent his *own fire*, as the emblem of his presence, and the means of consuming the sacrifice. Here we find Aaron's sons neglecting the divine ordinance, and offering incense with *strange*, that is, *common*, fire; fire not of a celestial origin; and therefore the fire of God consumed them. So, that very fire, which, if properly applied, would have sanctified and consumed their gift, becomes now the very instrument of their destruction! How true is the saying, *The Lord is a consuming fire*! He will either *hallow* or *destroy* us: he will purify our souls by the influence of his Spirit, or consume them with the breath of his mouth! The tree which is properly planted in a good soil, is nourished by the genial influences of the sun: pluck it up from its roots, and the sun, which was the cause of its

vegetative life and perfection, now dries up its juices, decomposes its parts, and causes it to moulder into dust. Thus must it be done to those who grieve and do despite to the Spirit of God. Reader, hast *thou* this heavenly fire? Hear then the voice of God, *QUENCH not the SPIRIT*! Some critics are of opinion, that the fire used by the sons of Aaron was the *sacred* fire, and that it is only called *strange*, from the manner of placing the incense on it. I cannot see the force of this opinion.

Which he commanded them not.] Every part of the religion of God is divine—He alone, knew what he designed by its rites and ceremonies, for that which they prefigured, (the whole oeconomy of redemption by Christ) was conceived in his own mind, and was out of the reach of human wisdom and conjecture. He, therefore, who *altered* any part of this representative system, *omitted* or *added* any thing, assumed a prerogative which belonged to God alone, and was certainly guilty of a very high offence against the wisdom, justice and righteousness of his Maker. This appears to have been the sin of Nadab and Abihu; and this at once, shews the reason why they were so severely punished. The most awful judgments are threatened against those who either *add* to, or take away, from the declarations of God.—See Deut. iv. 2. Prov. xxx. 6. and Rev. xxii. 18, 19.

Verse 3. *And Aaron held his peace*] אהרן נשתק אהרן, and Aaron was dumb. How elegantly expressive is this of his parental affection, his deep sense of the presumption of his sons, and his own submission to the justice of God! The flower and hope of his family was nipped in the bud and blasted, and while he exquisitely feels as a father, he submits, without murmuring, to this awful dispensation of Divine Justice. It is an awful thing to introduce innovations either into the *rites* and *ceremonies*, or *truths* of the religion of Christ: he who acts thus cannot stand guiltless before his God.

It has often been remarked, that excessive grief stupifies the mind, so that amazement and deep anguish prevent at once both *tears* and *complaints*—hence that saying of Seneca, *Cura leves loquuntur; graviores silent*. Slight sorrows are loquacious; deep anguish has no voice.—See on ver. 19.

Verse 4. *Uzzi^el the uncle of Aaron*] He was brother to Amram, the father of Aaron, see Exod. vi. 18—22.

from before the sanctuary out of the camp.

5 ¹ And they went near, and carried them in their coats out of the camp; as Moses had said.

6 ² And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, "Uncover not your heads, neither rend your clothes; lest ye die, and lest ³ wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled.

7 ⁴ And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: ⁵ for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

8 ⁶ And the Lord spake unto Aaron, saying,

9 ⁷ Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be a statute for ever throughout your generations:*

10 And that ye may ⁸ put difference between

holy and unholy, and between unclean and clean;

11 ⁹ And that ye may teach the children of Israel all the statutes, which the Lord hath spoken unto them, by the hand of Moses.

12 ¹⁰ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take ¹ the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for ² it is most holy:

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the Lord made by fire: for ³ so I am commanded.

14 And ⁴ the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel.

15 ⁵ The heave shoulder and the wave breast shall they bring with the offerings made by fire

¹ Exod. 35. 5. ch. 13. 45. & 41. 1. 10. Numb. 6. 6, 7. Deut. 33. 9. Josh. 7. 1. 3. 2. 14, 20. 2 Sam. 1. 1. — ² ch. 31. 12. — ³ Exod. 27. 41. — ⁴ ch. 8. 10. — ⁵ Ezek. 44. 11. — ⁶ ch. 1. 15. — ⁷ 1 Tim. 3. 3. — ⁸ Tit. 1. 7. — ⁹ ch. 11. 47. & 20. 25. Jer. 15. 19.

Ezek. 22. 26. & 44. 25. — ¹⁰ Deut. 24. 6. Numb. 8. 2, 3, 9, 13. Jer. 18. 18. — ¹¹ 2. 7. — ¹² 1. 2. — ¹³ 2. 2. — ¹⁴ ch. 5. 10. Numb. 14. 9, 10. — ¹⁵ ch. 21. 1. — ¹⁶ ch. 2. 10. & 7. 10. — ¹⁷ Exod. 27. 24, 26, 27. ch. 7. 31, 32. Numb. 18. 11. — ¹⁸ ch. 7. 29, 30, 34.

Verse 5. *Carried them in their coats out of the camp.*] The modern impropriety of burying the dead within towns, cities, or places inhabited, had not yet been introduced; much less, that *abomination*, at which both piety and common sense shudder, burying the dead *about*, and even *within* places dedicated to the worship of God!

Verse 6. *Uncover not your heads, &c.*] They were to use no sign of grief or mourning—1st, because those who were employed in the service of the sanctuary, should avoid every thing that might incapacitate them for that service: and 2dly, because the crime of their brethren was so highly provoking to God, and so fully merited the punishment which he had inflicted, that their mourning might be considered as accusing the Divine Justice of undue severity.

Verse 7. *The anointing oil of the Lord is upon you.*] They were consecrated to the divine service, and this required their constant attendance, and most willing and cheerful service.

Verse 9. *Do not drink wine nor strong drink.*] The cabalistical commentator, *Baal Hatturim*, and others, have supposed from the introduction of this command here, that Aaron's sons had sinned through excess of wine, and that they had attempted to celebrate the divine service in a state of inebriation.

Strong drink.] The word שֵׁכָר *sheker*, from *shakar*, to inebriate, signifies any kind of fermented liquors. This is exactly the same prohibition that was given in the case of John Baptist, Luke i. 15. οἶνον καὶ σικερα οὐ μὴ πιν. *Wine and sike. he shall not drink.* Any inebriating liquor, says St. Jerom, (*Epist. ad Nepot.*) is called *Sicera*, whether made of corn, apples, honey, date; or other fruit. One of the four prohibited drinks among the Mohammedans in India, is called سکر *sakar*, (see the *Hedaga*, vol. iv. p. 158.) which signifies *inebriating drink* in general, but especially *date wine*. From the original word, probably we have borrowed our term *cyder* or *sider*, which, among us, exclusively signifies the fermented juice of apples.—See on Luke i. 15.

Verse 10. *That ye may put difference between holy and unholy.*] This is a strong reason why they should drink no inebriating liquor, that their understanding being clear, and their judgment correct, they might be always able to discern between the clean and the unclean, and ever pronounce righteous judgment. Injunctions similar to this were found among the Egyptians, Carthaginians, and Greeks. Indeed, common sense itself shews, that neither a *drunkard* nor a *sot* could ever be suffered to minister in holy things.

Verse 14. *Wave breast and heave shoulder.*] See chap. vii. and on Exod. xxix. 27.

A.M. 2514. of the fat, to wave *it* for a wave
 D.C. 1600. offering before the Lord; and it
 A.D. 1600. shall be thine, and thy sons' with
 A.D. 1200. thee, by a statute for ever; as the
 Lord hath commanded.

16 ^a And Moses diligently sought ^a the goat
 of the sin offering, and, behold, it was burnt;
 and he was angry with Eleazar and Ithamar,
 the sons of Aaron which were left alive, say-
 ing,

17 ^b Wherefore have ye not eaten the sin offer-
 ing in the holy place, seeing it *is* most holy,
 and God hath given it you to bear the iniquity

of the congregation, to make atone-
 ment for them before the Lord?

18 Behold, the blood of it was not
 brought in within the holy place: ye
 should indeed have eaten it in the holy place,
 as I commanded.

19 And Aaron said unto Moses, Behold, this
 day mine eyes have seen that thy sin offering and their
 burnt offering before the Lord; and such things
 have befallen me: and if I had eaten the sin
 offering this day, should it have been accepted
 in the sight of the Lord?

20 And when Moses heard that, he was content.

* C. 2514. — D. C. 1600. — A. D. 1600. — A. D. 1200.

* C. 2514. — D. C. 1600. — A. D. 1600. — A. D. 1200.

Verse 16. *Moses diligently sought the goat*] The goat which
 was offered the same day, for the sins of the priests and the
 people; see chap. ix. 15, 16. and which, through the con-
 fusion that happened on account of the death of Nadab and
 Abihu, was burnt, instead of being eaten.—See ver. 18.

Verse 17. *Behold the bloody of the congregation*] See
 on chap. ix. 20, &c.

Verse 19. *And such things have befallen me, &c.*] The ex-
 cuse which Aaron makes for not eating the sin-offering,
 according to the law, is at once appropriate and dignified: as
 the Lord said, "I had certainly thus commanded thee to eat
 of the sin offering: but when such things as these have hap-
 pened unto me, could it be good in the sight of the Lord?
 Does he not expect that I should eat as a *rather* under such
 affecting circumstances?"—With this spirited answer, Moses
 was satisfied; and God, who knew his situation, took no
 notice of the *irregularity* which had taken place in the solemn
 service. To human nature, God has given the privilege to
 weep in times of affliction and distress. In his infinite kind-
 ness he has ordained, that *tears*, which are only external evi-
 dences of our grief, shall be the *outlets* to our sorrows, and tend
 to exhaust the *cause* from which they flow.—See on ver. 3.

Verse 20. *When Moses heard, he was content*] The argu-
 ment used by Aaron had in it both good-sense and strong
 reason; and Moses, as a reasonable man, felt its force; and
 as God evidenced no kind of displeasure at this irregularity,
 which was, in a measure at least, justified by the present
 necessity, he thought proper to urge the matter no further.

Though the punishment of Nadab and Abihu may appear
severe, because the sacred text does not specify clearly the
 nature and extent of their crime, we may rest assured, that
 it was of such a nature as not only to justify, but to demand
 such a punishment. God has here given us a full proof that he

will not suffer his *servants* to take the place of his own
 prescribed worship. It is true, this is to quantity of sin
 for many, what is called *partial atonement* is proper to the place
 of *divine worship*, and God seems not to regard it; but
 though vengeance is not speedy execution on any evil work,
 and therefore the fruits of the Christian of many a set some
 wickedness, yet God comes not to be just; and those who
 have *fallen from* commandments, or have their own in-
 ventions in their place, shall be punished in the end. Thus in
 the great day—His long suffering leads to a punishment, but
 if men will *harden their hearts*, and prefer their own ordinances,
 rites, and creeds, in the place of divine ordinances and eternal
 truths, they must expect to give an account to him who
 is shortly to judge the quick and the dead.

Were the religion of Christ, stripped of all that strew policy,
 fleshly interest, and gross superstition from around it, low
 plain and simple, and may we not a still low miracle and
 glorious would it appear! Well may we say of human in-
 ventions in divine worship, what our Lord of the *passage* on
 old cathedral windows, *These people had no light to prevent
 the light from coming in.* Nadab and Abihu would perform
 the worship of God, not according to *his command*, but in
their own way; and God not only would not receive the
 sacrifice from their hands, but while encompassing them-
 selves with their own sparks, and warming themselves with
 their own fire, thus had they fire in the hand of the Lord—they
 lay down in sorrow, for *there went out a fire from the Lord,
 and devoured them.* What is written above, is to be under-
 stood of persons who make a religion for themselves, leaving
 divine revelation—for being wilfully ignorant of God's righte-
 ousness, they go about to establish their own. This is a high
 offence in the sight of God. For God is a Spirit, and
 they who worship him, must worship him in spirit and
 truth. Such worshippers the Father seeketh.

CHAPTER XI.

Laws concerning clean and unclean animals, 1, 2. Of quadrupeds, those are clean which divide the hoof,
 and chew the cud, 3. Those to be reputed unclean which do not divide the hoof, though they chew the cud, as

the camel, rabbit, and hare, 4—6. Those to be reputed unclean also, which, though they divide the hoof, do not chew the cud, as the swine, 7. Whosoever eats their flesh, or touches their carcasses, shall be reputed unclean, 8.

Of FISH, those are clean, and may be eaten, which have fins and scales, whether bred in fresh or salt water, 9. Those which have not fins and scales, whether salt or fresh water fish, are to be reputed unclean; their flesh is not to be eaten, nor their carcasses touched, 11, 12.

Of FOWLS, the following are unclean: Ossifrage and ospray, 13; the vulture and kite, 14; the raven, 15; the owl, night-hawk, cuckoo, and hawk, 16; the little owl, cormorant, and great owl, 17; the swan, pelican, and gier eagle, 18; the stork, heron, lapwing, and bat, 19. All fowls that creep, 20. Those may be eaten which have legs above their feet, 21.

Of INSECTS, the following may be eaten: The bald locust, beetle, and grasshopper, 22. All others are unclean and abominable, their flesh not to be eaten, nor their bodies touched, 23—25. Farther directions relative to unclean beasts, 26—28.

Of REPTILES, and some small quadrupedes, the following are unclean: The weasel, mouse, and tortoise, 29; the ferret, camelion, lizard, snail, and mole, 30. All that touch them shall be unclean, 31; and the things touched by their dead carcasses are unclean also, 32; such as earthen vessels, 33; meat, 34; ovens, pots, &c. 35. Large fountains, or pits of water, are not defiled by their carcasses, provided a part of the water be drawn out, 36. Nor do they defile seed, by accidentally touching it, provided the water which has touched their flesh, do not touch or moisten the seed, 37, 38. A beast that dieth of itself is unclean, and may not be touched or eaten, 39, 40. All creeping things are abominable, 41—44. The reason given for these laws, 45—47.

A. M. 2514.

B. C. 1490.

An. Exod. Isr.

2.

Abib or Nisan.

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel,

saying, ^a These are the beasts which ye shall eat among all the beasts that are on the earth.

3 Whatsoever parteth the hoof, and

A. M. 2514.

B. C. 1490.

An. Exod. Isr.

2.

Abib or Nisan.

^a Deut. 14. 4.

Acts 10. 12, 14.

NOTES ON CHAP. XI.

Verse 1. *And the Lord spake unto Moses*] In the preceding chapter the priests are expressly forbidden to drink wine, and the reason for this law is given also, that they might be able at all times to distinguish between clean and unclean, and be qualified to teach the children of Israel all the statutes which the Lord had spoken, chap. x. 10, 11.; for as inebriation unfits a person for the regular performance of every function of life, it must be especially sinful in those who minister in holy things, and to whom the teaching of the ignorant, and the cure of souls in general, are entrusted.

Scheuchzer has remarked, that no Christian state has made any civil law against drunkenness; (he must only mean the German states, for we have several acts of parliament against it in England); and that it is only punished by contempt. "Custom," says he, "that tyrant of the human race, not only permits it, but in some sort authorises the practice; insomuch, that we see priests and ministers of the church ascend the pulpit in a state of intoxication, judges seat themselves upon the benches, physicians attend their patients, and others attempt to perform the different avocations of life, in the same disgraceful state." *Physic. Sacr.* vol. III. p. 64.

This is a horrible picture of German manners; and while we deplore the extensive ravages made by this vice, and the

disgrace with which its votaries are overwhelmed, we have reason to thank God, that it very rarely has ever appeared in the pulpit, and perhaps was never once seen upon the bench in our own country.

Having delivered the law against drinking wine, Moses proceeds to deliver a series of ordinances, all well calculated to prevent the Israelites from mixing with the surrounding nations, and consequently from being contaminated by their idolatry. In chap. xi. he treats of unclean MEATS. In chap. xii. xiii. xiv. and xv. he treats of unclean PERSONS, GARMENTS, and DWELLINGS. In chap. xvi. he treats of the uncleanness of the PRIESTS and the PEOPLE, and prescribes the proper expiations and sacrifices for both. In chap. xvii. he continues the subject, and gives particular directions concerning the mode of offering, &c. In chap. xviii. he treats of unclean matrimonial connexions. In chap. xix. he repeats sundry laws relative to these subjects, and introduces some new ones. In chap. xx. he mentions certain uncleannesses practised among the idolatrous nations, and prohibits them on pain of death. In chap. xxi. he treats of the mourning, marriages, and personal defects of the priests, which rendered them unclean. And in chap. xxii. he speaks of unclean sacrifices, or such as should not be offered to the Lord. After this, to the close of the book, many important and excellent political and domestic regulations are enjoined, the whole

A. M. 314.
B. C. 1170.
An Exod. Lev.
2
A. M. 314.
B. C. 1170.
An Exod. Lev.
2
A. M. 314.
B. C. 1170.
An Exod. Lev.
2

is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And ^athe swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; ^bhe *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; ^cthey *are* unclean to you.

9 ¶ ^dThese shall ye eat of all that *are* in the waters: whatsoever hath fins and scales

^a 2 Mac. 6. 18. & 7. 1. — ^b Isai. 65. 4. & 66. 3. 17. — Isai. 53. 11. See Matt. 15. 11, 20. Mark 7. 2, 15, 18. Acts 10. 14, 15. & 15. 29.

Rom. 14. 14, 17. 1 Cor. 8. 3. Col. 2. 16, 21. Heb. 9. 10. — Deut. 14. 9.

forming an ecclesiastico-political system, superior to any thing the world ever saw.

Bishop Wilson very properly observes, that “by these laws of clean and unclean animals, &c. God did keep this people separated from the idolatrous world: and this is a standing proof, even to the present day, of the divine authority of these Scriptures; for no power or art of man could have obliged so great and turbulent a nation to submit to such troublesome precepts as the Jews always have submitted to, had they not been fully convinced, from the very first, that the command was from God, and that it was to be obeyed at the peril of their souls.”

Verse 3. *Whatever parteth the hoof, and is cloven footed*] These two words mean the same thing, a *divided hoof*, such as that of the ox, where the hoof is divided into two toes, and each toe is *cased with horn*.

Cheweth the cud] Ruminates, casts up the grass, &c. which had been taken into the stomach, for the purpose of mastication. Animals which chew the cud, or ruminate, are provided with *two, three or four stomachs*. The ox has four: in the *first* or largest, called the *ventriculus*, or *paunch*, the food is collected without being masticated; the grass, &c. being received into it, as the beast crops it from the earth. The food, by the force of the muscular coats of this stomach, and the liquors poured in, is sufficiently macerated, after which, formed into small balls, it is thrown up by the *œsophagus* into the mouth, where it is made very small by mastication or chewing, and then sent down into the second stomach, into which the *œsophagus* or gullet opens, as well as into the first, ending exactly where the two stomachs meet. This is what is termed *chewing the cud*. The second stomach, which is called the *reticulum*, *honey-comb*, *bonnet*, or *king's hood*, has a great number of small shallow cells on its inward surface, of a pentagonal or *five-sided* form, exactly like the cells in a honey-comb: in this the food is farther macerated, and then pushed onward into the *third stomach*, called the *omasum*, or *manyplies*, because its inward surface is covered with a great number of thin membranous partitions. From this the food passes into the *fourth stomach*, called the *abomasum*, or *reed*. In this stomach it is *digested*, and from the digested mass the *chyle* is formed, which being absorbed by the *lacteal vessels*, is afterwards thrown into the mass of blood, and becomes the

principle of nutrition to all the solids and fluids of the body. The intention of rumination, or *chewing the cud*, seems to be, that the food may be sufficiently comminuted, that being more fully acted on by the stomachs, it may afford the greatest possible portion of nutritive juices.

The word *cud*, is probably not originally Saxon, though found in that language, in the same signification in which it is still used. Junius, with great show of probability, derives it from the Cambro-British *chwyd*, a *vomit*, as it is the ball of food vomited, or thrown up, from the *first stomach* or *paunch*, through the *œsophagus* into the mouth, which is called by this name. Those who prefer a Saxon derivation, may have it in the verb *ceopan*, whence our word *chew*; and so *cud* might be considered a contraction of *chewed*, but this is not so likely as the preceding.

Verse 5. *The CONEY*] שפן *shaphan*, not the *rabbit*, but rather a creature nearly resembling it, which abounds in Judea, Palestine, and Arabia, and is called by Dr. Shaw *daman Israel*, and by Mr. Bruce *ashkoko*. As this creature nearly resembles the *rabbit*, with which Spain anciently abounded, Bochart supposes, that the Phœnicians might have given it the name of שפניה *spaniah*, from the multitude of שפנים *shaphanim*, (or *spanim*, as others pronounce it,) which were found there. Hence the emblem of Spain is a woman sitting with a *rabbit* at her feet. See a coin of Hadrian in Scheuchzer.

Verse 6. *The HARE*] ארנבת *arnebeth*, as Bochart and others suppose; from ארה *arah* to *crop*, and ניב *nib*, the *produce of the ground*; these animals being remarkable for destroying the fruits of the earth. That they are notorious for destroying the tender blade of the young corn is well known. It is very likely that different species of these animals are included under the general terms שפן *shaphan*, and ארנבת *arnebeth*, for some travellers have observed that there are *four or five* sorts of these animals, which are used for food in the present day, in those countries. See Harmer, vol. iii. p. 331. edit. 1808. Some think the *mountain rat*, *marmot*, *squirrel*, and *hedgehog* may be intended, under the word *shaphan*.

Verse 7. *And the SWINE*] חזיר *chazir*, one of the most gluttonous, libidinous, and filthy quadrupedes in the universe; and because of these qualities, sacred to the *Venus* of the Greeks and Romans; and the *Frigo* of our Saxon ancestors:

A. M. 2514. in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an^a abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the

waters, that shall be an abomination unto you.

13 ^b And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night hawk, and

A. M. 2514.
B. C. 1550.
An. Food Lev.
2
Abom. Man.

^a Ch. 7. 13. Deut. 14. 3.

^b Deut. 14. 12. Job 39. 27—30.

and perhaps on these accounts forbidden; as well as on account of its flesh being strong and difficult to digest, affording a very gross kind of aliment, apt to produce cutaneous, scaly, and scrophulous disorders, especially in hot climates.

Verse 9. [*Which have fins and scales*] Because these of all the fish tribe are the most nourishing; the others which are without scales, being in general, very difficult of digestion.

Verse 13. [*And these among the fowls—the eagle*] *נשר* *nesher*, from *נשר* to lacerate, eat, or tear to pieces; hence the eagle, a most rapacious bird of prey, from its tearing the flesh of the animals it feeds on: and for this purpose, birds of prey, have in general, strong crooked talons and a hooked beak. The eagle is a cruel bird, exceedingly ravenous, and almost insatiable.

[*The ossifrage*] Or bone-breaker, from *os* a bone, and *frango* I break, because it not only strips off the flesh, but breaks the bone in order to extract the marrow. In Hebrew, it is called *פס* *pes*, from *par* to break or divide in two, and probably signifies that species of eagle anciently known by the name of *ossifrage*, and which we render *ossifrage*.

[*Ospray*] *עזרא* *ezrah*, from *עזר* *azar* to be strong, vigorous, generally supposed to mean the black eagle; such as that described by Homer, *Iliad*. xli. *vir*. 252.

Αἰετὸς οὐκ ἔστιν ὑγιανὲς, τοῦ θνητοῦτος,
ὅς ἐ'σθ' αἰα κατὰ τὰς τε καὶ αἰετὸς πέτεται.

"Having the rapidity of the black eagle, that bird of prey, at once the swiftest and strongest of the feathered race."

Among the Greeks and Romans, the eagle was held sacred, and is represented as carrying the thunder-bolts of Jupiter. This occurs so frequently, and is so well known, that references are almost needless. See *Schaeuchzer*.

Verse 14. [*The vulture*] *קא* *dash*, from the root to fly, and hence more properly the kite or goshawk, from its remarkable property of gliding or sailing with expanded wings through the air. The *קא* *dash* is a different bird from the *קא* *dash*, which signifies the vulture. See *Bochart*, vol. iii. col. 192.

[*The kite*] *קא* *dash*, thought by some to be the vulture, by others the kite. Parkhurst thinks it has its name from the root *קא* *dash* to pierce, because of its rapaciousness: some contend that the *קא* *dash* is meant. That it is a species of the

hawk, most learned men allow. See *Bochart*, vol. iii. col. 192.

Verse 15. [*Every RAVEN*] *בא* *erab*, a general term comprehending the raven, crow, rook, jackdaw, and magpie.

Verse 16. [*The OWL*] *בא* *haiaadnah*, the daughter of *toe* *toe*, the female ostrich, probably so called from the noise they make. "In the lonesome part of the night," says Dr. Shaw, "the ostriches frequently make a very doleful and hideous noise, sometimes resembling the roar of the lion; at other times the hoarser voice of the bull or ox." He adds, "I have heard them groan as if in the deepest agonies." *Travels*, 4to edition, p. 455. The ostrich is a very unclean animal, and eats its own ordure as soon as it voids it, and of this, Dr. Shaw observes (see above) it is remarkably fond! This is a sufficient reason, were others wanting, why such a fowl should be reputed to be unclean, and its use as an article of diet, prohibited.

[*The NIGHT HAWK*] *תחמס* *tachmas*, from *חמס* *chamas* to force away, act violently, and unjustly; supposed by *Bochart* and *Schaeuchzer* to signify the male ostrich, from its cruelty towards its young, see *Job* xxxix. 17—19; but others, with more reason, suppose it to be the bird described by *Hasselquist*, which he calls the *strix Orientalis*, or Oriental owl. "It is of the size of the common owl, living in the ruins and old deserted houses of Egypt and Syria; and sometimes in inhabited houses. The Arabs in Egypt, call it *Massasa* the Syrians *Bana*. It is very ravenous in Syria, and in the evenings, if the windows be left open, it flies into houses, and kills infants, unless they are carefully watched; wherefore the women are much afraid of it." *Travels*, p. 196.

If this be the fowl intended, this is a sufficient reason why it should be considered an abomination.

[*The CUCKOO*] *שקא* *shacaph*, supposed rather to mean the sea mew; called *shachaph*, from *שחא* *shachaph*, a wasting distemper, or atrophy, (mentioned *Levit*. xxvi. 16. *Deut*. xxviii. 22) because its body is the leanest, in proportion to its bones and feathers, of most other birds; always appearing, as if under the influence of a wasting distemper. A fowl, which from its natural constitution, or manner of life, is incapable of becoming plump or juicy, must always be unwholesome: and this is reason sufficient why such should be prohibited.

A. M. 2514. the cuckow, and the hawk after his kind,

B. C. 1490. 17 And the little owl, and the cormorant, and the great owl,

An. Exod. 1st. 2. 18 And the swan, and the pelican, and the gier eagle,

Abhor Nisan.

^a Isai. 34. 11.—^b Deut. 14. 16. Psal. 102. 6. Deut. 14. 17.

And the HAWK] נץ *natz*, from the root נצח *natsah* to shoot forth, or spring forward, because of the rapidity and length of its flight, the hawk being remarkable for both. As this is a bird of prey, it is forbidden, and all others of its kind.

Verse 17. The LITTLE OWL] כוס *cos* the bittern, night-hawk, or night-owl, according to most interpreters. Some think the *onocrotalus* or *pelican* may be intended; for as the word כוס *cos*, signifies a *cup*, in Hebrew, and the *pelican* is remarkable for a *pouch* or *bag* under the lower jaw, it might have had its Hebrew name from this circumstance; but the *kaath* in the following verse, is rather supposed to mean this fowl, and that the *cos* means some species of the *bubo* or owl. See Bochart, vol. iii. col. 272.

The CORMORANT] שׂלַח *shalac*, from the root which signifies to cast down; hence the Septuagint καταρπαγνῆς the *extract*, or bird which falls precipitately down upon its prey. It probably signifies the *plungeon* or *dive*, a sea fowl, which I have seen, at sea, dart down as swift as an arrow into the water, and seize the fish which it had discovered while even flying, or rather soaring, at a very great height.

The GREAT OWL] ינשף *yansaph*, according to the Septuagint and the Vulgate signifies the *ibis*, a bird well known and held sacred in Egypt. Some critics, with our translation, think it means a species of owl or night bird, because the word may be derived from נשף *nesheph*, which signifies the twilight, the time in which owls chiefly fly about. See Bochart, vol. iii. col. 281.

Verse 18. The SWAN] תנשמת *tinshemeth*. The Septuagint translate the word by πορφυριον, the *porphyryon*, purple, or scarlet bird: could we depend on this translation, we might suppose the *flamingo*, or some such bird to be intended. Some suppose the *goose* to be meant, but this is by no means likely, as it cannot be classed either among ravenous or unclean fowls. Bochart thinks the owl is meant. See on ver. 30.

The PELICAN] קאת *kaath*. As קאח *kaach* signifies to vomit up, the name is supposed to be very descriptive of the *pelican*, who receives its food into the *pouch* under its lower jaw, and by pressing it on its breast with its bill, throws it up for the nourishment of its young. Hence the fable which represents the pelican wounding her breast with her bill, that she might feed her young with her own blood: a fiction which has no foundation but in the above circumstance. Bochart thinks the *bittern* is meant, vol. iii. col. 292.

The GIER EAGLE] רכח *racham*. As the root of this word signifies tenderness and affection, it is supposed to refer to some bird remarkable for its attachment to its young; hence some have thought that the *pelican* is to be understood. Bochart

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon all four, shall be an abomination unto you.

A. M. 2514.
B. C. 1490.
An. Exod. 1st.
2.
Abhor Nisan.

^a Deut. 14. 18. Psal. 104. 17. Jer. 8. 7. Zech. 5. 9.

endeavours to prove that it means the *vulture*; probably that species called the *golden vulture*. Bochart, vol. iii. col. 303.

Verse 19. The STORK] חסידה *chasidah*, from חסד *chasad*, which signifies to be abundant in kindness, or exuberant in acts of beneficence; hence applied to the stork because of its affection to its young, and its kindness in tending and feeding its parents when old; facts attested by the best informed and most judicious of the Greek and Latin natural historians. See Bochart, Scheuchzer, and Parkhurst under the word חסד *chasad*. It is remarkable for destroying and eating of serpents; and on this account might be reckoned by Moses, among unclean birds.

The HERON] אנפה *anaphah*. This word has been variously understood; some have rendered it the *kite*, others the *woodcock*, others the *curtieu*, some the *peacock*, others the *parrot*, and others the *crane*. The root אנף *anaph*, signifies to breathe short through the nostrils, to snuff, as in anger; hence to be angry: and it is supposed that the word is sufficiently descriptive of the heron from its very irritable disposition. It will attack even a man in defence of its nest: and I have known a case, where a man was in danger of losing his life, by a stroke of a heron's bill, near the eye, who had climbed up into an high tree to take its nest. Bochart supposes a species of the eagle to be meant, vol. iii. col. 335.

The LAPWING] דוכיפת *dukiphath*, the *upupa*, *hoopoe*, or *hoop*, a crested bird, with beautiful plumage, but very unclean. See Bochart and Scheuchzer. Concerning the genuine meaning of the original, there is little agreement among interpreters.

The BAT] עטלף *atalaph*, so called according to Parkhurst, from עט *at* to fly; and עלף *alaph*, darkness or obscurity, because it flies about in the dusk of the evening, and in the night; so the Septuagint νυκτερις, from νύξ, the night, and the Vulgate, *vespertilio*, from *vesper*, the evening. This being a sort of monster, partaking of the nature of both a bird and beast, it might well be classed among unclean animals, or animals, the use of which in food, should be avoided.

Verse 20. All fowls that creep, such as the bat, already mentioned, which has claws attached to its leathern wings, and which serve in place of feet, to crawl by; the feet and legs not being distinct: but this may also include all the different kinds of insects, with the exceptions in the following verse.

Going on all fours] May signify no more than walking regularly or progressively, foot after foot, as quadrupedes do; for it cannot be applied to insects literally, as they have in general six feet, many of them more, some reputed to have a hundred, hence called centipedes; and some a thousand, hence

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21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;

22 Even these of them ye may eat; ^a the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth ought of the carcase of them, ^b shall wash his clothes, and be unclean until the even.

26 The carcases of every beast which divideth

the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you.

29 ¶ These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel and ^c the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the ^d snail, and the mole.

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^a Matt. 3. 4. Mark 1. 6. — ^b ch. 14. 8. & 15. 5. Numb. 19. 10, 22. & 31. 24.

^c Isai. 66. 17. — ^d Psal. 58. 8.

called millipedes; words which often signify no more than that such insects have a great number of feet.

Verse 21. *That have legs above their feet*] This appears to refer to the different kinds of locusts and grasshoppers, which have very remarkable hind legs, long and with high joints, projecting above their backs, by which they are enabled to spring up from the ground, and leap high and far.

Verse 22. *The LOCUST*] ארבה *arabeh*, either from ארב *arab*, to lie in wait, or in ambush, because often immense flights of them suddenly alight upon the fields, vineyards, &c. and destroy all the produce of the earth; or from רבה *rabah*, he multiplied, because of their prodigious swarms. See a particular account of these insects in the notes on Exod. x. 4.

The BALD LOCUST] סלעם *suleâm* compounded, says Mr. Parkhurst, from סלע *salâ*, to cut, break, and עם *âm*, contiguity, a kind of locust, probably so called from the rugged, craggy form. See the first of Scheuchzer's plates, vol. iii. p. 100.

The BEETLE] חרגול *chargol*. "The Hebrew name seems a derivative from חרף *charag*, to shake, and רגל *regel*, the foot; and so to denote the nimbleness of its motions. Thus in English, we call an animal of the locust kind a grasshopper; the French name of which is sauterelle, from the verb sauter, to leap." — Parkhurst. This word occurs only in this place. The beetle never can be intended here, as that insect never was eaten by man, perhaps, in any country of the universe.

The GRASSHOPPER] חגב *chagab*. Bochart supposes that this species of locust has its name from the Arabic verb حجب *hajabu*, to veil; because when they fly, as they often do, in great swarms, they eclipse even the light of the sun. See the notes on Exod. x. 4. and the description of ten kinds of locusts in Bochart, vol. iii. col. 441. And see the figures in Scheuchzer, in whose plates 20 different species are represented, vol. iii. p. 100. And see Dr. Shaw on the animals mentioned in this chapter, Travels, p. 419, &c. 4to. edition;

and when all these are consulted, the reader will see how little dependance can be placed on the most learned conjectures relative to these and the other animals mentioned in Scripture. One thing however is fully evident, viz. that the locust was eaten not only in those ancient times, in the time of John Baptist, Matt. iii. 4. but also in the present day. Dr. Shaw ate of them in Barbary, "fried and salted," and tells us that "they tasted very like crayfish." They have been eaten in Africa, Greece, Syria, Persia, and throughout Asia; and whole tribes seem to have lived on them, and were hence called acridophagoi, or locust-eaters, by the Greeks. — See Strabo, lib. xvi. and Pliny, Hist. Nat. l. xvii. c. 30.

Verse 27. *Whatsoever goeth upon his paws*] כפאי *capaiw*, his palms, or hands, probably referring to those animals whose feet resemble the hands and feet of the human being, such as apes, monkeys, and all creatures of that genus; together with bears, frogs, &c.

Verse 29. *The WEASEL*] חולר *choled*, from chalad, Syr. to creep in: Bochart conjectures, with great propriety, that the mole, not the weasel, is intended by the Hebrew word: its property of digging into the earth, and creeping or burrowing under the surface, is well known.

The MOUSE] עכבר *âchor*. Probably the large field rat, or what is called by the Germans, the hamster, though every species of the mus genus may be here prohibited.

The TORTOISE] צב *tsab*. Most critics allow that the tortoise is not intended here, but rather the crocodile, the frog, or the toad. The frog is most probably the animal meant, and all other creatures of its kind.

Verse 30. *The FERRET*] אנקה *anakah* from אנק *anak*, to groan, to cry out: a species of lizard, which derives its name from its piercing doleful cry. See Bochart, v. ii. col. 1066.

The CHAMELEON] נחש *coach*. Bochart contends that this is the waril, or guaril, another species of lizard, which derives its name from its remarkable strength and vigor

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31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, ^ait must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ^bye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh, shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing*, whereupon *any part* of their carcase falleth, shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, ^cwherein there is plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any sowing seed, which is to be sown, it *shall be* clean.

38 But if *any water* be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

40 And ^dhe that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing, that creepeth upon the earth, *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all four*, or whatsoever ^ehath more feet among all creeping things that creep

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^a Ch. 15. 12 — ^b ch. 6. 28. & 15. 12 — ^c Heb. a gathering together of waters.

^d Ch. 17. 15, & 22. 8. Deut. 14. 21. Lev. 4. 14. & 11. 31. — ^e Heb. den multiply feet.

in de-roying serpents; the Hebrew *נחש* *nach*, signifying to be strong, firm, vigorous: it is probably the same with the mongoose, a creature still well known in India, where it is often domesticated, in order to keep the houses free from snakes, rats, mice, &c.

The LIZARD] *לטאה* *letaah*. Bochart contends, that this also is a species of lizard, called by the Arabs *وحر* *wahara*, which creeps close to the ground, and is poisonous.

The SNAIL] *חומט* *chomet*, another species of lizard, according to Bochart, called *لحوا* *luduka*, by the Arabians, which lives chiefly in the sand. Vol. ii. col. 1075.

The MOLE] *תנשמת* *tinshameth*, from *נשם* *nasham*, to breathe. Bochart seems to have proved, that this is the chameleon, which has its Hebrew name from its wide gaping mouth, very large lungs, and its deriving its nourishment from small animals which float in the air, so that it has been conjectured by some, to feed on the air itself. Vol. ii. col. 1078. A bird of the same name is mentioned ver. 13. which Bochart supposes to be the night-owl. Vol. iii. col. 286.

Verse 32. *Any vessel of wood*] Such as the wooden bowls still in use among the Arabs—or *raiment or skin*—any trunks or baskets covered with skins, another part of the furniture of an Arab tent—and the goat skins, in which they churn their milk, may be also intended. Or *sack*—any hair-cloth used for the purpose of transporting goods from place to place.

Verse 33. *And every earthen vessel*] Such *pitchers* as are commonly used for drinking out of, and for holding liquors. M. De la Roque observes, that *hair-sacks, trunks, and baskets,*

covered with skin, are used among the travelling Arabs to carry their household utensils in, which are *kettles or pots, great wooden bowls, hand-mills, and pitchers*. It is very likely that these are nearly the same with those used by the Israelites in their journeyings in the wilderness; for the customs of these people do not change.

Verse 35. *Ranges for pots*] To understand this, we must observe, that the Arabs dig a hole in their tent, about a foot and half deep: three-fourths of this, says *Rauwolf*, they lay about with stones, and the fourth part is left open, for the purpose of throwing in their fuel. This little temporary building, is probably what is here designed by *ranges for pots*; and this was to be broken down, when any unclean thing had fallen upon it.—See *Harmer*, Vol. I. p. 464.

Verse 36. *A fountain or pit, &c.*] This must either refer to running water, the stream of which soon carries off all impurities; or to large reservoirs, where the water soon purifies itself: the water in either, which touched the unclean thing, being considered as impure, the rest of the water being clean.

Verse 37. *Any sowing seed*] If any part of an impure carcase, fall accidentally on seed about to be sown, it shall not, on that account, be deemed unclean; but if the water put to the seed, to prepare it for being sown, shall be touched by such impure carcases, the seed shall be considered as unclean, ver. 38. Probably this may be the meaning of these passages.

Verse 42. *Whatsoever goeth upon the belly*] In the word

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upon the earth, them ye shall not eat; for they *are* an abomination.

43 ^a Ye shall not make your ^b selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ^c ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

^a Ch. 20. 25.—^b Heb. *souls*.—^c Exod. 19. 6. ch. 19. 2. & 20. 7, 26. 1 Thess. 4. 7. 1 Pet. 1. 15, 16.

קֹדֶשׁ *qodesh*, the *sanctum*, in most Hebrew Bibles, is much larger than the other letters; and as a *Masoretic* note is added in the margin which states, that this is the *middle letter* of the law; and consequently, this verse is the *middle verse* of the Pentateuch.

[*Whatsoever hath more feet*] Than *four*; that is, all many-footed reptiles, as well as those which *go upon the belly*, having no feet, such as *serpents*; besides the *four-footed* smaller animals, mentioned above.

[*Verse 44. Ye shall—sanctify yourselves*] Ye shall keep yourselves *separate* from all the people of the earth, that ye may be *holy*; for I *am* *holy*. And this was the grand design of God in all these prohibitions and commands; for these external sanctifications, were only the emblems of that internal purity which the holiness of God requires here, and without which none can dwell with him in glory hereafter.—See at the conclusion of this chapter.

The contents of this chapter must furnish many profitable reflections to a pious mind.

1. From the great difficulty of ascertaining what animals are meant in this part of the Law, we may at once see, that the Law itself must be considered as abrogated; for there is not a Jew in the universe who knows what the animals are, a very few excepted, which are intended by these Hebrew words: and therefore he may be repeatedly breaking this law, by touching and being touched either by the animals themselves or their produce, such as hair, wool, fur, skin, intestines, differently manufactured, &c. &c. It therefore appears, that this people have as little *Law* as they have *Gospel*.

2. While God keeps the *eternal interests* of man steadily in view, he does not forget his *earthly comfort*: he is at once solicitous both for the health of his body and his soul. He has not forbidden certain aliments, because he is a *Sovereign*, but because he knew they would be injurious to the health and morals of his people. The close connection that subsists between the body and the soul, we cannot fully comprehend; and as little can we comprehend the influence they have on each other. Many moral alterations take place in the mind

45 ^d For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ^e ye shall therefore be holy; for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 ^f To make a difference between the unclean and the clean, and between the beast that may be eaten, and the beast that may not be eaten.

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^d Exod. 6. 7.—^e ver. 44.—^f ch. 10. 10.

in consequence of the influence of the bodily organs; and these latter are greatly influenced by the kind of aliment which the body receives. God knows what is in man, and he knows what is in all creatures; he has therefore graciously forbidden what would injure both body and mind, and commanded what is best calculated to be useful to both. *Solid* footed animals, such as the *horse*, and *many-toed* animals, such as the *cat*, &c. are here prohibited. Beasts which have *bifid* or cloven hoofs, such as the *ox*, are considered as proper for food, and therefore commanded. The former are *unclean*, i. e. unwholesome, affording a gross nutriment, often the parent of scorbutic and scrophulous disorders; the latter *clean*, i. e. affording a copious and wholesome nutriment, and not laying the foundation of any disease. *Ruminating* animals, i. e. those which *chew the cud*, concoct their food better than the others, which swallow it with little mastication, and therefore their flesh contains more of the nutritious juices, and is more easy of digestion, and consequently of assimilation to the solids and fluids of the human body: on this account they are termed *clean*, i. e. peculiarly wholesome, and fit for food. The animals which do not *ruminate*, do not concoct their food so well, and hence they abound with gross animal juices, which yield a comparatively unwholesome nutriment to the human system. Even the animals which have *bifid* hoofs, but do not chew the cud, such as the *swine*; and those who chew the cud, but are not *bifid*, such as the *hare* and *rabbit*, are by Him, who knows all things, forbidden, because he knew them to be comparatively innutritive. In all this, God shews himself as the tender Father of a numerous family, pointing out to his inexperienced, forward, and ignorant children, those kinds of aliments which he knows will be injurious to their health and domestic happiness; and prohibiting them on pain of his highest displeasure. On the same ground, he forbid all *fish* that have not both *fins* and *scales*, such as the *conger*, *eel*, &c. which abound in gross juices, and fat, which very few stomachs are able to digest. Who for instance, that lives solely on *swine's* flesh, has pure blood and healthy juices? And is it not evident in many cases, that the *man* partakes considerably of the nature of the *brute* on which he *exclusively* feeds?—I could pursue

this enquiry much farther, and bring many proofs, founded on indisputable facts, but I forbear—for he who might stand most in need of caution, would be the first to take offence.

3. As the *body* exists only for the sake of the *soul*, and God feeds and nourishes it through the day of probation, that the soul may here be prepared for the kingdom of heaven; therefore, he shews in the conclusion of these ordinances, that the grand scope and design of all was, that they *might be a holy people*; and that they might resemble him who is a holy God.—God is HOLY, and this is the eternal reason why all his people should be holy:—should be purified from all *filthiness of the flesh and spirit*, perfecting

holiness in the fear of God. No faith in any particular *creed*—no religious *observance*—no *acts of benevolence and charity*—no *moral rectitude, abstinence or continence* can be a *substitute* for this. We must be made partakers of the Divine Nature.—We must be saved from our sins—from the corruption that is in the world, and be made *holy within* and righteous *without*, or never see God. For this very purpose Jesus Christ lived, died, and revived, that he might purify us unto himself: that, through faith in his blood, our sins might be blotted out, and our souls restored to the image of God. Reader, art thou *hungring and thirsting after righteousness*?—Then blessed art thou, for thou shalt be filled.

CHAPTER XII.

Ordinances concerning the purification of women after childbirth, 1; after the birth of a son, 2. Who is to be circumcised the eighth day, 3. The mother to be considered unclean for forty days, 4. After the birth of a daughter, fourscore days, 5. When the days of her purifying were ended, she was to bring a lamb for a burnt-offering, and a young pigeon or a turtle dove for a sin offering, 6, 7. If poor, and not able to bring a lamb, she was to bring either two turtle doves, or two young pigeons, 8.

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AND the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity, shall she be unclean.

3 And in the eighth day, the flesh of his foreskin shall be circumcised.
4 And she shall then continue in the blood of her purifying, three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

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^a Ch. 15. 19.—^b Luke 2. 22.—^c ch. 15. 19.
^d Gen. 17. 12. Luke 1. 59. & 2. 21. John 7. 22, 23.

NOTES ON CHAP. XII.

Verse 2. *If a woman have conceived*] In the extent mentioned here, the ordinances of this chapter have little relation to us; and to enquire into their physical reasons, as far as they related to the Jews, could afford but little edification; and to make such a subject sufficiently plain, would require such minute examination, and circumstantial detail, as could scarcely be proper for general readers. All that is necessary to be said, the reader will find on ver. 4.

Verse 3. *And in the eighth day*] Before this time, the child could scarcely be considered as having strength sufficient to bear the operation; after this time it was not necessary to delay it, as the child was not considered to be in covenant with God, and consequently not under the especial protection of the Divine Providence and grace, till this rite had been performed. On *Circumcision* see the note on Gen. xvii. 10. Circumcision was to every man a constant evident sign of the covenant, into which he had entered with God; and of the moral obligations under which he was thereby laid. It was also a means of *purity*; and was especially necessary among a people naturally incontinent, and in a climate, not peculiarly favourable to chastity. This is a light in which this subject should ever be viewed; and in which, we see the

reasonableness, propriety, expediency and moral tendency of the ceremony.

Verse 4. *The blood of her purifying*] A few words will make this subject sufficiently plain. 1. God designs that the human female should bring forth children. 2. That children should derive, under his providence, their being, all their solids and all their fluids, in a word, the whole mass of their bodies, from the substance of the mother. 3. For this purpose he has given to the body of the female, an extra quantity of blood and nutritious juices. 4. Before pregnancy, this superabundance is evacuated at periodical times. 5. In pregnancy that which was formerly evacuated, is retained for the formation and growth of the fœtus. 6. After the birth of the child, for seven or fourteen days, more or less, according to certain circumstances, that superabundance, no longer necessary for the growth of the child, as before, continues to be evacuated; this was called the time of the female's *purification*, among the Jews. 7. When the lacerated vessels are rejoined, this superfluity of blood is returned into the general circulation, and by a wise law of the Creator, becomes principally determined to the *breasts*, where it is changed into *milk*, for the nourishment of the new born infant. 8. And thus it continues, till the *weaning of the child*, or

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5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying, threescore and six days.

6 ¶ And ² when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb ^b of the first year for a burnt offering, and a young pigeon, or a turtle dove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

^a Luke 2. 22.—^b Heb. a son of his year.—^c ch. 5. 7. Luke 9. 24.

renewed pregnancy takes place. Here is a series of mercies, and wise providential regulations, which cannot be known without being admired; and which *should be known*, that the great Creator and Preserver may have that praise from his creatures, which his wonderful working demands.

The term *purifying* here, does not imply that there is any thing *impure* in the blood at this, or the other times referred to above; on the contrary the blood is pure, perfectly so, as to its *quality*, but is excessive in *quantity*, for the reasons above assigned. The idle tales found in certain works relative to the infectious nature of this fluid, and of the female in such times, are as impious as they are irrational and absurd.

Verse 6. *When the days of her purifying*] It is not easy to account for the difference in the times of purification, after the birth of a male and female child. After the birth of a boy, the mother was considered unclean for forty days; after the birth of a girl, fourscore days. There is probably no *physical* reason for this difference; and it is difficult to assign a *political* one. Some of the ancient physicians assert, that a woman is, in the order of nature, much longer in completely recovering after the birth of a female, than after the birth of a male child. This assertion is not justified either by observation, or matter of fact. Others think that the difference of the time of purification after the birth of a male, or female, is intended to mark the *inferiority* of the female sex. This is a miserable reason, and pitifully supported.

She shall bring—a burnt-offering and a sin-offering.] It is likely that all these ordinances were intended to shew man's *natural* impurity, or *original* defilement by sin, and the necessity of an *atonement* to cleanse the soul from unrighteousness.

Verse 8. *And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons.*] As the Virgin

7 Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath borne a male or a female.

8 ^c And if ^d she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a ^e sin offering: ^e and the priest shall make an atonement for her, and she shall be clean.

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^d Heb. her hand find not sufficiency of.—^e ch. 4. 26.

Mary brought only the latter, hence it is evident that she *was not able*, i. e. she was not *rich* enough to provide the former; for such a holy woman would not have brought the *less offering*, had she been capable of bringing the *greater*. How astonishing is this! the only heir to the throne of David, was not able to bring a *lamb* to offer in sacrifice to God! How abominable must SIN be, when it required him who was in the form of God, thus to empty and to humble himself, yea, even to the death of the cross, in order to make an atonement for it, and to purify the soul from all defilement.

The priest shall make an atonement for her] Every act of man is sinful, but such as proceed from the influence of the grace and mercy of God. Her sorrow in conception, and her pain in bringing forth children, reminded the woman of her original offence: an offence which deserved *death*, an offence which she could not expiate, and for which a sacrifice must be offered; and, in reference to better things, the life of an animal must be offered as a ransom for her life. And being saved in childhood, though she deserved to die, she is required, as soon as the days of her separation were ended, to bring a sacrifice, according to her ability, to the priest, that he might offer it to God as an atonement for her. Thus, wherever God keeps up the remembrance of *sin*, he keeps up also the memorial of *sacrifice*, to shew that the state of a sinner, howsoever *deplorable*, is not *hopeless*; for that he himself has found out a Ransom. Every where, in the *Law* and in the *Gospel*, in every ordinance, and in every ceremony, we may see both the *justice* and the *mercy* of God. Hence, while we have the knowledge of our *sin*, we have also the knowledge of our *cure*.

Reader, whilst thou art confessing thy own *misery*, do not forget the Lord's *mercy*: and remember, he *saves* to the uttermost all that come through Christ unto him.

CHAPTER XIII.

Laws relative to the leprosy. It is to be known by a rising in the flesh, a scab or a bright spot, 1, 2. When the priest sees these signs, he shall pronounce the man unclean, infected with the leprosy, and unfit for society, 3. Dubious or equivocal signs of this disorder, and how the person is to be treated in whom they appear, 4—8. In what state of this disorder, the priest may pronounce a man clean or unclean, 9—13. Of the raw flesh, the sign

of the unclean leprosy, 14, 15. Of the white flesh, the sign of the leprosy called clean, 16, 17. Of the leprosy which succeeds a boil, 18—20. Equivocal marks relative to this kind of leprosy, 21, 22. Of the burning boil, 23. Of the leprosy arising out of the burning boil, 24, 25. Equivocal marks relative to this kind of leprosy, 26—28. Of the plague on the head, or in the beard, 29. Of the scall, and how it is to be treated, 30—37. Of the plague of the bright white spots, 38, 39. Of the bald head, 40, 41. Of the white reddish sore in the bald head, 42—44. The leper shall rend his clothes, put a patch on his upper lip, and cry unclean, 45. He shall be obliged to avoid society, and live by himself without the camp, 46. Of the garments infected by the leprosy, and the signs of this infection, 47—52. Equivocal marks relative to this infection, and how the garment is to be treated, by washing or by burning, 53—58. Conclusion relative to the foregoing particulars, 59.

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An. Exod. Isr.

2.

Abib or Nisan.

AND the Lord spake unto Moses and Aaron, saying,
2 When a man shall have in the skin of his flesh a ^arising, ^ba scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the

plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days:

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^a Or, swelling. — ^b Deut. 23. 27. Isai. 3. 17.

^c Deut. 17. 8, 9. & 24. 8. Luke 17. 14.

NOTES ON CHAP. XIII.

Verse 2. The plague of leprosy] This dreadful disorder has its name *leprosy* from the Greek *λεπρος*, from *λεπρις*, a scale, because in this disease the body was often covered with thin white scales, so as to give it the appearance of snow. Hence it is said of the hand of Moses, Exod. iv. 6. that it was leprous as snow; and of Miriam, Numb. xii. 10. that she became leprous, as white as snow; and of Gehazi, 2 Kings v. 27. that being judiciously struck with the disease of Naaman, he went out from Elisha's presence a leper, as white as snow. — See the note on Exod. iv. 6

In Hebrew, this disease is termed צרעת *tsar'ath*, from צרע *tsar'*, to smite, or strike; but the root in Arabic signifies to cast down, or prostrate; and in Ethiopic, to cause to cease, because, says Stockius, "it prostrates the strength of man, and obliges him to cease from all work and labour."

There were three signs by which the leprosy was known
1. A bright spot. 2. A rising (enamelling) of the surface.
3. A scab; the enamelled place producing a variety of layers, or stratum super-stratum of these scales. The account given by Mr. Maundrel of the appearance of several persons whom he saw infected with this disorder in Palestine, will serve to shew, in the clearest light, its horrible nature and tendency.

"When I was in the Holy Land," says he, in his letter to the Rev. Mr. Osborn, Fellow of Exeter College, "I saw several that laboured under Gehazi's distemper; particularly at Sichem, (now Naplosu), there were no less than ten, that came begging to us at one time. Their manner is to come with small buckets in their hands, to receive the alms of the charitable; their touch being still held infectious, or at least unclean. The distemper, as I saw it on them, was quite different from what I have seen it in England; for it not only

defiles the whole surface of the body with a foul scurf, but also deforms the joints of the body, particularly those of the wrists and ankles, making them swell with a gowey scrofulous substance, very loathsome to look on. I thought their legs like those of old buttered horses, such as are often seen in drays in England. The whole distemper, indeed, as it there appeared, was so noisome, that it might well pass for the utmost corruption of the human body on this side the grave. And certainly the inspired penmen could not have found out a fitter emblem, whereby to express the uncleanness and odiousness of vice." Maundrel's Travels. — Letters at the end. The reader will do well to collate this account with that given from Dr. Mead, in the note on Exod. iv. 6.

Verse 3. The priest—shall pronounce him unclean.] וטמא אתו *ve-timne otho*; literally shall pollute him, i. e. in the Hebrew idiom, shall declare or pronounce him polluted: and in ver. 23. it is said, the priest shall pronounce him clean, וטהרו *ve-tiharo ha-cohen*; the priest shall cleanse him, i. e. declare him clean. In this phrase we have the proper meaning of Matt. xvi. 19. whatsoever ye bind on earth shall be bound in heaven; and whatsoever ye loose on earth shall be loosed in heaven. By which our Lord intimates, that the disciples from having the keys, i. e. the true knowledge of the doctrine of the kingdom of heaven, should, from particular evidences, be at all times able to distinguish between the clean and the unclean, the sincere and the hypocrite; and pronounce a judgment as infallible as the priest did in the case of the leprosy, from the tokens already specified. And as this binding and loosing, or pronouncing fit or unfit for fellowship with the members of Christ, must in the case of the disciples, be always according to the doctrine of the kingdom of heaven, the sentence should be considered as proceeding immediately from

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5 And the priest shall look on him the seventh day : and, behold, *if* the plague in his sight be at a stay, and the plague spread not in the skin ; then the priest shall shut him up seven days more :

6 And the priest shall look on him again the seventh day : and, behold, *if* the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean : it is *but* a scab : and he ^a shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again :

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean : it is a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest ;

10 ^b And the priest shall see *him* : and, behold, *if* the rising be white in the skin, and it have turned the hair white, and *there be* ^c quick raw flesh in the rising ;

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up : for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague, from his head even to his foot, wheresoever the priest looketh ;

13 Then the priest shall consider : and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague : it is all turned white : he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean : for the raw flesh *is* unclean : it is a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest ;

17 And the priest shall see him : and, behold, *if* the plague be turned into white ; then the priest shall pronounce *him* clean *that hath* the plague : he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a ^d boil, and is healed,

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^a Ch. 11. 25. & 14. 8. — ^b Numb 12. 10, 12. 2 Kings 5. 27. 2 Chron. 26. 20.

^c Heb. the quickening of living flesh. — ^d Exod. 9. 9.

thence, and consequently as divinely ratified. The priest *polluted* or *cleansed*, i. e. declared the man clean or unclean, according to signs well known, and infallible. The disciples, or ministers of Christ *bind* or *loose*, declare to be *fit* or *unfit* for church-fellowship, according to unequivocal evidences of *innocence* or *guilt*. In the former case, the priest declared the person fit or unfit for civil society ; in the latter, the ministers of Christ declare the person against whom the suspicion of guilt is laid, *fit* or *unfit* for continued association with the church of God. The office was the same in both, a *declaration of the truth*, not from any power that they possessed of *cleansing* or *polluting*, of *binding* or of *loosing* ; but by the knowledge they gained from the infallible signs and evidences produced on the respective cases.

Verse 13. *If the leprosy have covered all his flesh, he shall pronounce him clean*] Why is it that the *partial* leper was pronounced *unclean*, and the person *totally* covered with the disease *clean* ? This was probably owing to a different *species*, or *stage*, of the disease : the *partial* disease was *contagious* ; the *total* not contagious. That there are two different species, or degrees, of the same disease described here, is sufficiently evident. In one, the body was *all covered with a white enamelled scurf* : in the other, there was a *quick raw flesh in the risings*. On this account the one might be deem-

ed unclean, i. e. *contagious* ; the other not : for contact with the *quick raw flesh* would be more likely to communicate the disease, than the touch of the *hard dry scurf*. The ichor proceeding from the former, when brought into contact with the flesh of another, would soon be taken into the constitution by means of the *absorbent vessels* : but where the whole surface was perfectly dry, the absorbent vessels of another person coming in contact with the diseased man, could imbibed nothing ; and therefore there was comparatively no danger of infection. Hence that *species*, or *stage*, of the disease that exhibited the *quick raw rising*, was capable of conveying the infection, for the reasons already assigned, when the other was not. Dr. Mead thus accounts for the circumstance mentioned in the Text. As the leprosy infected *bodies, clothes*, and even the *walls of houses*, is it not rational to suppose that it was occasioned by a species of *animalcule*, or *vermin*, burrowing under the skin ? Of this opinion there are some learned supporters.

Verse 18. *In the skin thereof, was a boil*] Scheuchzer supposes this and the following verse to speak of phlegmonic, erysipelatous, gangrenous, and phagedenic ulcers, all of which were subjected to the examination of the priest, to see whether they were infectious, or whether the leprosy might not take its origin from them. A person with any *sore*, or dis-

A. M. 514.
B. C. 1590.
A. E. 1591. 1st.
A. E. 1591. 2nd.

A. M. 514.
B. C. 1590.
A. E. 1591. 1st.
A. E. 1591. 2nd.
Alibor Nison.

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

23 But if the bright spot stay in his place, and spread not, it is a burning boil: and the priest shall pronounce him clean.

24 ¶ Or if there be any flesh, in the skin, whereof there is ^a a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

26 But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.

37 But if the scall be in his sight, at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;

39 Then the priest shall look; and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot, that groweth in the skin; he is clean.

40 And the man whose ^b hair is fallen off his head, he is bald; yet is he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald; yet is he clean.

^a Heb. a burning of fire.

^b Heb. head is pilled.

position to contagion, was more likely to catch the infection by contact with the diseased person, than he was, whose skin was whole and sound, and his habit good.

Verse 29. *A plague upon the head or the beard*] This re-

fers to a disease, in which, according to the Jews, the hair either on the head or the chin, dropped out by the roots.

Verse 33. *The scall shall he not shave*] Lest the place should be irritated and inflamed, which, assuming in conse-

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42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it; and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.

45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall ^a put a covering upon his upper lip, and shall cry, ^b Unclean, unclean.

46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; ^c without the camp shall his habitation be.

47 ¶ The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;

48 Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any ^d thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any ^e thing of skin; it is a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

^a Ezek. 24. 17, 22. Mic. 3. 7. — ^b Lam. 4. 15. — ^c Numb. 5. 2. & 12. 14. 2 Kings 7. 3. & 15. 5. 2 Chron. 26. 21. Luke 17. 12. — ^d Heb. work of.

quence, other appearances, besides those of a leprous infection, the priest might not be able to form an accurate judgment.

Verse 45. *His clothes shall be rent, &c.*] The leprous person is required to be as one that mourned for the dead, or for some great and public calamity. He was to have his clothes rent in token of extreme sorrow, his head was to be made bare, the ordinary bonnet or turband being omitted, and to have ^a covering upon his upper lip, his jaws being tied up with a linen cloth, after the same manner in which the Jews bind up the dead; which custom is still observed among the Jews in Barbary, on funeral occasions. A custom, which from Ezek. xxiv. 17. we learn, had prevailed very anciently among the Jews in Palestine. He was also to cry *unclean, unclean*, in order to prevent any person from coming near him, lest the contagion might be thus communicated and diffused through society: and hence the Targumist renders it, *Be not ye made unclean! Be not ye made unclean!* A caution to others, not to come near him.

51 And he shall look on the plague on the seventh day; if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is ^f a fretting leprosy; it is unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague is, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed; and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, ^g whether it be bare within or without.

56 And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.

^f Heb. vessel, or, instrument. — ^g ch. 14. 41. — ^h Heb. whether it be bald in the head thereof, or in the forehead thereof.

Verse 47. *The garment also*] The whole account here seems to intimate that the garment was *fretted* by this contagion; and hence it is likely that it was occasioned by a species of small animals, which we know to be the cause of the *itch*; these, by breeding in the garments, must necessarily multiply their kind; and *fret* the garments, i. e. corrode a portion of the finer parts, after the manner of *moths*, for their nourishment. See ver. 52.

Verse 52. *He shall therefore burn that garment*] There being scarcely any means of *radically* curing the infection. It is well known that the garments infected by the *psora*, or itch animal, have been known to communicate the disease, even six or seven years after the first infection. This has been also experienced by the sorters of rags, at some Paper Mills.

Verse 54. *He shall shut it up seven days more*] To give time for the spreading of the contagion, if it did exist there; that there might be the most unequivocal marks and proofs, that the garment was or was not infected.

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58 And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, ^athen it shall be washed the second time, and shall be clean.

^a 2 Kings 5: 10, 14. Psal. 51: 2.

Verse 58. *It shall be washed the second time*] According to the Jews, the first washing was to put away the plague; the second to cleanse it.

Both among Jews and Gentiles, the leprosy has been considered as a most expressive emblem of sin, the properties and circumstances of the one, pointing out those of the other. The similitude or parallel has been usually run in the following manner:

1. The leprosy began with a *spot*; a simple hidden infection being the cause.

2. This spot was *very conspicuous*, and argued the source whence it proceeded.

3. It was of a *diffusive* nature, soon spreading over the whole body.

4. It *communicated* its infectious nature not only to the whole of the person's body, but also to his clothes and *habitation*.

5. It rendered the infected person *loathsome*, *unfit* for, and *dangerous* to society, because of its infectious nature.

6. The person infected, was obliged to be *separated from society*, both religious and civil; to dwell *by himself* without the camp or city; and hold commerce with none.

7. He was obliged to *proclaim his own uncleanness*, publicly acknowledge his defilement, and sensible of his plague, continue humbled and abased before God and man.

How expressive all these are of the nature of sin, and the state of a sinner, a spiritual mind will at once perceive.

1. The *original infection* or corruption of nature is the grand *hidden cause*, source, and spring of all transgression.

2. Iniquity is a *seed* that has its growth, gradual increase,

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

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2 Cor. 7: 1. Rev. 1: 5.—7: 14.

and perfection. As the various powers of the mind are developed, so it diffuses itself, infecting every passion and appetite, through their whole extent and operation.

3. As it *spreads in the mind*, so it *diffuses itself through the life*; every action partaking of its influence, till the whole conduct becomes a tissue of transgression; because every imagination of the thoughts of a sinner's heart, is only evil continually, Gen. vi. This is the natural state of man.

4. As a sinner is *infected*, so is he *infectious*; by his precept and example he spreads the infernal contagion wherever he goes; joining with the multitude to do evil, strengthening and being strengthened in the ways of sin and death; and becoming especially, a *snare* and a *curse* to his own household.

5. That a sinner is *abominable* in the sight of God, and of all good men, that he is unfit for the society of the righteous, and that he cannot, as such, be admitted into the kingdom of God, need no proof.

6. It is owing to the *universality* of the evil, that sinners are not expelled from society as the most dangerous of all monsters; and obliged to live without having any commerce with their fellow-creatures. *Ten lepers* could associate together, because partaking of the same infection: and civil society is generally maintained, because composed of a leprous community.

7. He that wishes to be saved from his sins must humble himself before God and man, sensible of his own sore and the plague of his heart; confess his transgressions, look to God for a cure, from whom alone it can be received; and bring that sacrifice, by which alone, the guilt can be taken away, and his soul be purified from all unrighteousness. See the conclusion of the following chapter.

CHAPTER XIV.

Introduction to the sacrifices and ceremonies to be used in cleansing the leper, 1—3. Two living birds, cedar wood, scarlet, and hyssop to be brought for him who was to be cleansed, 4. One of the birds to be killed, 5. and the living bird, with the cedar wood, scarlet, and hyssop to be dipped in the blood, and to be sprinkled on him who had been infected with the leprosy, 6, 7. after which he must wash his clothes, shave his head, eyebrows, beard, &c. bathe himself, tarry abroad seven days, 8, 9. on the eighth day, he must bring two he lambs, one ewe lamb, a tenth deal of flour, and a log of oil, 10. which the priest was to present as a trespass-offering, wave-offering, and sin-offering before the Lord, 11—13. Afterwards, he was to sprinkle both the blood and oil on the person to be cleansed, 14—18. The atonement made by these offerings, 19, 20. If the person were poor, one lamb, with the flour and oil, two turtledoves, or two young pigeons, were only required, 21, 22. These to be presented, and the blood and oil applied as before, 23—31. Laws and ordinances relative to houses infected by the leprosy, 32—48.

An atonement to be made in order to cleanse the house, similar to that made for the healed leper, 49—53. A summary of this and the preceding chapter, relative to leprous persons, garments, and houses, 54—56. The end for which these different laws were given, 57.

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An. Exod. 137.

2.

Abihor Nisan.

AND the Lord spake unto Moses, saying,

2 ¶ This shall be the law of the leper in the day of his cleansing: He

^a shall be brought unto the priest;

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed, two ^b birds alive and clean, and ^c cedar wood, and ^d scarlet, and ^e hyssop:

5 And the priest shall command that one of

the birds be killed in an earthen vessel over running water.

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water;

7 And he shall ^f sprinkle upon him that is to be cleansed from the leprosy ^g seven times, and shall pronounce him clean; and shall let the living bird loose ^h into the open field.

8 And he that is to be cleansed ⁱ shall wash his clothes, and shave off all his hair, ^k and wash himself in water, that he may be clean: and

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^a Matt. 3, 2, 4. Mark 1, 40, 44. Luke 5, 12, 14, & 17, 14. — ^b Or, sparrows.

^c Numb. 19, 6. — ^d Hebr. 9, 19.

^e Ps. 51, 7. — ^f Hebr. 9, 13. — ^g 2 Kings 5, 10, 14. — ^h Heb. upon the face of the field. — ⁱ ch. 13, 6. — ^k ch. 11, 25.

NOTES ON CHAP. XIV.

Verse 3. *The priest shall go forth out of the camp*] As the leper was separated from the people, and obliged, because of his uncleanness, to dwell without the camp, and could not be admitted till the priest had declared that he was clean; hence it was necessary that the priest should go out and inspect him, and if healed, offer for him the sacrifices required, in order to his re-admission to the camp. As the priest alone had authority to declare a person *clean* or *unclean*, it was necessary that the healed person should shew himself to the priest, that he might make a declaration that he was clean and fit for civil and religious society, without which, in no case, could he be admitted: hence when Christ cleansed the lepers, Matt. vii. 2—4. he commanded them to *go and shew themselves to the priest, &c.*

Verse 4. *Two birds alive and clean, &c.*] Whether these birds were *sparrows*, or *turtledoves*, or *pigeons*, we know not, probably any kind of *clean* bird, or bird proper to be eaten, might be used on this occasion; though it is more likely that *turtledoves* or *pigeons* were employed, because these appear to have been the only birds offered in sacrifice. Of the *cedar wood*, *hyssop*, *clean bird*, and *scarlet wool* or *fillet*, were made an *aspergillum*, or instrument to *sprinkle* with. The *cedar wood* served for the *handle*, the *hyssop* and *living bird* were attached to it, by means of the *scarlet wool* or *crimson fillet*. The bird was so bound to this handle, as that its tail should be downwards, in order to be dipped into the blood of the bird that had been killed. The whole of this made an instrument for the sprinkling of this blood, and when this business was done, the living bird was let loose, and permitted to go whithersoever it would. In this ceremony, according to some Rabbins, “the *living bird* signified that the *dead flesh* of the leper was restored to soundness—the *cedar wood* which is not easily corrupted, that he was healed of his *putrefaction*. The *scarlet thread*, *wool*, or *fillet*, that he was restored to his good

complexion; and the *hyssop*, which was purgative and odorous, that the disease was completely removed, and the bad scent that accompanied it, intirely gone.” Ainsworth, Dodd and others, have given many of these rabbinical conceits. Of all these purifications, and their accompanying circumstances, we may safely say, because authorized by the New Testament so to do, that they pointed out the purification of the soul, through the atonement and spirit of Christ; but to run analogies between the *type* and the *thing typified*, is difficult and precarious. The *general meaning* and *design* we sufficiently understand; the particulars are not readily ascertainable, and consequently of little importance; had they been otherwise, they would have been pointed out.

Verse 5. *Over running water*] Literally, *living*, that is, *spring* water. The meaning appears to be this; some water (about a quarter of a log, an egg shell and half full, according to the Rabbins) was taken from a *spring*, and put in a *clean earthen vessel*, and they killed the bird over this water, that the blood might drop into it: and in this blood and water mixed, they dipped the instrument before described, and sprinkled it seven times upon the person who was to be cleansed. The *living* or *spring* water was chosen, because it was *purer* than what was taken from pits or wells, the latter being often in a putrid or corrupt state; for, in a ceremony of purifying or cleansing, every thing must be as pure and perfect as possible.

Verse 7. *Shall let the living bird loose*] The Jews teach that *wild* birds were employed on this occasion; no *tame* or *domestic* animal was used. Mr. Ainsworth piously conjectures, that the *living* and *dead* birds were intended to represent the *death* and *resurrection* of Christ, by which an atonement was made to purify the soul from its spiritual leprosy. The bird let loose bears a near analogy to the *scape goat*.—See chap. xvi.

Verse 8. *Shall shave off all his hair*] That the water by

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17 And of the rest of the oil that *is* in his hand, shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

18 And the remnant of the oil that *is* in the priest's hand, he shall pour upon the head of him that is to be cleansed: ¹and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer ^m the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the priest shall offer the burnt offering and the meat offering upon the altar; and the priest shall make an atonement for him, and he shall be clean.

21 And ^a if he be poor, and ^o cannot get so much, then he shall take one lamb *for* a trespass offering ^p to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

22 ¹ And two turtledoves, or two young pigeons, such as he is able to get: and the one shall be a sin offering, and the other a burnt offering.

23 ^r And he shall bring them on the eighth

^h Ch. 7, 7. — ⁱ ch. 25 & 7, 6 & 21, 22. — ^k Exod. 29, 20, ch. 8, 23.
^l ch. 4, 24. — ^m ch. 1, 6, & 15, 7 — ch. 5, 7 & 12, 8 — ⁿ Heb. *his hand*
reach not. — ^p Heb. *for a warning*. — ^o ex. 2, 8, & 15, 14, 15. — ver. 11.

Verse 12. *Wave offering*] See Exod. xxix. 27. and Levit. vii. where the reader will find an ample account of all the various offerings and sacrifices used among the Jews.

Verse 14. *On the tip of the right ear, &c.*] See the note on Exod. xxix. 20.

Verse 21. *And if he be poor—he shall take one lamb]*

There could be no cleansing without a sacrifice. On this ground the apostle has properly observed, *that all things under the law are purged with blood: and that, without shedding of blood, there is no remission.* Even if the person be poor, he must provide *one lamb*; this could not be dispensed with:—so every soul to whom the word of divine revelation comes, must bring that Lamb of God which takes away the sin of the world. There is no redemption but in this blood.

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day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 ^a And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD:

25 And he shall kill the lamb of the trespass offering, ^b and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand;

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand, seven times before the LORD:

28 And the priests shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

29 And the rest of the oil that *is* in the priest's hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him, before the LORD.

30 And he shall offer the one of ^c the turtle-doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed, before the LORD.

32 This *is* the law of him in whom *is* the plague of leprosy, whose hand is not able to get ^d that which pertaineth to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 ^e When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were, ^f a plague in the house.

36 Then the priest shall command that they ^g empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within, round about, and they shall pour out the dust that they scrape off, without the city, into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered:

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* ^h a fretting leprosy in the house: it *is* unclean.

^a Ver. 12.—^b ver. 14.—^c ver. 22, ch. 15, 15.—^d ver. 10.—^e Gen. 17, 8. Numb. 32, 22. Deut. 7, 1. & 32, 49.

^f Ps. 91, 10. Prov. 3, 33. Zech. 5, 4.—^g Or, prepare.—^h ch. 13, 15. Zech. 5, 4.

Verse 34. *When ye be come into the land—and I put the plague of leprosy*] It was probably, from this text, that the leprosy has been generally considered to be a disease inflicted immediately by God himself; but it is well known that in scripture, God is frequently represented as *doing*, what, in the

course of his providence, he only *permits* or *suffers* to be done. It is supposed that the infection of the house, as well as of the person and the garments, proceeded from *animalcula*.—See the notes on chap. xiii. 47. and 52.

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45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city, into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up, shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 ¶ And if the priest ^ashall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.

49 And ^bhe shall take to cleanse the house, two birds, and cedar wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel, over running water:

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51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city, into the open fields, and ^cmake an atonement for the house: and it shall be clean.

54 This *is* the law for all manner of plague of leprosy, and ^dscall,

55 And for the ^eleprosy of a garment, ^fand of a house,

56 And ^gfor a rising, and for a scab, and for a bright spot:

57 To ^hteach ⁱwhen *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

^aHeb. *in coming in shall come in, &c.* — ^bver. 1. — ^cver. 20. — ^dch. 13. 20. — ^ech. 13. 47. — ^fver. 51.

^gCh. 13. 2. — ^hDeut. 24. 3. — ⁱExod. 44. 23. — ^jHeb. *in the day of the washing, and in the day of the clean.*

Verse 45. *He shall break down the house*] “On the suspicion of a house being infected, the priest examined it, and ordered it to be shut up seven days: If he found the plague, or signs of the plague, (hollow streaks, greenish or reddish) were not spread, he commanded it to be shut up seven days more. On the *thirteenth* day he revisited it; and if he found the infected place *dim*, or gone away, he took out that part of the wall, carried it out to an unclean place, mended the wall, and caused the whole house to be new plastered. It was then shut up a third seven days, and he came on the *nineteenth*, and if he found that the plague was broken out anew, he ordered the house to be pulled down.”—See *Ainsworth*. From all this, may we not learn a lesson of instruction? If the means made use of by God and his ministers for the conversion of a sinner, be, through his wilful obstinacy, rendered of no avail—if by his evil practices, he trample under foot the blood of the covenant wherewith he might have been sanctified, and do despite to the spirit of God, then God will pull down his house; dislodge his soul from its earthly tabernacle, consign the house, the body to corruption, and the spirit to the perdition of ungodly men. Reader, see well how it stands with *thy* soul. God is not mocked: what a man soweth, that shall he reap.

Verse 53. *He shall let go the living bird*] This might as well be called the *scape bird*, as the *goat*, in chap. xvi. is called the *scape goat*. The rites are similar in both cases, and probably had nearly the same meaning.

We have already taken occasion to observe (see the end of the preceding chapter) that the *leprosy* was strongly emblematical of *sin*; to which we may add here:

1. That the leprosy was a disease generally acknowledged to be incurable by any human means; and therefore the Jews did not attempt to cure it. What is directed to be done here, was not in order to cure the leper, but to declare him cured and fit for society.—In like manner the contagion of sin, its guilt and its power, can only be removed by the hand of God: all means, without his especial influence, can be of no avail.

2. The body must be sprinkled and washed, and a sacrifice offered for the sin of the soul, before the leper could be declared to be clean.—To cleanse the spiritual leper, the Lamb of God must be slain, and the sprinkling of his blood be applied. Without the shedding of this blood, there is no remission.

3. When the leper was cleansed, he was obliged to shew himself to the priest, whose province it was to pronounce him clean, and declare him fit for intercourse with civil and religious society.—When a sinner is converted from the error of his ways, it is the business, as it is the prerogative of the *ministers* of Christ, after having duly acquainted themselves with every circumstance, to declare the person *converted* from sin to holiness, to unite him with the people of God, and admit him to all the ordinances which belong to the faithful.

4. When a leper was cleansed, he was obliged by the law to offer a *gift* unto the Lord for his healing, as a proof of his *gratitude*, and an evidence of his *obedience*.—When a sinner is restored to the divine favour, he should offer continually the sacrifice of a grateful heart; and, in willing obedience, shew forth the virtues of Him who has called him from darkness and wretchedness, to marvellous light and happiness.

5. Reader, such was the leprosy, its destructive nature

and consequences, and the means of removing it; such is the spiritual evil represented by it, such its consequences, and such the means by which alone it can be removed. The disease of sin, inflicted by the Devil, can only be cured by the power of God. 1. Art thou a leper? Do the spots of this spiritual infection begin to appear on thee? 2. Art thou young, and only entering into the ways of the world and sin? Stop! bad habits are more easily conquered to-day, than they will be to-morrow. 3. Art thou stricken in years, and rooted in transgression? How kind is thy Maker to have preserved thee alive so long! Turn from thy transgressions, humble thy soul before him, confess thine iniquity, and implore forgive-

ness. Seek, and thou shalt find! Behold the Lamb of God who taketh away the sin of the world! 4. Hast thou been cleansed, and hast not returned to give glory to God? Hast not continued in the truth, serving thy Maker and Saviour with a loving and obedient heart? How cutting is that word, *Were there not TEN cleansed, but where are the NINE?* Thou art probably one of them! Be confounded at thy ingratitude, and distressed for thy backsliding, and apply a second time for the healing efficacy of the great Atonement. Turn, thou backslider; for he is married unto thee, and will heal thy backslidings, and will love thee freely. Amen. So be it, Lord Jesus!

CHAPTER XV.

Laws concerning uncleanness of men, 1—12. Mode of cleansing, 13—15. Of uncleannesses, accidental and casual, 16—18. Laws concerning the uncleanness of women, 19—27. Mode of cleansing, 28—30. Recapitulation of the ordinances relative to the preceding cases, 31—33.

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AND the LORD spake unto Moses and to Aaron, saying,
2 Speak unto the children of Israel, and say unto them, ^a When any man hath a ^b running issue out of his flesh, *because of* his issue he *is* unclean.

3 And this shall be his uncleanness in his issue:

whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every ^c thing, whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed shall wash

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^a Ch. 12. 4. Numb. 5. 2. 2 Sam. 3. 29. Matt. 9. 20. Mark 5. 25. Luke 8. 43.

^b Or, running of the reins. — ^c Heb. vessel.

NOTES ON CHAP. XV.

Verse 2. *When any man hath a running issue*] The cases of natural uncleanness, both of men and women, mentioned in this chapter, taken in a theological point of view, are not of such importance to us as to render a particular description necessary, the letter of the text being, in general, plain enough. The disease mentioned in the former part of this chapter, appears to some, to have been either the consequence of a very bad infection, or of some criminal indulgence; for they find that it might be communicated in a variety of ways, which they imagine are here distinctly specified. On this ground, the person was declared unclean, and all commerce and connection with him strictly forbidden. The Septuagint renders הַזָּכָר *ha-zab*, the man with the issue, by ο γονορροῦς, the man with a gonorrhoea, no less than nine times in this chapter; and that it means, what in the present day, is commonly understood by that disorder, taken not only in its mild, but in its worst sense, they think, there is little room to doubt. Hence they infer, that a disease which is supposed to be comparatively recent in Europe, has existed almost from time immemorial in the Asiatic countries; that it ever has been, in certain measures, what it is now; and that it ever must be the effect of sensual indulgence, and illicit and extrayagant intercourse between the sexes. The disgraceful disorder referred to here, is a foul blot, which the justice of God, in the course of providence, has made in general the inseparable

consequent of these criminal indulgences; and serves in some measure to correct and restrain the vice itself. In countries where public prostitution was permitted, where it was even a religious ceremony among those who were idolaters, this disease must necessarily have been frequent and prevalent. When the pollutions and libertinism of former times are considered, it seems rather strange that medical men should have adopted the opinion, and consumed so much time in endeavouring to prove it, viz. that the disease is modern. It must have existed, in certain measures, ever since prostitution prevailed in the world; and this has been in every nation of the earth, from its earliest æra. That the Israelites might have received it from the Egyptians, and that it must, through the *Baal-peor* and *Ashteroth* abominations, which they learned and practised, have prevailed among the Moabites, &c. there can be little reason to doubt. Supposing this disease to be at all hinted at here, the laws, and ordinances, enjoined were at once wisely and graciously calculated to remove and prevent it. By contact, contagion of every kind is readily communicated; and to keep the whole from the diseased, must be essential to the check and eradication of a contagious disorder. This was the wise and grand object of this most enlightened Legislator, in the ordinances which he lays down in this chapter. I grant, however, that it was probably of a milder kind in ancient times; that it has gained strength and

^{A. M. 2514} his clothes, ^a and bathe *himself* in water, and be unclean until the even.
^{B. C. 1740.} 6 And he that sitteth on *any* thing whereon he sat that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until even.

7 And he that toucheth the flesh of him that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue, shall be unclean.

10 And whosoever toucheth any thing that was under him, shall be unclean until the even: and he that beareth *any* of those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whosoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the ^a vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him ^d two turtledoves, or two young pigeons, and come before the Lord, unto the door of the

tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, ^e the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the Lord, for his issue.

16 And ^e if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie with seed of copulation, shall wash ^f *herselves* in water, and ^h be unclean until the even.

19 ¶ And ⁱ if a woman have an issue, ^j and her issue in her flesh be blood, she shall be ^k put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation, shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And ⁱ if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

^a Ch. 11. 25. & 17. 15. — ^b ch. 6. 11. & 11. 2. — ^c ch. 11. 2. — ^d ch. 14. 22, 23. — ^e ch. 14. 26, 27. — ^f ch. 11. 1. 2. 3.

^g Ch. 11. 4. — ^h ch. 13. 4. — ⁱ Lev. 15. 19. — ^j ch. 12. 2. — ^k Lev. 15. 19. — ^l See ch. 29. 18.

virulence by continuance; and that, associated with some foreign causes, it became greatly exacerbated in Europe about 1493, the time in which some have supposed it first began to exist, though there are strong evidences of it in *this* country, ever since the eleventh century.

Verse 11. *And whosoever he toucheth*] Here we find that the saliva, sitting on the same seat, lying on the same bed, riding on the same saddle, or simple contact, were sufficient to render the person *unclean*; i. e. *contagiously*, in certain cases, to communicate the disorder; and it is well known, that in all these ways, the contagion of this disorder may be communicated—is it not even possible that the effluvia from the body of an infected person, may be the means of com-

municating the disease? Sydenham expressly says, that it may be communicated by tartarum, scurvy, the saliva, sweat, and by the breath itself, as well as by those grosser means, of which there is no question. But the term *unclean*, in this and the following cases, is generally understood in a mere legal sense, the rendering a person *unfit for sacred ordinances*. And as there was a mild kind of gonorrhoea that was brought on by excessive mirth and the like, it may be that kind only, which the law has in view in the above ordinances.

Verse 18. *They shall both bathe themselves*] What a wonderful tendency had these ordinances to prevent all excesses! The pains which such persons must take, the

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25 And if ^aa woman have an issue of her blood many days, out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth, all the days of her issue, shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But ^bif she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day, she shall take unto

her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for a sin offering*, and the other *for a burnt offering*; and the priest shall make an atonement for her before the Lord, for the issue of her uncleanness.

31 Thus shall ye ^cseparate the children of Israel from their uncleanness; that they die not in their uncleanness, when they ^ddefile my tabernacle that *is* among them.

32 ^eThis *is* the law of him that hath an issue, ^fand of him whose seed goeth from him, and is defiled therewith;

33 ^gAnd of her that is sick of her flowers, and of him that hath an issue, of the man, ^hand of the woman; ⁱand of him that lieth with her that is unclean.

^a Matt. 9. 20. Mark 5. 25. Luke 8. 43. — ^b ver. 13. — ^c ch. 11. 47. Deut. 24. 8. Ezek. 41. 23.

^d Numb. 5. 3. & 19. 13, 20. Ezek. 5. 11. & 23. 38. — ^e ver. 2. — ^f ver. 16. — ^g ver. 19. — ^h ver. 20. — ⁱ ver. 24.

separations which they must observe, and the privations which, in consequence, they must be exposed to in the way of commerce, traffic, &c. would prevent them from making an unlawful use of lawful things.

Verse 24. The common sense of all mankind has led them to avoid the gross impropriety referred to in this verse; and it has been a general opinion, that offspring obtained in this way, has been infected with leprous, scrophulous, and other deeply radicated diseases, from which they and their posterity have been scarcely ever freed. In chap. xx. 18. persons guilty of this, are condemned to death; *here* only to a *seven days' separation*, because, in the former case, Moses speaks of the act, when both the man and woman were *acquainted* with the situation: in the latter, he speaks of a case, where the circumstance was *not known* till afterwards; at least, so it appears these two places should be understood, so as to be reconciled.

Verse 29. *Two turtles, or two young pigeons*] In all these cases, moral pollution was ever considered as being less or more present, as even such infirmities sprang from the original defecation of man. On these accounts *sacrifices* must be offered; and in the case of the woman, one of the birds above mentioned must be sacrificed as a *sin-offering*, the other as a *burnt-offering*; ver. 30.

Verse 31. *Thus shall ye separate the children of Israel from their uncleanness*] By this *separation*, the *cause* became less frequent, and the *contagion*, if it did exist, was prevented from spreading. So, *pest-houses* and *fever-wards* are constructed for the purpose of separating the infected from the sound; and thus contagion is lessened, and its diffusion prevented.

That they die not] That life may be prolonged by these prudential cares; and that he who is morally and legally unclean, may not presume to enter into the tabernacle of God,

till purified; lest he provoke divine Justice to consume him, while attempting to worship with a polluted mind, and impure hands.

1. How unpromising and how forbidding, at the first view, was this chapter! and yet how full of wise, humane, and moral regulations, manifesting at once the wisdom and kindness of the great Legislator! Every word of God is *pure* in itself, and of great importance to us. He who cannot derive instruction from the chapter before him, and be led by a proper consideration of its contents, to adore the wisdom and goodness of God, must have either a very stupid or a very vitiated mind.

2. In all these ordinances we may plainly see, that God has *purity of heart* continually in view—that the soul may be holy, he cuts off the *occasions* of sin; and that men may be obliged to keep in due bounds, and possess their vessels in sanctification and honour, he hedges up their way with briars and thorns, and renders transgression *painful, shameful* and *expensive*.

3. *Preventing* grace is not less necessary than that which *saves*, and which *preserves*. These three chapters, avoided and neglected by *most*, contain lessons of instruction *for all*: and though many things contained in them, belong exclusively to the Jewish people, as to the letter, yet in the spirit and gracious design they form a part of those *revealed* things which are for us and for our children; and although they cannot be made the subjects of public oral instruction, yet they are highly necessary to be known: and hence the advantage of reading the scriptures in regular order in private. May we *read* so as to *understand*, and *practise* what we *know*, that being wise unto salvation, we may walk as children of the light and of the day, in whom there shall be no *occasion of stumbling*!

CHAPTER XVI.

The solemn yearly expiation for the high-priest, who must not come at all times into the holy place, 1, 2. He must take a bullock for a sin offering, and a ram for a burnt offering, for himself, and be dressed in his sacerdotal robes, 3, 4. He shall take two goats, one of which is to be determined by lot, to be a sacrifice; the other to be a scape goat, 5—10. He shall offer a bullock for himself, and for his family, 11—14. And shall kill the goat as a sin offering for the people, sprinkle its blood upon the mercy seat, and burn on the altar of burnt-offering, 15—19. The scape goat shall be then brought, on the head of which he shall lay his hands, and confess the iniquities of the children of Israel; after which, the goat shall be permitted to escape to the wilderness, 20—22. After this, Aaron shall bathe himself, and make a burnt offering for himself and for the people, 23—28. This is to be an everlasting statute, and the day on which the atonement is to be made, shall be a sabbath, or day of rest through all their generations, 29—34.

AND the LORD spake unto Moses after ^a the death of the two sons of Aaron, when they offered before the LORD, and died:

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he ^b come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for ^c I will appear in the cloud upon the mercy seat.

3 Thus shall Aaron ^d come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on ^e the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore ^f shall he wash his flesh in water, and so put them on.

5 And he shall take of ^h the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which is for himself, and ⁱ make an atonement for himself, and for his house.

^a Ch. 10, 1, 2. — ^b Exod. 29, 10. — ^c Heb. 9, 7. — ^d Exod. 29, 29. — ^e Exod. 29, 29. — ^f Exod. 29, 29. — ^g Exod. 29, 29. — ^h Exod. 29, 29. — ⁱ Exod. 29, 29.

NOTES ON CHAP. XVI.

Verse 1. *After the death of the two sons of Aaron*] It appears from this verse, that the natural place of this chapter is immediately after the tenth, where probably it originally stood; but the transposition, if it did take place, must be very ancient, as all the versions acknowledge this chapter, in the place in which it now stands.

Verse 2. *That he come not at all times into the holy place*] By the holy place, we are to understand here, what is ordinarily called the *Holy of Holies*, or *most holy place*; that place within the vail, where the ark of the covenant, &c. were laid up; and where God manifested his presence between the cherubim. In ordinary cases, the high-priest could enter this place only *once in the year*, that is, on the day of annual atonement; but in extraordinary cases, he might enter more frequently, viz. while in the wilderness, in decamping and incamping, he must enter to take down or adjust the things: and on solemn pressing public occasions, he was obliged to enter in order to consult the Lord; but he never entered without the deepest reverence and due preparation.

That it may appear that the grand subject of this chapter, the ordinance of the *scape goat*, typified the death and resurrection of Christ, and the atonement thereby made, I beg leave to refer to Heb. ix. 7—12. and 24—26. which I shall here transcribe, because it is a key to the whole of this chapter.

Into the second (tabernacle) went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. The Holy Ghost, this signifying, that the way into the holiest of all, was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings and carnal ordinances imposed on them till the time of reformation. But Christ being come, a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this world, neither by the BLOOD of GOATS and CALVES; but by his OWN BLOOD he entered into the holy place, having obtained eternal redemption for us.—For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; (for then must he often have suffered since the foundation of the world) but now, once in the end of the world, hath he appeared TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF.

Verse 3. *With a young bullock for a sin offering.*] The bullock was presented as a sin offering, for himself, his family, the whole priesthood, and probably the Levites. The ram was

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7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the ^ascape goat.

9 And Aaron shall bring the goat upon which

^a Heb. Azazel.—^b Heb. went up.

for a burnt offering, to signify that he and his associates were wholly consecrated, and to be wholly employed in this work of the ministry. The ceremonies with which these two sacrifices were accompanied, are detailed in the following verses.

Verse 4. *He shall put on the holy linen coat*] He was not to dress in his pontifical garments, but in the simple sacerdotal vestments, or those of the Levites, because it was a day of humiliation, and as he was to offer sacrifices for his own sins, it was necessary that he should appear in habits suited to the occasion. Hence he has neither the robe, the ephod, the breast-plate, the mitre, &c. these constituted his dress of dignity, as the high priest of God, ministering for others, and the representative of Christ: but now he appears before God as a sinner, offering an atonement for his transgressions, and his garments are those of humiliation.

Verse 7. *And he shall take the two goats*] It is allowed on all hands that this ceremony, taken in all its parts, pointed out the Lord Jesus dying for our sins, and rising again for our justification: being put to death in the flesh, but quickened by the Spirit. Two goats are brought, one to be slain as a sacrifice for sin, the other to have the transgressions of the people confessed over his head, and then to be sent away into the wilderness. This animal, by this act, was represented as bearing away, or carrying off, the sins of the people. The two goats made only one sacrifice; yet only one of them was slain. One animal could not point out both the divine and human nature of Christ, nor shew both his death and resurrection, for the goat that was killed, could not be made alive. The divine and human natures in Christ, were essential to the grand expiation; yet the human nature alone suffered; for the divine nature could not suffer; but its presence in the human nature, while agonizing unto death, stamped those agonies, and the consequent death, with infinite merit. The goat, therefore, that was slain, prefigured his human nature, and its death: the goat that escaped, pointed out his resurrection. The one shews the atonement for sin, as the ground of justification; the other Christ's victory, and the total removal of sin, in the sanctification of the soul.—Concerning these ceremonies, we shall see farther particulars as we proceed.

According to Maimonides, fifteen beasts were offered on this day. "The daily, or morning and evening sacrifice, was offered as usual:—besides a bullock, a ram, and seven lambs, all burnt offerings; a goat for a sin offering, which was eaten in the evening. Then a bullock for a sin offering, and this they burnt, and a ram for a burnt-offering; these both for the high priest. Then the ram for the consecration; see ver. 5. which is called the people's ram. They brought

the LORD's lot ^bfell, and offer him for a sin offering.

10 But the goat, on which the lot fell to be the scape goat, shall be presented alive before the LORD, to make ^can atonement with him, and to let him go for a scape goat into the wilderness.

11 ¶ And Aaron shall bring the bullock of

^c 1 John 2. 2.

also for the congregation, two he-goats; the one for a sin offering, the other for a scape goat. Thus all the beasts offered on this great and solemn day were FIFTEEN: the two daily sacrifices, one bullock, two rams, and seven lambs: all of these burnt offerings. Two goats for sin offerings; one offered without, and eaten on the evening; the other offered within, and burnt; and one bullock for a sin offering for the high priest. The service of all these fifteen beasts, is performed on this day by the high priest only." See Maimonides, and Ainsworth on the place.

Verse 8. *Aaron shall cast lots upon the two goats*] The Jews inform us that there were two lots, made either of wood, stone, or any kind of metal. On one was written לֹשֶׁם LA-SHEM for the NAME, i. e. יְהוָה JEHOVAH, which the Jews will neither write nor pronounce:—on the other was written לְאִזָּזֵל la-AZAZEL, for the SCAPE-GOAT: then they put the two lots into a vessel which was called קַלְפֵּי kalpey: the goats standing with their faces towards the west. Then the priest came, and the goats stood before him, one on the right hand and the other on the left; the kalpey was then shaken, and the priest put in both his hands, and brought out a lot in each: that which was in his right hand, he laid on the goat that was on his right; and that in his left hand, he laid on the goat that was on his left; and according to what was written on the lots, the scape goat, and the goat for sacrifice were ascertained.—See the Mishna, in Tract. Yoma.

The determining this solemn business by lot, the disposal of which is with the Lord, Prov. xvi. 33. shews that God alone was to select and point out the person by whom this great atonement was to be made: hence he says, behold I lay in Zion a stone elect (that is, chosen by himself) and precious, of infinite value.

Verse 10. *To be the scape goat*] אִזָּזֵל Azazel, from יָזַז az, a goat, and אָזַל azal, to dismiss, i. e. the dismissed, or sent away goat, to distinguish it from the goat that was to be offered in sacrifice. Most ancient nations had vicarious sacrifices, to which they transferr'd by certain rites and ceremonies, the guilt of the community at large, in the same manner in which the scape goat was used by the Jews. The white bull that was sacrificed by the Egyptians to their god Apis, was of this kind, they cut off the head of the victim which they had sacrificed, and after having loaded it with execrations, that, "if there be any evil hanging over them or the land of Egypt, it may be poured out upon that head;" they either sold it to the Greeks or threw it into the Nile.—See HEROD. Euterp. p. 104. edit. Gale.

Petronius Arbiter says, that it was a custom among the

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Abbat Nisaa.
the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

12 And he shall take ^a a censer full of burning coals of fire, from off the altar before the LORD, and his hands full of ^b sweet incense beaten small, and bring it within the vail:

13 ^c And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the ^d mercy seat, that is upon the testimony, that he die not:

14 And ^e he shall take of the blood of the bullock, and ^f sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 ¶ ^g Then shall he kill the goat of the sin offering, that is for the people, and bring his blood ^h within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that ^k remaineth among them in the midst of their uncleanness.

17 ^l And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that is before the LORD, and ^m make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and ⁿ hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of ^o re-

^a Ch. 10. 1. Numb. 16. 13, 46. Rev. 8. 5. — ^b Exod. 30. 34. — ^c Exod. 30. 1, 7, 8. Numb. 16. 7, 13, 16. Rev. 8. 3, 4. — ^d Exod. 25. 21. — ^e ch. 4. 5. Hebr. 9. 13, 15. & 10. 4. — ^f ch. 4. 6. — ^g Hebr. v. 17. & 5. 2. & 9. 7, 23. — ^h ver. 2. Hebr. 6. 10. & 9. 5, 7, 12.
ⁱ See Ex. 2. 29, 35. Luke 4. 18. Hebr. 9. 21, 23. — ^j Hebr. 4. 14. — ^k See Exod. 24. 6. Luke 1. 10. — ^l Exod. 30. 16. ch. 4. 7, 15. Hebr. 9. 22, 25. — ^m Luke 4. 10. — ⁿ ver. 16. Luke 4. 29.

ancient inhabitants of *Marsilles*, whenever they were afflicted by any pestilence, to take one of the poorer citizens who offered himself for the purpose, and having fed him a whole year with the purest and best food, adorned him with ver-vain, and having clothed him with sacred vestments, they then led him round their city, loading him with execrations: and having prayed that all the evils to which the city was exposed, might fall upon *him*, they then precipitated him from the top of a rock. *Satiricon*, in fine.

Suidas, under the word περιφνημα, observes, that it was a custom to devote a man annually to death, for the safety of the people, with these words περιφνημα ημων γερου. *Be thou our purifier*; and having said so, they threw him into the sea, as a sacrifice to Neptune. It was probably to this custom that *Virgil* alludes, when speaking of the pilate *Palinurus*, who fell into the sea and was drowned, he says,

Unum pro multis dabitur caput. *Æn.* lib. v. v. 815.
“One life is given for the preservation of many.”

But the nearest resemblance to the scape goat of the *Hebrews*, is found in the *Ashummed Jugg* of the *Hindoos*, where a horse is used instead of a goat, the description of which I shall here introduce from Mr. Halhed's Code of Gentoo Laws; Introduction, p. xix.

“That the curious,” says he, “may form some idea of

this Gentoo sacrifice when reduced to a symbol, as well as from the subsequent plain account given of it in a chapter of the Code, sect. ix. p. 127. an explanation of it is here inserted from *Dārul Shekūh's* famous Persian translation of some commentaries upon the four Beids, or original Scriptures of Hindostan: the work itself is extremely scarce, and it was by mere accident that this little specimen was procured.

“The *Ashummed Jugg* does not merely consist in the performance of that ceremony which is open to the inspection of the world, namely, in bringing a horse and sacrificing him; but *Ashummed* is to be taken in a mystic signification, as implying, that the sacrificer must look upon himself to be typified in that horse, such as he shall be described; because the religious duty of the *Ashummed Jugg* comprehends all those other religious duties, to the performance of which, all the wise and holy direct all their actions; and by which, all the sincere professors of every different faith, aim at perfection. The mystic signification thereof is as follows: the head of that unblemished horse, is the symbol of the morning; his eyes are the sun; his breath the wind; his wide-opening mouth is the bish-wāner, or that innate warmth which invigorates all the world; his body typifies one entire year; his back, paradise; his belly, the plains; his hoof, this earth; his sides, the four quarters of the heavens; the loins thereof, the intermediate spaces between the four quarters; the rest of his limbs represent

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conciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat :

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, ^a putting them upon the head of the goat, and shall send *him* away by the hand of ^b a fit man into the wilderness :

22 And the goat shall ^c bear upon him all their iniquities, unto a land ^d not inhabited : and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle

of the congregation, ^e and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there :

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, ^f and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And ^g the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scape goat, shall wash his clothes, ^h and bathe

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^a Isai. 53. 6. — ^b Heb. *a man of opportunity* — ^c Isai. 53. 11, 12. John 1. 29. Hebr. 9. 23. 1 Pet. 2. 21.

^d Heb. *of separation*. — ^e Ezek. 42. 14. & 44. 19. — ^f ver. 3, 5. — ^g ch. 4. 10. — ^h ch. 15. 5.

all distinct matter ; the *places* where those limbs meet, or his *joints*, imply the *months*, and *halves* of the *months*, which are called *pēchē* (or fortnights :) his *feet* signify *night* and *day* ; and night and day are of four kinds : 1. The night and day of *Brihmā* ; 2. The night and day of *angels* ; 3. The night and day of the *world of the spirits of deceased ancestors* ; 4. The night and day of *mortals*. These four kinds are typified in his four feet. The rest of his *bones* are the *constellations* of the fixed stars, which are the *twenty-eight stages* of the moon's course, called the *lunar year* ; his *flesh* is the *clouds* ; his *food*, the *sand* ; his *tendons*, the *rivers* ; his *spleen* and *liver*, the *mountains* ; the *hair* of his body, the *vegetables*, and his *long hair*, the *trees* ; the *forepart* of his body typifies the *first half of the day*, and the *hinder part*, the *latter half* ; his *yawning* is the *flash of the lightning*, and his *turning* himself is the *thunder of the cloud* ; his *urine* represents the *rain* ; and his *mental reflection* is his only *speech*. The *golden vessels* which are prepared, before the horse is let loose, are the *light of the day*, and the *place* where those vessels are kept, is a type of the *ocean of the east* ; the *silver vessels* which are prepared after the horse is let loose, are the *light of the night*, and the *place* where those vessels are kept, is a type of the *ocean of the west*. These two sorts of vessels are always before and after the horse.—The *Arabian* horse, which on account of his swiftness is called *Hy*, is the performer of the journeys of *angels* ; the *Tājē*, which is of the race of *Persian* horses, is the performer of the journeys of the *Kundherps* (or good spirits :) the *Wāzbā*, which is of the race of the deformed *Tājē* horses, is the performer of the journeys of the *Jins* (or demons :) and the *Ashor*, which is of the race of *Turkish* horses, is the performer of the journeys of *man-kind* : this one horse, which performs these several services, on account of his four different sorts of riders, obtains the four different appellations. The *place* where this horse remains is the great *ocean*, which signifies the great *spirit* of *Perm-Atmā*, or the universal soul, which proceeds also from that *Perm-Atmā*, and is comprehended in the same *Perm-Atmā*. The intent of this sacrifice is, that a *man* should con-

sider himself to be in the place of that horse, and look upon all these articles as typified in himself ; and conceiving the *Atmā* (or divine soul) to be an ocean, should let all thought of self be absorbed in that *Atmā*."

This sacrifice is explained in Section IX. p. 127. of the Code of Hindoo Laws thus,

"An *Ashummeed Jugg* is when a person, having commenced a *Jugg*, (i. e. religious ceremony) writes various articles upon a scroll of paper, on a horse's neck, and dismisses the horse, sending along with the horse a stout and valiant person, equipped with the best necessities and accoutrements to accompany the horse day and night, whithersoever he shall choose to go ; and if any creature, either man, genius or dragon, should seize the horse, that man opposes such attempt, and, having gained the victory upon a battle, again gives the horse his freedom. If any one in this world, or in heaven, or beneath the earth, would seize this horse, and the horse of himself comes to the house of the celebrator of the *Jugg*, upon killing that horse, he must throw the flesh of him upon the fire of the *Juk*, and utter the prayers of his deity ; such a *Jugg* is called a *Jugg Ashummeed*, and the merit of it, as a religious work, is infinite."

This is a most curious circumstance, and the coincidence between the religious rites of two people who probably never had any intercourse with each other, is very remarkable. I would not however say, that the Hindoo ceremony could not have been borrowed from the Jews, (though it is very unlikely) no more than I should say, as some have done, that the Jewish rite was borrowed from the Egyptian sacrifice to Apis, mentioned above, which is still more unlikely. See particularly the note on Levit. i. 4.

Verse 21. *Aaron shall lay both his hands upon the head, &c.*] What this imposition of hands meant, see in the notes on Exod. xxix. 10. and Levit. i. 4.

And confess over him all the iniquities—transgressions—and sins] The three terms used here, INIQUITIES, *עוֹנֹת* *avonoth*, from *עָוָה* *avah*, to pervert, distort, or turn aside—TRANSGRESSIONS, *פְּשָׁעִים* *pesh'im*, from *פָּשַׁע* *pash'a*, to pass, to step forwards, or step over—and SINS, *חַטֹּאת* *chataoth*, from *חָטָא*

A.M. 2514. his flesh in water, and afterward
B.C. 1499. come into the camp.

27 ^a And the bullock ^bfor the sin offering, and the goat ^cfor the sin offering, whose blood was brought in to make atonement in the holy place, shall ^done carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ^e And ^fthis shall be a statute for ever unto you: ^gthat ^hin the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, ⁱwhether it be one of your own country, or a stranger that sojourneth among you:

30 For on that day shall ^jthe priest make an atonement for you, to ^kcleanse you, ^lthat

ye may be clean from all your sins before the Lord.

31 ^mIt shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 ⁿAnd the priest, whom he shall anoint, and whom he shall ^oconsecrate ^pto minister in the priest's office in his father's stead, shall make the atonement, and ^qshall put on the linen clothes, ^reven the holy garments:

33 And ^she shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 ^tAnd this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins ^uonce a year. And he did as the Lord commanded Moses.

^aCh. 4. 12, 21. & C. 7. Heb. 13. 11. — ^bExod. 30. 10. ch. 23. 47. Numb. 29. 7. — ^cIsa. 53. 3-5. Dan. 10. 3-12. — ^dPsalm 51. 2. Jer. 3. 8. Eze. 5. 10. — ^eHeb. 9. 13, 14. & 10. 1, 2. — ^fJohn 1. 7-9. — ^gch. 23. 32.

— ^hch. 4. 3, 5, 16. — ⁱHeb. *in his hand*. — ^jExod. 29. 29, 30. Numb. 29. 29-31. — ^kver. 4. — ^lver. 6. 16, 18, 19, 31. — ^mch. 23. 31. Numb. 29. 7. — ⁿExod. 30. 10. — ^oHeb. 9. 7-9.

church, to miss the mark—are supposed by the Jews to comprize every thing that implies a breach of the Divine law or an offence against God. See the note on Gen. xiii. 13. Maimonides gives us the confession in the following words:

“O Lord, thy people, the house of Israel, have sinned and done iniquity, and trespassed before thee. O Lord, make atonement now for the iniquities and transgressions and sins, that thy people, the house of Israel, have sinned and transgressed against thee; as it is written in the law of Moses thy servant, saying, *That in this day he shall make atonement for you, to cleanse you from all your sins before the Lord, and ye shall be clean.*” See the *Mishna*, vol. ii. p. 239.

When this confession was finished, the goat was sent by a proper hand to the wilderness, and there let loose; and nothing farther was ever heard of it. Did not all this signify, that Christ has so carried and borne away our sins, that against them who receive him as the only true atoning sacrifice, they should never more be brought to remembrance?

On the head of the *scape goat*, a piece of scarlet cloth was tied, and the tradition of the Jews states, that if God accepted the sacrifice, the scarlet cloth turned *white*, while the goat was leading to the desert; but if God had not accepted this expiation, the *redness* continued, and the rest of the year was spent in mourning.

From the foundation of the church of God, it was ever believed by his followers, that there were certain infallible tokens by which he discovered to genuine believers, his acceptance of them and their services. This was sometimes done by a fire from heaven consuming the sacrifice—sometimes by an oracular communication to the priest or prophet;

and at other times, according to the Jewish account, by changing the fillet or cloth on the head of the *scape goat*, from *scarlet* to *white*: but most commonly, and especially under the gospel dispensation, he gives this assurance to true believers, by the testimony of his spirit, in their consciences, that he has forgiven their iniquities, transgressions and sins, for *his sake*, who has carried their griefs, and borne their sorrows.

Verse 26. *He that let go the goat—shall wash, &c.*] Not only the person who led him away, but the priest who consecrated him, were reputed unclean, because the goat himself was unclean, being considered as bearing the sins of the whole congregation. On this account, both the priest, and the person who led him to the wilderness, were obliged to wash their clothes, and bathe themselves, before they could come into the camp.

Verse 29. *The seventh month, on the tenth day of the month.*] The commandment of fasting, and sanctifying this *tenth day*, is again repeated, Levit. xxiii. 27—32; but in the latter verse, it is called the *ninth day at even*, because the Jewish day began with the evening. The sacrifices which the day of atonement should have *more* than other days, are mentioned, Num. xxix. 7—11. And the jubilee, which was celebrated every 50th year, was solemnly proclaimed by sound of trumpet on *this tenth day*, Levit. xxv. 8, 9. A shadow, says Mr. Ainsworth, of that acceptable year of the Lord, the year of freedom which Christ has proclaimed by the trumpet of his gospel, Luke iv. 18—21. 2 Cor. vi. 2.—This seventh month was *Tisri*, and answers to a part of our *September* and *October*. It was the *seventh* of the *sanctified*, and the *ninth* month of the *civil* year.

The great day of atonement, and the sacrifices, rites, and ceremonies prescribed for it, were commanded to be solemnized by the Jews through the whole of their dispensation; and as long as God should acknowledge them for his people: yet in the present day, scarcely a shadow of these things remains: there is no longer a *scape goat*, nor a *goat for sacrifice* provided by them in any place. They are *sinners*, and they are without an *atonement*. How strange it is that they do not see that the *essence* of their religion is gone, and that consequently God has thrown them entirely out of covenant with himself. The true expiation, the Christ crucified, they refuse to receive, and are consequently without temple, altar, *scape goat*, atonement, or any *means* of salvation! The state of the Gentile world is bad; but that of the Jews is doubly deplorable. Their total excision excepted, wrath is come upon them to the uttermost. What a proof is this of the truth of the predictions in their own law—and of those in the gospel of Christ! Who, with the *Jews* and the *bible* before his eyes, can doubt the truth of that bible as a divine revelation! Had this people been extinct, we might have doubted whether there were ever a people on the earth that acknowledged such a law, or observed such ordinances; but the people, their law, and their prophets are still in being, and all proclaim what God *has wrought*, and that he has now ceased to work among *them*, because they have refused to receive and profit by the great atonement; and yet he preserves them alive, and in a state of complete separation from all the people of the earth, in all places of their dispersion! How powerfully does the preservation of

the Jews as a distinct people, bear testimony at once to the truth of their own law which they *acknowledge*, and the *gospel of Christ* which they *reject*!

2. But while the Jews sit in thick darkness, because of the veil that is on their hearts, though the light of the glory of God is shining all around them, but not *into* them, because of their unbelief; in what state are those who profess to see their *unbelief* and obstinacy, acknowledge the truth of the new Testament, and yet are living without an atonement applied to their souls, for the removal of their iniquities, transgressions and sins? These are also in the gall of bitterness, and bond of iniquity. An all-sufficient Saviour held out in the *New Testament*, can do *them* no more good than a *scape goat* and day of atonement described in the *law*, can do the *Jews*. As well may a man imagine that the word *bread*, can nourish his body, as the *name* Christ can save his soul. Both must be *received* and *applied* in order that the man may live.

3. The Jews prepared themselves to get benefit from this most solemn ordinance, by the deepest humiliations. According to their canons, they were obliged to abstain from all *meat* and *drink*—from the *bath*—from *anointing* themselves—to go *barefoot*—and be in a state of perfect *continency*. He who is likely to get benefit for his soul through the redemption that is in Christ, must humble himself under the mighty hand of God, confess his iniquity, abstain from every appearance of evil, and believe on him who died for his offences, and rose again for his justification. The soul that *seeks not*, shall not *find*, even under the Gospel of Christ.

CHAPTER XVII.

The people are commanded to bring all the cattle they intend to kill, to the door of the tabernacle, where they are to be made an offering to the Lord, and those who disobey, are to be cut off, 1—5. The priest is to sprinkle the blood, 6. They are forbidden to offer sacrifices to devils, 7. The injunction to bring their offerings to the door of the tabernacle, is repeated, 8, 9. The eating of blood is solemnly forbidden, 10. It is the life of the beast; and is given to make an atonement for their souls, 11, 12. If a bird or beast be taken in hunting, its blood must be poured out, and covered with dust, for the reasons before assigned, 13, 14. None shall eat an animal that dies of itself, or is torn by beasts; if any act otherwise, he must bathe his clothes and his flesh, or bear his iniquity, 15, 16.

A. M. 2514.
B. C. 1490.
An Exod. Ibr.
2.
Abib or Nisan.

AND the LORD spake unto Moses, saying,
2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, ^a that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,
4 ^b And bringeth it not unto the door of the tabernacle of the congregation, to offer an offer-

A. M. 2514.
B. C. 1490.
An Exod. Ibr.
2.
Abib or Nisan.

^a See Deut. 12. 5, 15, 21.

^b Deut. 12. 5, 6, 13, 14.

NOTES ON CHAP. XVII.

Verse 4 *And bringeth it not unto the door*] As sacrifice was ever deemed essential to true religion, it was necessary that it should be performed in such a way as to secure the great purpose of its institution. God alone could shew how this should be done so as to be pleasing in his sight; and

therefore he has given the most plain and particular directions concerning it. The Israelites, from their long residence in Egypt, an idolatrous country, had doubtless adopted many of their usages; and many portions of the Pentateuch seem to have been written merely to correct and bring them back to the purity of the divine worship.

A. M. 2514.
B. C. 1490.
An. Exod. I. 2.
Abib or Nisan.

ing unto the LORD before the tabernacle of the LORD, blood shall be ^a imputed unto that man; he hath shed blood; and that man ^b shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, ^c which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD.

6 And the priest ^d shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and ^e burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices ^f unto devils, after whom they ^g have gone a

whoring. This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, ^h that offereth a burnt offering or sacrifice,

9 And ⁱ bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ ^k And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; ^l I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 ^m For the life of the flesh *is* in the blood:

^a Rom. 5. 13. — ^b Gen. 17. 14. — ^c Gen. 21. 33. & 22. 2. & 31. 54. Deut. 12. 2. 1 Kings 14. 23. 2 Kings 16. 4. & 17. 10. 2 Chron. 29. 4. Ezek. 20. 23. & 22. 9. — ^d ch. 3. 2. — ^e Exod. 29. 18. ch. 3. 5, 11, 16. & 4. 31. Numb. 18. 17. — ^f Deut. 32. 17. 2 Chron. 11. 15. Ps. 106. 37. 1 Cor. 10.

20. Rev. 9. 20. — ^g Exod. 31. 15. ch. 20. 5. Deut. 31. 16. Ezek. 23. 8. — ^h ch. 1. 2, 3. — ⁱ ver. 4. — ^k Gen. 9. 4. ch. 3. 17. & 7. 26, 27. & 18. 26. Deut. 12. 16, 23. & 15. 23. 1 Sam. 14. 33. Ezek. 44. 7. — ^l ch. 1. 3, 5, 6. & 26. 17. Jer. 44. 11. Ezek. 14. 8. & 15. 7. — ^m ver. 11.

That no blood should be offered to idols, God commands every animal used for food or sacrifice, to be slain at the door of the tabernacle. While every animal was slain in this sacrificial way, even the daily food of the people, must put them in mind of the necessity of a sacrifice for sin. Perhaps St. Paul had this circumstance in view when he said, *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God*, 1 Cor. x. 31. and, *whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him*.

While the Israelites were encamped in the wilderness, it was comparatively easy to prevent all abuses of this divine institution, and therefore they were all commanded to bring the *oxen, sheep, and goats*, to the door of the tabernacle of the congregation, that they might be slain there, and *their blood sprinkled upon the altar of the Lord*. But when they became settled in the promised land, and the distance, in many cases, rendered it impossible for them to bring the animals to be slain for domestic uses, to the temple, they were permitted to pour out the blood in a sacrificial way unto God, at their respective dwellings, and to cover it with the dust; see ver. 13. and see Deut. xii. 20, 21.

Blood shall be imputed unto that man] Having poured out the blood improperly, he shall be considered as guilty of murder, because that blood, had it been properly and sacrificially employed, might have made atonement for the life of a man.

Verse 7. *They shall no more offer their sacrifices unto devils*] They shall not sacrifice לעשרים, *la-shairim*, to the hairy ones, to goats. The famous heathen god, *Pan*, was represented as having the posteriors, horns, and ears of a goat; and the *Mendesians*, a people of Egypt, had a deity which they worshipped under this form. Herodotus says, that all goats were worshipped in Egypt, but the *he-goat* particularly.

It appears also, that the different ape and monkey species were objects of superstitious worship; and from these sprang, not only *Mendes*, and *Jupiter Ammon*, who was worshipped under the figure of a *ram*, but also *Pan* and the *Sileni*, with the innumerable herd of those imaginary beings, *satyrs, dryads, hamydryads*, &c. &c. all woodland gods, and held in veneration among the Egyptians, Greeks, and Romans.

After whom they have gone a whoring.] Though this term is frequently used to express idolatry, yet we are not to suppose, that it is not to be taken in a literal sense in many places in Scripture, even where it is used in connection with idolatrous acts of worship. It is well known that *Baal Peor*, and *Ashtaroath*, were worshipped with unclean rites; and that public prostitution formed a grand part of the worship of many deities among the Egyptians, Moabites, Canaanites, Greeks, and Romans. The great god of the two latter nations, *Jupiter*, was represented as the general corrupter of women: and of *Venus, Flora, Priapus*, and others, it is needless to speak. That there was public prostitution in the patriarchal times, see the note on Gen. xxxviii. 21. And that there was public prostitution of women to goats in Egypt, see Herodotus, lib. ii. c. 46. p. 108. edit. Gale, who gives a case of this abominable kind that took place in Egypt while he was in that country. See also many examples in *Bochart*, vol. ii. col. 641. and see the note on chap. xx. 16.

Verse 11. *For the life of the flesh is in the blood*] This sentence, which contains a most important truth, had existed in the Mosaic writings for 3600 years, before the attention of any philosopher was drawn to the subject. This is the more surprising, as the nations in which philosophy flourished, were those, which especially enjoyed the divine oracles in their respective languages. That the blood actually possesses a *living principle*, and that the life of the whole body is derived from it, is a doctrine of divine revelation, and a doctrine

A. M. 2314.
B. C. 1480.
An. Rec. Isr.
A. B. C. V. 2.
A. B. C. V. 2.

and I have given it to you upon the altar, ^a to make an atonement for your souls: for ^b it is the blood that maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither

shall any stranger that sojourneth among you, eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, ^c which ^d hunteth and catcheth any beast or fowl that may be eaten;

A. M. 2314.
B. C. 1480.
An. Rec. Isr.
A. B. C. V. 2.
A. B. C. V. 2.

^a Matt. 26. 28. Mark 14. 24. Rom. 3. 25. & 5. 9. Ep' 1. 7. Col. 1. 14. 20. Heb. 13. 12. 1 Pet. 1. 2. 1 John 1. 7. Rev. 1. 5.

^b Hebr. 9. 22. — ^c Heb. *that hunteth any hunting*. — ^d ch. 7. 25.

which the observations and experiments of the most accurate anatomists have served strongly to confirm. The proper *circulation* of this important fluid through the whole human system, was first taught by Solomon in figurative language, Eccles. xii. 6. and discovered, as it is called, and demonstrated by Dr. Harvey in 1628; though some Italian philosophers had the same notion a little before. This accurate anatomist was the first who fully revived the Mosaic notion of the *vitality* of the blood; which notion was afterwards adopted by the justly celebrated Dr. John Hunter, professor of anatomy in London; and established by him, by a great variety of strong reasoning and accurate experiments. To support this opinion, Dr. Hunter proves,

1. That the blood unites living parts in some circumstances, as certainly as the yet recent juices of the branch of one tree unite with that of another: and he thinks that if either of these fluids were dead matter, they would act as *stimuli*, and no union would take place in the animal or vegetable kingdom; and he shews that in the nature of things, there is not a more intimate connection between *life* and a *solid*, than between *life* and a *fluid*.

2. He shews that the blood becomes *vascular*, like other living parts of the body; and he demonstrated this by a preparation, in which *vessels* were clearly seen to arise, from what had been a *coagulum* of blood; for those vessels opened into the stream of the circulating blood, which was in contiguity with this coagulated mass.

3. He proved, that if blood be taken from the arm, in the most intense cold that the human body can suffer, it will raise the thermometer to the same height, as blood taken in the most sultry heat. This is a very powerful argument of the *vitality* of the blood, as it is well known, that living bodies alone, have the power of resisting great degrees of heat and cold, and of maintaining in almost every situation, while in health, that temperature which we distinguish by the name of *animal heat*.

4. He proves that blood is capable of being acted upon by a stimulus, as it coagulates on exposure to the air, as certainly as the cavities of the abdomen and thorax, become inflamed from the same cause. The more the blood is alive, i. e. the more the animal is in health, the sooner the blood coagulates on exposure: and the more it has lost of the living principle, as in cases of violent inflammation, the less sensible it is to the stimulus produced by being exposed, and coagulates more slowly.

5. He proves that the blood preserves life in different parts of the body. When the *nerves* going to any part, are tied or cut, the part becomes paralytic, and loses all power of

motion; but it does not mortify. But let the *artery* be cut, and then the part dies and *mortification* ensues. It must therefore be the *vital* principle of the *blood*, that keeps the part *alive*; nor does it appear that this fact can be accounted for on any other principle.

6. He thinks this *vitality* further proved, from the case of a person who was brought to St. George's hospital, for a simple fracture of the *Os humeri*, and who died about a month after. As the bones had not united, he injected the arm, and thus found, that the coagulated blood, which filled the cavity between the extremities of the fractured bones, was become *vascular*, and in some places very much so, which *vessels*, had it been dead matter, it never could have produced.

This system has been opposed, and arguments have been adduced to prove, that the principle of *vitality* exists not in the *blood*, but in the *nervous system*. But every argument on this ground, appears to be done away by the simple consideration, that the whole nervous system, as well as every other part of the body, is originally derived from the *blood*; for is it not from the blood of the mother, that the *fœtus* has its being and nourishment in the womb? Do not all the nerves, as well as the brain, &c. originate from that *alone*? And if it be not *vital*, can it give the principle of *vitality* to something else, which then exclusively (though the effect of a cause) becomes the principle of vitality to all the solids and fluids of the body? This seems absurd. That the human being proceeded originally from the blood, admits of no doubt: and it is natural and reasonable to suppose, that as it was the cause under God, which generated all the other parts of the body, so it still continues to be the principle of *life*; and by it alone, all the wastes of the system are repaired. Two points relative to this subject, are strongly asserted in Divine revelation, one by MOSES, the other by ST. PAUL.

1. Moses says, *The LIFE of the flesh is in the BLOOD*, Levit. xvii. 11. This has been proved by the most indisputable facts:

2. St. Paul says, *God hath made of ONE BLOOD all nations of men*, Acts xvii. 26. And this is demonstrated not only from there being only one pair, from whom all the nations of men have been derived, but also from the fact, that every human being, from the first-born of Eve, to the present hour, has been formed out of, and supported by, the mother's blood: and that from the agency of this fluid, the human body, after being born into the world, has its increment and support. The reason given by God, for the law against eating blood, is perfectly conclusive—I will set my face against *that* soul that eateth blood—for the LIFE. נַפְשָׁם *naphshoteem*, your LIVES: for it is the blood (because it is the LIFE, נֶפֶשׁ

15 ¶ And every soul that eateth that which

16 But if he wash *him* not, nor bathe his
flesh; then ^hhe shall bear his iniquity.

19. J. J. O'Hara, *Anal. Chem.*, **1961**, *33*, 1555. ^bCh. 5, 1. &
c R. A. P. S., *Nature*, **1961**, 234.

Verse 15. *That which death of itself, or that which was torn*] Because in both cases, the blood was retained in the body; hence, the council at Jerusalem forbade *things strangled*, as well as *blood*; because in such beasts, the blood was coagulated in the veins and arteries.—See Acts xv. 28.

Every thing considered, surely there is as little *propriety* in eating of blood as there is a *possibility* to do it. They who will do otherwise, must bear their iniquity. If blood eating be no offence, then they have no sin to answer for. The principal subjects of this chapter, have been already so amply handled in the notes, that there is no need to add any thing by way of reflexions or improvements.

CHAPTER XVIII.

A.M. 2514.

B.C. 1490.

An Exod. Isr.

2.

Abihor Nisan.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *I am the LORD your God.*

3 ^bAfter the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and ^cafter the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 ^dYe shall do my judgments, and keep mine ordinances, to walk therein: *I am the LORD your God.*

5 Ye shall therefore keep my statutes, and my judgments: ^ewhich if a man do, he shall live in them: *I am the LORD.*

6 ¶ None of you shall approach to any that is ^fnear of kin to him, to uncover *their* nakedness: *I am the LORD.*

7 ^hThe nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8 ⁱThe nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 ^kThe nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.*

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even their nakedness thou shalt not uncover: for their's is thine own nakedness.*

11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

12 ^lThou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 ^mThou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 ⁿThou shalt not uncover the nakedness of thy daughter-in-law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 ^oThou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 ^pThou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are her near kinswomen: it is wickedness.*

18 Neither shalt thou take ^qa wife to her

^aVer. 4. Exod. 6. 7. ch. 11. 44. & 19. 4. 10. 34. & 20. 7. Ezek. 20. 5. 7. 19. 20. — ^bEzek. 20. 7. 8. & 23. 8. — ^cExod. 23. 24. ch. 20. 23. Deut. 12. 4. 30. 31. — ^dDeut. 4. 1. 2. & 6. 1. Ezek. 20. 19. — ^eEzek. 20. 11. 13. 21. Luke 10. 28. Rom. 10. 5. Gal. 3. 12. — ^fExod. 6. 2. 6. 19. Mal. 3. 6. — ^gHeb. remainder of his flesh. — ^hch. 20. 11. — ⁱGen. 49. 4. ch. 20.

11. Deut. 22. 30. & 27. 20. Ezek. 22. 10. Amos 2. 7. 1 Cor. 5. 1. — ^kch. 20. 17. 2 Sam. 13. 12. Ezek. 22. 11. — ^lch. 20. 19. — ^mch. 20. 20. — ⁿGen. 38. 18. 26. ch. 20. 12. Ezek. 22. 11. — ^och. 20. 21. Matt. 14. 4. See Deut. 25. 5. Matt. 22. 24. Mark 12. 19. — ^pch. 20. 14. — ^qOr, one wife to another. Exod. 26. 3.

NOTES ON CHAP. XVIII.

Verse 3. *The doings of the land of Egypt—and the land of Canaan*] The worshiping of dæmons, beasts, &c. as mentioned in the preceding chapter, ver. 7. and the abominations mentioned in this chapter from ver. 21 to 23.

Verse 6. *Any that is near of kin*] כל שאר בשרו col shaar basro, any remnant of his flesh: i. e. to any particularly allied to his own family, the prohibited degrees in which, are specified from the 7th to the 17th verse inclusive. Notwithstanding the prohibitions here, it must be evident that in the infancy of the world, persons very near of kin, must have been joined in matrimonial alliances; and that even brothers must have matched with their own sisters. This must have been the case in the family of Adam. In these first instances, necessity required this: when this necessity no longer existed, the thing became inexpedient and improper, for two reasons: 1. That the duties owing by nature to relatives, might not be confounded with those of a social or political kind: for could

a man be a brother and a husband; a son and a husband, at the same time, and fulfil the duties of both? Impossible. 2. That by intermarrying with other families, the bonds of social compact might be strengthened and extended, so that the love of our neighbour, &c. might at once be felt to be not only a maxim of sound policy, but also a very practicable and easy duty; and thus feuds, divisions and wars be prevented.

Verse 16. *Thy brother's wife*] This was an illegal marriage, unless the brother died childless. In that case it was not only lawful for her to marry her brother-in-law, but *he was obliged by the law*, Deut. xxv. 5. to take her to wife.

Verse 18. *A wife to her sister*] Thou shalt not marry two sisters at the same time, as Jacob did Rachel and Leah: but there is nothing in this law that rendered it illegal to marry a sister-in-law, when her sister was dead; therefore, the text says, *Thou shalt not take her in her life time, to vex her*, alluding, probably, to the case of the jealousies and vexations

A. M. 2414.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

sister, ^ato vex *her*, to uncover her nakedness, beside the other in her life time.

19 ¶ ^bAlso thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover ^cthou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed ^dpass through *the fire* to ^eMolech, neither shalt thou ^fprofane the name of thy God: I *am* the LORD.

22 ^gThou shalt not lie with mankind, as with womankind: it *is* abomination.

23 ^hNeither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* ⁱconfusion.

24 ^kDefile not ye yourselves in any of these things: ^lfor in all these the nations are defiled which I cast out before you:

25 And ^mthe land is defiled: therefore I do ⁿvisit the iniquity thereof upon it, and the land itself ^ovomiteth out her inhabitants.

26 ^pYe shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations: *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled:)

28 That ^qthe land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them*, shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, ^rthat ye commit not *any one* of these abominable customs, which were committed before you, and that ye ^sdefile not yourselves therein: ^tI *am* the LORD your God.

^a 1 Sam. 1. 6. 8. — ^b ch. 20. 18. Ezek. 18. 6. & 22. 10. — ^c ch. 20. 10. Exod. 20. 14. Deut. 5. 18. & 22. 22. Prov. 6. 29. 32. Mal. 3. 5. Matt. 5. 27. Rom. 2. 23. 1 Cor. 6. 9. Hebr. 13. 4. — ^d ch. 20. 2. 2 Kings 16. 3. & 21. 6. & 23. 10. Jer. 19. 5. Eze. 20. 31. & 23. 37, 39. — ^e 1 Kings 11. 7. 33. Cabod, Acts 7. 43. *Molech*. — ^f ch. 19. 12. & 20. 3. & 21. 6. & 22. 3. 34. Ezek. 36. 26. &c. Mal. 1. 12. — ^g ch. 20. 13. Rom. 1. 27. 1 Cor. 6. 9. 1 Tim. 1. 10.

^h Ch. 20. 15. 16. Exod. 22. 19. — ⁱ ch. 20. 12. — ^k ver. 30. Matt. 15. 18. 19. 20. Mark 7. 21. 22. 23. 1 Cor. 3. 17. — ^l ch. 20. 23. Deut. 18. 12. — ^m Numb. 35. 34. Jer. 2. 7. & 16. 18. Ezek. 36. 17. — ⁿ Ps. 89. 52. Isai. 26. 21. Jer. 5. 9, 29. & 9. 9. & 14. 10. & 23. 2. Hos. 2. 13. & 8. 13. & 9. 9. — ^o ver. 24. — ^p ver. 5. 30. ch. 20. 22. 23. — ^q ch. 20. 22. Jer. 9. 19. Ezek. 36. 13, 17. — ^r ver. 3. 26. ch. 20. 23. Deut. 18. 9. — ^s ver. 24. — ^t ver. 2. 4.

which subsisted between Leah and Rachel; and by which, the family peace was so often disturbed. Some think that the text may be so understood as also to forbid *polygamy*.

Verse 19. *As long as she is put apart*] See the note on chap. xv. ver. 24.

Verse 20. *Thy neighbour's wife*] See the note on Exod. xx. 14.

Verse 21. *Pass through the fire to Molech*] The name of this idol is mentioned for the first time in this place. As the word מלך *molec* or *melec* signifies *king* or *governor*, it is very likely that this idol represented the *sun*; and more particularly as the *fire* appears to have been so much employed in his worship. There are several opinions concerning the meaning of *passing through the fire* to Molech. 1. Some think that the *semen humanum*, was offered on the fire to this idol. 2. Others think that the children were actually made a *burnt-offering* to him. 3. But others suppose the children were not *burnt*, but only passed through the fire, or *between two fires*, by way of consecration to him. That some were *actually burnt alive* to this idol, several scriptures, according to the opinion of commentators, seem strongly to intimate, see among others, Psal. cvi. 38. Jerem. vii. 31. and Ezek. xxii. 37—39. That others were only *consecrated* to his service by *passing between two fires*, the Rabbins strongly assert; and if Abiz had but one son, *Hezekiah*, (though it is probable he had others, see 2 Chron. xxviii. 3.) he is said to have *passed through the fire* to

Molech, 2 Kings xvi. 3. yet he succeeded his father in the kingdom, ch. xviii. 1. therefore this could only be a *consecration*; his idolatrous father intending thereby to initiate him early into the service of this daemon. See the note on chap. xx. 2.

Verse 22. *With mankind*] This abominable crime, frequent among the Greeks and Romans, as well as the Canaanites, may be punished with *death* in this country.

Verse 23. *With any beast*] This abomination is also punishable with *death*, by the laws of this country.

A woman stand before a beast] That this was often done in Egypt, there can be no doubt: and we have already seen from the testimony of *Herodotus*, that a fact of this kind, actually took place, while he was in Egypt. See the note on chap. xvii. ver. 7. and xx. 16.

Verse 25. *The land itself vomiteth out her inhabitants.*] This is a very nervous *prosopopœia*, or *personification*; a figure, by which any part of inanimate nature may be represented as possessing the passions and reason of man. Here the *land* is represented as an intelligent being, with a deep and refined sense of moral good and evil: information concerning the abominations of the people, is brought to this personified land, with which it is so deeply affected, that a *nausea* is produced, and it vomits out its abominable and accursed inhabitants. It was natural for the inspired psalmist to make use of such a figure, as the description he was ob-

ligned to give of so many and enormous abominations, must have affected him nearly in the same way, in which he represents the land to be affected.

Verse 30. *Ye shall keep mine ordinance*] The only way to be preserved from all false worship, is seriously to consider and devoutly to observe the ordinances of the true religion. He, who in the things of God, goes no farther than he can say, *thus it is written, and thus it behoves me to do*, is never likely to receive a false creed, nor perform a superstitious act of worship.

1. How true is that word, *The law of the Lord is PERFECT*; in a small compass, and yet in a most minute detail, it comprizes every thing that is calculated to *instruct, direct, convince, correct, and fortify* the mind of man. Whatever has a tendency to corrupt or injure man, that, it *forbids*; whatever is calculated to comfort him, promote and secure his best interests, that, it *commands*. It takes him in all pos-

sible states, views him in all connections, and provides for his present and eternal happiness.

2. As the human soul is polluted and tends to pollution, the great doctrine of the law is *holiness to the Lord*: this it keeps invariably in view, in all its commands, precepts, ordinances, rites, and ceremonies. And how forcibly in all these does it say, *thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself*. This is the prominent doctrine of the preceding chapter; and this shall be fulfilled in all them who believe: for *Christ is the end of the law for righteousness, to them that believe*. Reader, magnify God for his law, for by it is the *knowledge of sin*; and magnify him for his gospel, for by this is the *cure of sin*. Let the law be thy school-master to bring thee to Christ, that thou mayest be justified by faith; and that the righteousness of the law may be fulfilled in thee, and that thou mayest walk, not after the flesh, but after the spirit.

CHAPTER XIX.

Exhortations to holiness, and a repetition of various laws, 1, 2. Duty to parents, and observation of the sabbath, 3. against idolatry, 4. concerning peace-offerings, 5—8. The gleanings of the harvest and vintage to be left for the poor, 9, 10. Against stealing and lying, 11. false swearing, 12. against defrauding the hireling, 13. Laws in behalf of the deaf and the blind, 14. Against respect of persons in judgment, 15. against tale-bearing, 16. against hatred and uncharitableness, 17. against revenge, 18. against unlawful mixtures in cattle, seed, and garments, 19. Laws relative to the bondmaid that is betrothed, 20—22. The fruit of the trees of the land not to be eaten for the first three years, 23. but this is lawful in the fourth and fifth years, 24, 25. Against eating of blood, and using incantations, 26. against superstitious cutting of the hair, 27. and cutting of the flesh in the times of mourning, 28. Against prostitution, 29. Sabbaths to be revered, 30. Against consulting those who are wizards, and have familiar spirits, 31. Respect must be shown to the aged, 32. The stranger shall not be oppressed, 32, 33. They shall keep just measures, weights, and balances, 35, 36. Conclusion, 37.

A. M. 2514.

D. C. 1490.

An. Exod. lxx.

Abib or Nisan.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, ^a Ye shall be holy: for I the LORD your God *am* holy.

3 ^b Ye shall fear every man his mother, and his father, and ^c keep my sabbaths: I *am* the LORD your God.

4 ^a Turn ye not unto idols, ^e nor make to yourselves molten gods: I *am* the LORD your God.

5 And ^a if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

A. M. 2514.

B. C. 1490.

An. Exod. lxx.

Abib or Nisan.

^a Ch. 11. 44. & 20. 7, 26. ¹ Pet. 1. 16. — ^b Exod. 20. 12. — ^c Exod. 20. 8. & 31. 13.

^a Exod. 20. 4. Ch. 26. 1. 1 Cor. 10. 14. 1 John 5. 21. — ^e Exod. 34. 17. Deut. 27. 15. — ^f ch. 7. 16.

NOTES ON CHAP. XIX.

Verse 3. *Ye shall fear every man his mother, &c*] Ye shall have the profoundest reverence and respect for them. See the Notes on Gen. xlviii. 12. and on Exod. xx. 8. and 12.

Verse 4. *Turn ye not unto idols*] *עֲלֵימִים* *elilim*, literally *nothing*; and to this St. Paul seems to allude 1 Cor. viii. 4. where he says, *We know that an idol is NOTHING in the world*.

Verse 5. *Peace-offerings*] See the Notes at the conclusion of chap. vii.

A.M. 4111.
B.C. 4119.
An. Eccl. 18r.
Alch. Nism.

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore carry one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord: and that soul shall be cut off from among his people.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

^a Ch. 18. 21. Deut. 24. 19, 20, 21. Ruth. 2. 16. 1. — ^b Ex. 18. 13. & 22. 1, 7, 10. Levit. 5. 1. — ^c Ch. 2. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

A.M. 4111.
B.C. 4119.
An. Eccl. 18r.
Alch. Nism.

13 Thou shalt not demand thy neighbour, neither rob him: the wages of him that is hired, shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the Lord.

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down as a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

^a Exod. 22. 3. Deut. 1. 17. & 16. 19. & 27. 19. Ps. 12. 1. Prov. 24. 2. Job. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Verse 7. *If it be eaten on the third day*] See the note, chap. vii. 15.

Verse 9. *When ye reap the harvest*] Liberty for the poor to glean both the corn fields and vineyards, was a divine institution among the Jews; for the whole of the Mosiac dispensation, breathed like the Chanaan, love to God, and benevolence to man. The poor in Judaea, were to live by gleanings from the corn fields and vineyards. To the honour of the public and charitable spirit of the English, this merciful law is, in general, as much attended to, as if it had been incorporated with the gospel.

Verse 11. *Ye shall not steal, &c.*] See the notes on Exod. xx.

Verse 13. *The wages—shall not abide with thee all night*] For this plain reason, it is the support of the man's life and family; and they need to expend it, as fast as it is earned.

Verse 14. *Thou shalt not curse the deaf*] Or, *thou shalt not hate him*, because he cannot hear, and so cannot vindicate his own character.

Nor put a stumbling block before the blind] He who is capable of doing this, must have a heart eased with cruelty. The spirit and design of these precepts are, that no man shall, in any case, take advantage of the ignorance, simplicity or inexperience of his neighbour; but in all things, do to his neighbour, as he would, on a change of circumstances, that his neighbor should do to him.

Verse 16. *Thou shalt not go up and down as a tale-bearer*] רכיל *racl* signifies a *trader*, a *pedlar*, and is here applied to

the person who travels about dealing in scandal and calumny, getting the secrets of every person and family, and retailing them wherever he goes. A more despicable character exists not: such a person is a pest to society; and should be expelled from the habitations of men.

Neither shalt thou stand against the blood, &c.] Thou shalt not be a false witness; because by such testimony the *blood*, the life of an innocent man may be endangered.

Verse 17. *Thou shalt not hate thy brother*] Thou shalt not only, not do him any kind of evil, but thou shalt harbour no hatred in thy heart towards him. On the contrary, *thou shalt love him as thyself*, ver. 18. Many persons suppose, from mis-understanding our Lord's words, John xiii. 34. *a new commandment give I unto you, that ye love one another*, &c. that loving our neighbour as ourselves, was first instituted under the gospel. This verse shows the opinion to be unfounded, but to love another as Christ has loved us, i. e. *to lay down our lives* for each other, is certainly a *new commandment*: we have it simply on the authority of Jesus Christ alone.

And not suffer sin upon him] If thou see him sin, or know him to be addicted to any thing, by which the safety of his soul is endangered, thou shalt mildly and affectionately reprove him, and by no means permit him to go on, without counsel and advice, in a way that is leading him to perdition. In a multitude of cases, timely reproof has been the means of saving the soul. Speak to him *privately* if possible: if not, write to him in such a way, that himself *alone* shall see it.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

18 ^a Thou shalt not avenge, nor bear any grudge against the children of thy people, ^b but thou shalt love thy neighbour as thyself: I am the

LORD.

19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: ^c thou shalt not sow thy field with mingled seed: ^d neither shall a garment mingled of linen and woollen, come upon thee.

20 And whosoever lieth carnally with a woman, that *is* a bondmaid, ^e betrothed to a husband ^f, and not at all redeemed, nor free-

dom given her; ^g she shall be scourged ^h; they shall not be put to death, because she was not free.

21 And ⁱ he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering.

22 And the priest shall make an atonement for him, with the ram of the trespass offering, before the LORD, for his sin which he hath done; and the sin which he hath done shall be forgiven him.

23 And when ye shall come into the land,

^a 2 Sam. 13. 22. Prov. 20. 22. Rom. 12. 17, 19. Gal. 5. 20. Eph. 4. 31. 1 Pet. 2. 1. Jam. 5. 9. ^b Matt. 5. 43. & 22. 39. Rom. 13. 9. Gal. 5. 14. Jam. 2. 8.

^c Deut. 22. 9, 10. ^d Deut. 22. 11. ^e Or, *abused by any*. ^f Heb. *reproached by, or, for man*. ^g Or, *they*. ^h Heb. *there shall be a scourging*. ⁱ ch. 5. 15. & 6. 6.

Verse 19. *Gender with a diverse kind*] These precepts taken literally seem to imply that they should not permit the *horse* and the *she ass*, nor the *he ass* and the *cow* (as they do in the East) to couple together: nor sow different kinds of *seeds* in the same *field* or *garden*: nor have *garments* of *silk* and *woollen*; *cotton* and *silk*; *linen* and *wool*, &c. And if all these were forbidden, there must have been some moral reason for the prohibitions, because domestic œconomy *required* several of these mixtures; especially those which relate to *seeds* and *clothing*. With respect to heterogeneous mixtures, among *cattle*, there is something very unnatural in it; and it was probably forbidden, to prevent excitements to such unnatural lusts, as those condemned in the preceding chapter, ver. 22, 23. As to *seeds*, in many cases it would be very improper to sow different kinds in the same plot of ground. It would be imprudent to sow *oats* and *wheat* together: the latter would be *injured*, the former *ruined*. The *turnip* and *carrot*, would not succeed conjointly, where either of them separately would prosper, and yield a good crop; so we may say of many other kinds of *seeds*; and if this be all that is intended, the counsels are prudential, agricultural maxims. As to different kinds of *garments*, such as the *linsey woolsey*, the prohibition here might be intended as much against *pride* and *vanity*, as any thing else: for it is certain that both these articles may be so manufactured in conjunction, as to minister to pride, though in general, the *linsey woolsey*, or *drugget* is the clothing of the *poor*. But we really do not know what the original word שְׂאֵתֶיךָ *sháatnez*, which we translate *linen* and *woollen*, means: it is true that in Deut. xxii. 11. where it is again used, it seems to be explained by the words immediately following: *Thou shalt not wear a garment of divers sorts, as of linen and woollen together*; but this may as well refer to a garment made up of a sort of patch-work, differently coloured, and arranged, for pride and for show. A folly of this kind prevailed anciently in this very land; and I shall give a proof of it, taken from a sermon *against luxury in dress*, composed in the *fourteenth* century.

"As to the first sinne in superfluitie of clothing, soche

that maketh it so dere, to the harme of the peple, nat only the cost of enbrauding, the disguised endenting, or barring, ounding paling, winding or bending and semblable wast of clothe in vanite. But there is also the costlewe furring in ther gounes, so moche pounsing of chesel, to make holes; so moche dagging with sheres foorth; with the superfluitie in length of the forsaid gounes,—to grete dammage of pore folke.—And more ouer—they shewe throughe disguising, in departing of ther hosen in *white* and *red*, semeth that halfe ther members were slain.—They departe ther hosen into other colours, as is *white* and *blewe*, or *white* and *blacke*, or *blacke* and *red*, and so forth; than semeth it as by variaunce of colour, that the halfe part of ther members ben corrupt by the fire of saint Anthony, or by canker, or other suche mischaunce." The *Parson's Tale*, in Chaucer, p. 198. *Urry's* edition. The reader will pardon the antiquated spelling.

"What could exhibit," says Dr. Henry, "a more fantastical appearance than an English beau of the 14th century? He wore long pointed shoes, fastened to his knees by gold or silver chains; *hose of one colour* on the *one leg*, and of *another colour* on the *other*: short breeches, which did reach to the middle of his thighs—a coat, the *one half white*, the *other half black*, or *blue*; a long beard, a silk hood buttoned under his chin, embroidered with grotesque figures of animals, dancing men, &c. and sometimes ornamented with gold and precious stones." This dress was the height of the mode in the reign of King Edward III.

Something of the same kind seems to have existed in the *patriarchal times*, witness the *coat of many colours*, made by Jacob for his son Joseph. See the note on Gen. xxxvii. 3. Concerning these different mixtures, much may be seen in the *Mishna Tract. Kilaim*, and in *Ainsworth*, and *Calmet* on this place.

Verse 20. *A woman that is a bondmaid*] Had she been free, the law required that she should be put to death, see Deut. xvii. 24. but as she was a *slave*, she is supposed to have less self-command, and therefore less guilt—but as it is taken for granted, she did not make resistance, or did con-

25 And in the fifth year shall ye eat of

27 ° Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

19. 23. 2 Kings 17, 17, & 21. 6. 2 Chron. 33. 6. Mal. 5. — ch. 21, 2. Jer. 4. 26. & 46. 57. Isai. 19. 2.

The hair was much used in divination among the ancients; and for purposes of religious superstition, among the Greeks; and particularly about the time of the giving of this law, as this is supposed to have been the æra of the Trojan war. We learn from *Homer*, that it was customary for pa-

Στας ἀπὸν εὐνὴ πύργος ξανθὴν ἀπεκίρατο χεῖρην,
 Τὴν γὰρ Σπέρχεια ποταμὸν τρέφει τέλει αὐτῶν.
 Οὐχ ὅπως δ' ἄρα εἶπεν ἰδὼν ἐπὶ οἴοπα ποταμῷ.
 Σπέρχει, ἀλλῶς σοι γέ πατὴρ κρηπτοὶ Πηλεὺς, κ. τ. λ.

Iliad. l. xxiii. v. 142, &c.

But great Achilles stands apart in prayer,
And from *his head* divides the *yellow hair*,
Those curling locks *which from his youth he vow'd,*
And sacred grew to Sperchius' honoured flood.
Then sighing, to the deep his looks he cast,
And roll'd his eyes around the watry waste.
Sperchius! whose waves in mazy errors lost,
Delightful roll along my native coast!
To whom we vainly *vow'd*, at our return,
These locks to fall, and hecatombs to burn——
So *vow'd* my father, but he *vow'd* in vain,
No more Achilles sees his native plain;
In that vain hope, *these hairs no longer grow*;
Patroclus bears them to the shades below.

POPE.

From *Virgil* we learn that the *topmost lock* of hair, was dedicated to the *infernal gods*: see his account of the death of *Dido*.

*Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygioque caput damnaverat orco—*

-Hunc ego Diti

Sacrum jussa fero; teque isto corpore solvo.

Sic ait, et dextra crinem secat:—Æneid. l. iv. v. 698.

The sisters had not cut the topmost hair,
Which Proserpine and they can only know,
Nor made her sacred to the shades below—
This off'ring to the infernal gods I bear;
Thus while she spoke, she cut the fatal hair.

If the hair was *rounded*, and dedicated for purposes of this kind, it will at once account for the prohibition in this verse.

The corners of thy beard.] Probably meaning the hair of the cheek that connects the hair of the head with the

A. M. 2514.
B. C. 1490.
An. Ex. d. Isr.
Abib or Nisan.

28 Ye shall not ^a make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

29 ^b Do not ^c prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 ^d Ye shall keep my sabbaths, and ^e re-

^a Ch. 21. 5. Deut. 14. 1. Jer. 16. 6. & 48. 37. — ^b Deut. 23. 7. — ^c Heb. *profane*. — ^d ver. 5. ch. 26. 2. — ^e Eccles. 5. 1. — ^f Exod. 22. 18.

beard. This was no doubt cut in some peculiar manner for the superstitious purposes mentioned above; several of our own countrymen wear this said hair in a curious form; for what purposes they know best. We cannot say precisely, that it is the ancient Egyptian custom revived. From the images and paintings which remain of the ancient Egyptians, we find that they were accustomed to shave the whole hair off their face, except merely that upon the chin; which last they cut off only in times of mourning.

Verse 28. *Any cuttings in your flesh for the dead*] That the ancients were very violent in their grief, tearing the hair and face, beating the breast, &c. is well known: Virgil represents the sister of Dido, "tearing her face with her nails, and beating her breast with her fists."

Unguibus ora soror fiedans, et pectora pugnis.

Æn. l. iv. v. 672.

Nor print any marks upon you] It was a very ancient, and very general custom, to carry marks on the body in honour of the object of their worship. All the castes of the Hindoos, bear on their foreheads, or elsewhere, what are called the *sectarian marks*, which not only distinguish them in a civil, but also in a religious point of view, from each other.

Most of the barbarous nations lately discovered, have their faces, arms, breasts, &c. curiously carved, or tattooed, probably for superstitious purposes. Ancient writers abound with accounts of marks made on the face, arms, &c. in honour of different idols—and to this the inspired penman alludes, Rev. xiii. 16, 17. xiv. 9, 11. xv. 2. xvi. 2. xix. 20. xx. 4. where false worshippers are represented as receiving in their hands, and in their forehead, the marks of the beast. These were called *σηματα*, *stigmata* among the Greeks, and to these St. Paul refers, when he says, I bear about in my body the marks (*stigmata*) of the Lord Jesus, Gal. vi. 17. I have seen several cases where persons have got the figure of the cross, the Virgin Mary, &c. made on their arms, breasts, &c. the skin being first punctured, and then a blue colouring matter rubbed in, which is never afterwards effaced. All these were done for superstitious purposes; and to such things probably, the prohibition in this verse refers. Calmet, on this verse, gives several examples.

Verse 29. *Do not prostitute thy daughter*] This was a very frequent custom, and with examples of it, writers of antiquity abound. The Cyprian women, according to Justin, gained

verence my sanctuary: I am the LORD.

31 ^f Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

32 ^g Thou shalt rise up before the hoary head, and honour the face of the old man, and ^h fear thy God: I am the LORD.

A. M. 2514.
B. C. 1490.
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Abib or Nisan.

ch. 20. 6, 27. Deut. 18. 10. 1 Sam. 28. 7. 1 Chron. 10. 13. Isai. 8. 19. Acts 16. 16. — ^g Prov. 20. 29. 1 Tim. 5. 1. — ^h ver. 14.

that portion which their husbands received with them at marriage, by previous public prostitution. And the *Phœnicians*, according to *Augustin*, made a gift to Venus of the gain acquired by the public prostitution of their daughters, previously to their marriage. *Veneri donum dabant, & prostitutiones filiarum antequam jungerent eas viris.* De Civit. Dei, lib. xviii. c. 5. And see *Calmet*.

Verse 31. *Regard not them that have familiar spirits*] The Hebrew word *חַבְדִּים* *oboth*, probably signifies a kind of *engastrymythi*, or *ventriloquists*; or such as the *Pythones* mentioned Acts xvi. 16, 18. persons who, while under the influence of their *dæmon*, became greatly inflated, as the Hebrew word implies, and gave answers in a sort of phrenzy. See a case of this kind in Virgil, *Æneid. l. vi. v. 46, &c.*

— *Deus ecce, Deus! cui talia fanti*

*Ante fores; subito non vultus, non color unus,
Non compta mansere comæ; sed pectus anhelum
Et rabie fera corda tument; majorque videri,
Nec mortale sonans, afflata est numine quando
Jam propiore Dei.*

— invoke the skies,

I feel the God, the rushing God, she cries.
While yet she spoke, enlarged her features grew,
Her colour changed, her locks dishevelled flew.
The heavenly tumult reigns in every part,
Pants in her breast, and swells her rising heart:
Still swelling to the sight, the priestess glow'd,
And heav'd impatient of the incumbent God. PITT.

Neither seek after wizzard] *יְדֹעִים* *yidcônim*, the wise or knowing ones, from *יָדַע* *yaddâ*, to know or understand; called *wizzard*, in Scotland, *wise* or *cunning man* in England; and hence also the *wise woman*, the *white witch*. Not only all real dealers with familiar spirits, or necromantic or magical superstitions, are here forbidden; but also all *pretenders* to the knowledge of futurity, fortune-tellers, astrologers, &c. &c. To attempt to know what God has not thought proper to reveal, is a sin against his wisdom, providence, and goodness. In mercy, great mercy, God has hidden the knowledge of futurity from man, and given him *hope*, the expectation of future good, in its place. See the note on Exod. xxii. 18.

Verse 32. *Before the hoary head*] See the note on Gen. xlviii. 12.

A. M. 2514. 33 And ^a if a stranger sojourn with thee in your land, ye shall not vex him.

Abib or Nisan. 34 ^c But the stranger that dwelleth with you, shall be unto you as one born among you, and ^d thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

35 ^e Ye shall do no unrighteousness in judg-

ment, in meteyard, in weight, or in measure.

36 ^f Just Balances, just ^g Weights, a just Ephah, and a just Hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

37 ^h Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

^a Exod. 22. 21. & 23. 9. — ^b Or, oppress. — ^c Exod. 12. 42. 12. — ^d Deut. 10. 19. — ^e ver. 15.

^f Deut. 25. 13, 15. — ^g Lev. 11. 1 & 16. 11 & 20. 10. — ^h Heb. stones. — ⁱ Gen. 13. 4, 5. — ^j Deut. 4. 5. 6. & 5. 1. & 6. 25.

Verse 33. *If a stranger sojourn*] This law to protect and comfort the stranger, was at once humane and politic. None is so desolate as the stranger, and none needs the offices of benevolence and charity more; and we may add, that he who is not afflicted by the desolate state of the stranger, has neither benevolence nor charity. It was politic to encourage strangers, as in consequence, many came not only to sojourn, but to settle among the Jews; and thus their political strength became increased; and many of these settlers became at least proselytes of the gate if not proselytes of the covenant, and thus got their souls saved. Hence humanity, sound policy, and religion, said, *ver not the stranger; thou shalt love him as thyself*. The apostle makes use of a strong argument to induce men to hospitality towards strangers. *Be not forgetful to entertain strangers, for thereby some have entertained angels unawares*, Heb. xiii. 2. Moses also uses a powerful motive; *ye were strangers in the land of Egypt*. The spirit of the precept here laid down, may be well expressed in our Lord's words: *Do unto all men as ye would they should do unto you*.

Verse 35. *Ye shall do no unrighteousness*] Ye shall not act contrary to the strictest justice in any case; and especially in the four following, which, properly understood, comprize all that can occur between a man and his fellow. 1. JUDGMENT in all cases that come before the civil magistrate—he is to judge and decide according to the law. 2. METE-YARD, *במדה bamiddah*, in measures of length and surface, such as the reed, cubit, foot, span, hand's-breadth, among the Jews; or ell, yard, foot and inch, among us. 3. WEIGHT, *במשקל bamishekal*, in any thing that is weighed: the weights being all according to the standards kept for the purpose of trying the rest, in the sanctuary, as appears from Exod. xxx. 13. 1 Chron. xxiii. 29. these weights were the talent, shekel, barleycorn, &c. 4. MEASURE, *במסורה ba-mesurah*, from which we derive our term. This refers to all measures of capacity,

such as the homer, ephah, seah, hin, omer, kab, and log. See all these explained, Exod. xvi. 16.

Verse 36. *Just balances*] Scales, steelyard, &c. *Weights*, *אבנים abenim*, stones, as the weights appear to have been originally formed out of stones.—*Ephah, hin, &c.* see before.

Verse 37. *Ye shall observe all my statutes*] *חָק חַק chak*, to describe, mark, or trace out—the righteousness which I have described, and the path of duty which I have traced out. *Judgments, משפטי mishpatai*, from *שפט shaphat*, to discern, determine, direct, &c. that which Divine wisdom has discerned to be best for man, that he has determined shall promote his best interests; and that he has directed him conscientiously to use. See the note on chap. xxvi. 15.

1. Many difficulties occur in this very important chapter; but they are such only to us; for there can be no doubt of their having been perfectly well known to the Israelites, to whom the precepts contained in this chapter, were given. Considerable pains however have been taken to make them plain, and no serious mind can read them without profit.

2. The precepts against injustice, fraud, slander, enmity, &c. &c. are well worth the notice of every Christian; and those against superstitious usages, are not less so; and by these last we learn, that having recourse to astrologers, fortune-tellers, &c. to get intelligence of lost or stolen goods; or to know the future events of our own lives, or those of others, is highly criminal in the sight of God. Those who have recourse to such persons, renounce their baptism, and in effect renounce the providence, as well as the word of God.

3. The precepts of humanity and mercy, relative to the poor, the hireling, and the stranger, are worthy of our most serious regard. Nor are those which concern weights and measures, traffic and the whole system of commutative justice, less necessary to be observed for the comfort and benefit of the individual, and the safety and prosperity of the state.

CHAPTER XX.

Of giving seed to Molech, and the punishment of this crime, 1—5. Of consulting wizzards, &c. 6—8. Of disrespect to parents, 9. Of adultery, 10. Of incestuous mixtures, 11, 12. Bestiality, 13—16. Different

cases of incest and uncleanness, 17—21. Exhortations and promises, 22—24. The difference between clean and unclean animals to be carefully observed, 25. The Israelites are separated from other nations, that they may be holy, 26. A repetition of the law against wizards and them that have familiar spirits, 27.

A. M. 2514.

B. C. 1490.

An Ex. d. Isr

2.

Abib or Nisan.

AND the LORD spake unto Moses, saying,

2 ¶ ^a Again thou shalt say to the children of Israel, ^b Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And ^c I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to ^d defile my sanctuary, and ^e to profane my holy name.

4 ¶ And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and ^f kill him not;

5 Then ^g I will set my face against that man, and ^h against his family, and will cut him off, (and all that ⁱ go a whoring after him, to commit whoredom with Molech,) from among their people.

6 ¶ And ^k the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 ¶ ^l Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

8 ^m And ye shall keep my statutes, and do them: ⁿ I am the LORD which sanctify you.

9 ¶ ^o For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; ^p his blood shall be upon him.

10 ¶ And ^q the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 ¶ And the man that lieth with his father's wife, hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

^a Ch. 18. 21. — ^b ch. 18. 21. Deut. 12. 31. & 18. 10. 2 Kings 17. 17. & 23. 10. 2 Chron. 33. 6. Jer. 7. 31. & 32. 35. Ezek. 20. 26. 31. — ^c ch. 17. 10. — ^d Ezek. 5. 11. & 23. 38, 39. — ^e ch. 18. 21. — ^f Deut. 17. 2, 3, 5. — ^g ch. 17. 10. — ^h Exod. 20. 5. — ⁱ ch. 17. 7.

^k Ch. 19. 31. — ^l ch. 11. 44. & 19. 2. 1 Pet. 1. 16. — ^m ch. 19. 37. — ⁿ Exod. 31. 13. ch. 21. 8. Ezek. 37. 28. — ^o Exod. 21. 17. Deut. 27. 16. Prov. 20. 20. Matt. 15. 4. — ^p ver. 11, 12, 13, 16, 27. 2 Sam. 1. 16. — ^q ch. 18. 20. Deut. 22. 22. John 8. 4, 5. — ^r ch. 18. 8. Deut. 27. 23.

NOTES ON CHAP. XX.

Verse 2. *That giveth any of his seed unto Molech*] To what has been said in the note on chap. xviii. 21. we may add, that the Rabbins describe this idol (who was probably a representative or emblematical personification of the solar influence) as made of brass, in the form of a man, with the head of an ox; that a fire was kindled in the inside, and the child to be sacrificed to him, was put in his arms and roasted to death. Others say, that the idol which was hollow, was divided into seven compartments within; in one of which they put flour, in the second turtle doves, in the third a ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, and in the seventh a child, which (by heating the statue on the outside) were all burnt alive together. I question the whole truth of these statements, whether from Jewish or Christian Rabbins. There is no evidence of all this in the Sacred Writings. And there is but presumptive proof, and that not very strong, that human sacrifices were at all offered to Molech by the Jews. The passing through the fire, so frequently spoken of, might mean no more than a simple rite of consecration, to the service of this idol. Probably a kind of ordeal was meant, the persons passing suddenly through the flame of a large

fire, by which, though they might be burnt or scorched, yet they were neither killed nor consumed.—Or they might have passed between two large fires, as a sort of purification. See the note on ver. 14. and on chap. xviii. 21.

Verse 6. *Familiar spirits*] See the note on chap. xix. 31. and Exod. xxii 18.

Verse 9. *Curseth his father or his mother*] See the notes on Gen. xlviii. 12. Exod. xx. 12. He who conscientiously keeps the fifth commandment, can be in no danger of this judgment. The term יקלל *yekalel*, signifies not only to curse, but to speak of a person contemptuously and disrespectfully; to make light of; so that all speeches which have a tendency to lessen our parents in the eyes of others, or to render their judgment, piety, &c. suspected and contemptible, may be here included: though the act of cursing, or of treating the parent with injurious and opprobrious language, is that which is particularly intended.

Verse 10. *Committeth adultery*] To what has been said in the note on Exod. xx. 14. we may add, that the word adultery comes from the Latin *adulterium*, which is compounded of *ad*, to or with, and *alter*, another, or according to Minshieu, of *ad alterius thorum*, he that approaches to another man's bed.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

12.^a And if a man lie with his daughter in law, both of them shall surely be put to death: ^b they have wrought confusion; their blood *shall be upon them*.

13 ¶ ^c If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be upon them*.

14 ¶ ^d And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 ¶ ^e And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be upon them*.

17 ¶ ^f And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be

cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 ¶ ^g And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath ^h discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 ¶ ⁱ And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: ^k for he uncovereth his near kin: they shall bear their iniquity.

20 ^l And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 ^m And if a man shall take his brother's wife, it is ⁿ an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 ¶ Ye shall therefore keep all my ^o statutes, and all my judgments, and do them: that the

^a Ch. 18. 15. — ^b ch. 18. 25. — ^c ch. 18. 22. Deut. 23. 17. See Gen. 19. 5. Judges 19. 22. — ^d ch. 18. 17. Deut. 27. 23. — ^e ch. 18. 23. Deut. 27. 21. — ^f ch. 18. 9. Deut. 27. 22. See Gen. 20. 12.

^g Ch. 18. 19. See ch. 15. 24. — ^h Heb. *made naked*. — ⁱ ch. 18. 12. 13. — ^k ch. 18. 6. — ^l ch. 18. 14. — ^m ch. 18. 16. — ⁿ Heb. *a separation*. — ^o ch. 18. 26. & 19. 37.

Verse 12. *They have wrought confusion*] See chap. xviii. and especially the note on ver. 6.

Verse 14. *They shall be burnt with fire*] As there are worse crimes mentioned here, see verses 11. and 17. where the delinquent is ordered simply to be *put to death*, or to be *cut off*, it is very likely that the crime mentioned in this verse, was not punished by *burning alive*; but by some kind of *branding*, by which they were ever after rendered infamous. I need not add, that the original באש ישרפה *ba-esh yishrephu*, may, without violence to its grammatical meaning, be understood as above, though in other places, it is certainly used to signify a consuming by fire. But the case in question requires some explanation; it is this, a man marries a wife, and afterwards takes his mother-in-law, or wife's mother, to wife also: now for this offence, the text says, all three shall be *burnt with fire*; and this is understood as signifying, that they shall be *burnt alive*. Now the first wife we may safely presume, was completely *innocent*, and was legally married: for a man may take to wife the daughter, if *single*; or, the mother, if a *widow*; and in neither of these cases, can any blame attach to the man or the party he marries; the crime therefore lies in taking *both*. Either therefore, they were all branded as *infamous* persons, and this certainly was severe enough, in the case of the first wife; or the man and the woman taken last, were *burnt*; but the text says, both *he* and *they*, therefore we should seek for another interpretation of

they shall be burnt with fire, than that which is commonly given. *Branding* with a hot iron, would certainly accomplish every desirable end, both for punishment and prevention of the crime; and because the Mosaic laws are so generally distinguished by *humanity*, it seems to be necessary to limit the meaning of the words, as above.

Verse 16. *If a woman approach unto any beast*] We have the authority of one of the most eminent historians in the world, Herodotus, to say, that this was a crime not unknown in Egypt; yea, that a case of this nature actually took place while he was there. Εγενετο δ' εν τω Νομω τούτῳ ἐπ' ἐμεινυ τούτῳ το τερας, Γυναικι Τραγος ἐμισγετο ἀναφανδόν. Τούτῳ ἐς ἐπιδείξιν ἀνθρώπων ἀπικέτο. Herod. in Euterp. p. 108. Edit. Gale. Lond. 1679. "In this district, within my own recollection, this portentous business took place: a goat coupled so publicly with a woman that every person knew it, &c." After this, need we wonder that God should have made laws of this nature, when it appears, these abominations were not only practised amongst the Egyptians, but were parts of a superstitious religious system. This one observation will account for many of those strange prohibitions which we find in the Mosaic law: others, the reasons of which are not so plain, we should see the propriety of, equally, had we ampler historic records, of the customs that existed in that country.

Verse 22. *The land, whither I bring you to dwell therein, spue you not out.*] See this energetic prosopopœia explained

A. M. 2514. land, whither I bring you to dwell
B. C. 1490. therein, ^a spue you not out.
An. Exod. Isr. 23^b And ye shall not walk in the
2. manners of the nation, which I cast
Abib or Nisan. out before you: for they committed all these
things; and ^c therefore I abhorred them.

24 But ^d I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, ^e which have separated you from *other* people.

25 ^f Ye shall therefore put difference between clean beasts and unclean, and between unclean

fowls and clean: ^g and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that ^h creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: ⁱ for I the LORD *am* holy, and ^k have severed you from *other* people, that ye should be mine.

27 ¶ ^l A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: ^m their blood *shall be* upon them.

^a Ch. 18. 25, 28. — ^b ch. 18. 3, 24, 30. — ^c ch. 18. 27. Deut. 9. 5. —
^d Exod. 3. 17. & 6. 8. — ^e ver. 26. Exod. 19. 5. & 33. 16. Deut. 7. 6. &
14. 2. 1 Kings 8. 53. — ^f ch. 11. 47. Deut. 14. 4.

^g Ch. 11. 43. — ^h Or, *moveth*. — ⁱ ver. 7. ch. 19. 2. 1 Pet. 1. 16. —
^k ver. 24. Tit. 2. 14. — ^l ch. 19. 31. Exod. 22. 18. Deut. 18. 10, 11.
1 Sam. 28. 7, 8. — ^m ver. 9.

in the note on chap. xviii. 25. From this we learn, that the cup of the iniquities of the Canaanitish nations was full; and that consistently with divine justice, they could be no longer spared.

Verse 24. *A land that floweth with milk and honey*] See this explained, Exod. iii. 8.

Verse 25. *Between clean beasts and unclean*] See the notes on chap. xi.

Verse 27. *A familiar spirit*] A spirit or dæmon, which by magical rites, is supposed to be bound to appear at the call of his employer. See the notes on Gen. xli. 8. Exod. vii. 11, 22, and 25. and on chap. xix. 31.

From the accounts we have of the abominations both of Egypt and Canaan, we may blush for human nature; for wherever it is without cultivation, and without the revelation of God, it is every thing that is vile in *principle* and detestable in *practice*. Nor would any part of the habitable globe materially differ from Egypt and Canaan, had they not that rule of righteousness, the revealed LAW of God; and *life* and *immortality* been brought to light by the GOSPEL among them. From these accounts, for which we could easily find parallels in ancient Greece and Italy, we may see the absolute need of a divine revelation, without which, man, even in his best estate, differs little from the *brute*.

CHAPTER XXI.

The priests shall not mourn for the dead, except for near relatives, such as mother, father, son, daughter, and sister if a virgin, 1—4. They shall not shave their heads nor beards, nor make any cuttings in the flesh, because they are holy unto God, 5, 6. A priest shall not marry a woman who is a whore, profane, or divorced from her husband, 7, 8. Of the priest's daughter who profanes herself, 9. The high-priest shall not uncover his head, or rend his clothes, 10. nor go in unto a dead body, 11. nor go out of the sanctuary, 12. Of his marriage and offspring, 13—15. No person shall be made a priest that has any blemish, nor shall any person with any of the blemishes mentioned here, be permitted to officiate in the worship of God, 16—24.

A. M. 2514.
B. C. 1490.
An. Exod. Isr. 2.
Abib or Nisan.
AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, ^a There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother.

A. M. 2514.
B. C. 1490.
An. Exod. Isr. 2.
Abib or Nisan.

^a Ch. 10. 6, 7. Ezek. 44. 25.

1 Thess. 4. 13, 14, 15.

NOTES ON CHAP. XXI.

Verse 1. *There shall none be defiled for the dead*] No

priest shall assist in laying out a dead body; or preparing it for interment. Any contact with the dead was supposed to

A. M. 2514.
B. C. 1190.
An. Exod. Isr.
2.
Abib or Nisan.

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 But ^a he shall not defile himself, being a chief man among his people, to profane himself.

5 ^b They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 ¶ They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, and ^d the bread of their God, they do offer; therefore they shall be holy.

7 ¶ They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: ^e for I the Lord, which sanctify you, am holy.

9 ¶ ^f And the daughter of any priest, if she

profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 ¶ ^g And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and ^h that is consecrated to put on the garments, ⁱ shall not uncover his head, nor rend his clothes;

11 Neither shall he ^m go in to any dead body, nor defile himself for his father, or for his mother;

12 ⁿ Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for ^o the crown of the anointing oil of his God is upon him: I am the Lord.

13 ¶ And ^p he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, or a harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for ^q I the Lord do sanctify him.

16 ¶ And the Lord spake unto Moses, saying,

A. M. 2514.
B. C. 1190.
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2.
Abib or Nisan.

^a Or, being an husband among his people, he shall not defile himself for his wife, &c. See *Lxx*. 21. 10, 17. — ^b *ch.* 19. 27, 28. *Deut.* 14. 1. *Ezek.* 44. 20. — ^c *ch.* 13. 41 & 19. 13. — ^d See *ch.* 5. 11. — ^e *Lxx.* 44. 22. — ^f See *Deut.* 24. 1, 2. — ^g *ch.* 10. 7, 8. — ^h *Gen.* 35. 24.

ⁱ *Exod.* 29. 29, 30. *ch.* 3. 12. & 16. 32. *Numb.* 35. 25. — ^k *Exod.* 28. 2. *ch.* 16. 32. — ^l *ch.* 10. 6. — ^m *Numb.* 19. 14. See ver. 1, 2. — ⁿ *ch.* 10. 7. — ^o *Exod.* 28. 36. *ch.* 3. 9, 12, 30. — ^p ver. 7. *Ezek.* 44. 22. — ^q ver. 8.

be of a defiling nature, probably because putrefaction had then taken place; and animal putrefaction was ever held in detestation by all men.

Verse 4. *A chief man among his people*] The word *בא* *baal*, signifies a master, chief, husband, &c. and is as variously translated here. 1. He being a chief among the people, it would be improper to see him in such a state of humiliation, as mourning for the dead necessarily implies. 2. Though a husband, he shall not defile himself even for the death of a wife, because the anointing of his God is upon him. But the first sense appears to be the best.

Verse 5. *They shall not make baldness*] See the note on chap. xix. 27. It is supposed that these things were particularly prohibited; because used superstitiously by the Egyptian priests, who, according to *Herodotus*, shaved the whole body every third day, that there might be no uncleanness about them when they ministered in their temples. This appears to have been a general custom among the heathen. In the book of *Baruch*, chap. vi. ver. 31. the priests of Babylon are represented sitting in their temples, with their clothes rent, and their heads and beards shaven, and having nothing upon their heads. Every person knows the tonsure of the Catholic priests. Should not this be avoided as an approach to a heathenish custom?

Verse 7. *That is a whore*] A prostitute;—though even reclaimed.

Profane] A heathen, or one who is not a cordial believer in the true God.

Put away from her husband] Because this very circumstance might lead to suspicion that the priest and the divorced woman, might have been improperly connected before.

Verse 9. *She shall be burnt with fire.*] Probably not burnt alive, but strangled first, and then burnt afterwards. Though it is barely possible, that some kind of branding may be intended.

Verse 10. *He that is the high priest*] This is the first place where this title is introduced: the title is very emphatic *הַכֹּהֵן הַגָּדוֹל* *ha-cohen ha-gadol*, the priest, the great one. For the meaning of *כֹּהֵן* *cohen*, see the note on *Gen.* xiv. 18. As the chief or high priest was a representative of our blessed Lord, therefore he was required to be especially holy; and he is represented as God's king among the people.

Verse 12. *The crown of the anointing oil—is upon him.*] By his office the priest represented Christ in his sacrificial character. By his anointing, the prophetic influence; and by the crown, the regal dignity of our Lord.

Verse 13. *He shall take a wife in her virginity*] *בתולה* *bethulah*. This is a full proof that *בתולה* *bethulah* is the proper Hebrew term for a virgin; from the emphatic root *בָּתַל* *bathal*, to separate; because such a person was in her separate state, and had never been in any way united to man.

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An. Exod. Isr.
2.
Abib or Nisan.

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations, that hath *any* blemish, let him not ^a approach to offer the ^b bread of his God.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing ^c superfluous;

19 Or a man that is brokenfooted, or broken-handed;

^a Ch. 10. 3. Numb. 16. 5. Ps. 64. 4. — ^b Or, food. ch. 3. 11. — ^c ch. 22. 23. — ^d Or, too slender. — ^e Deut. 23. 1.

Verse 17. *Whosoever—hath any blemish, let him not approach to offer the bread of his God.*] Never was a wiser, a more rational, and a more expedient law enacted relative to sacred matters. The man who ministers in holy things, who professes to be the interpreter of the will of God, should have nothing in his *person*, nor in his *manner*, which cannot contribute to render him respectable in the eyes of those to whom he ministers. If, on the contrary, he has any *personal defect*, any thing that may render him contemptible or despicable, his usefulness will be greatly injured, if not entirely prevented. If, however, a man have received any damage in the work of God, by persecution, or otherwise, his scars are honourable, and will add to his respectability. But if he be received into the ministry with any of the blemishes specified here, he never will, and never can, have that respect which is essentially necessary to secure his usefulness. Let no man say this is a part of the *Mosaic law*, and we are not bound by it. It is an eternal law, founded on *reason, propriety, common sense, and absolute necessity*. The priest, the prophet, the Christian minister, is the representative of *Jesus Christ*—let nothing in his *person, carriage, or doctrine*, be unworthy of the personage he represents. A *deformed person*, though consummate in diplomatic wisdom, would never be employed as an ambassador, by any enlightened court, if any fit person, unblemished, could possibly be procured.

Verse 18. *A blind man*] i. e. in *one eye*; for he that was utterly blind could not possibly be employed in such a service. *A flat nose*, like that of an *ape*; so the best versions;—*any thing superfluous*; such as six fingers, six toes, &c.

Verse 19. *Broken footed, or broken handed*] Club-footed, bandy-legged, &c. or having the ankle, wrist, or fingers, dislocated.

Verse 20. *Crookbackt*] Hunchbacked or gibbous;—a *dwarf* דַּוָּק *dak*, a person too short or too thin, so as to be either particularly observable, or ridiculous in his appearance.

A blemish in his eye] A protuberance on the eye, observable spots or suffusions.

Scurvy or scabbed] A bad habit of body, evidenced by scorbutic or scrophulous affections.

Stones broken] Is ruptured?—an infirmity which would render him incapable of fulfilling the duties of his office, which might be often very fatiguing.

20 Or crookbackt, or ^d a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or ^e hath his stones broken:

21 No man that hath a blemish, of the seed of Aaron the priest, shall come nigh to ^f offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the ^g most holy, and of the ^h holy.

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^f Ver. 6. — ^g ch. 2. 3, 10. & 6. 17, 29. & 7. 1. & 24. 9. Numb. 18. 9. — ^h ch. 22. 10, 11, 12. Numb. 18. 19.

In the above list of blemishes, we meet with some that might render the priest *contemptible* in the eyes of men, and be the means of leading them not only to despise the *man*, but to despise the *ministry* itself: and we meet with others that would be a very great *impediment* in the discharge of his ministerial duties, and therefore any person thus blemished, is by this law precluded from the ministry.

The blemishes here enumerated, have been considered by some, in an allegorical point of view, as if only referring to the necessity of moral purity; but although *holiness of heart, and righteousness of life*, be essentially necessary in a minister of God, yet an absence of the defects mentioned above, is, I fully believe, what God intends here; and for the reasons too, which have been already advanced. It must however be granted, that there have been some eminent divines who have been deformed; and some with certain blemishes have been employed in the Christian ministry, and have been useful. The Mosaic rule, however, will admit of but few exceptions, when even examined according to the more extended interpretation of the Christian system.

“The Hebrews say there are in all 140 blemishes which disable the priest—eight in the *head*; two in the *neck*; nine in the *ears*; five in the *brows*; seven in the *eyelids*; nineteen in the *eyes*; nine in the *nose*; nine in the *mouth*; three in the *belly*; three in the *back*; seven in the *hands*; sixteen in the *secrets*; eight in *any part of the body*; eight in the *skin*; and seven in the *strength* and in the *breath*.” Ainsworth. In ancient times, even among heathens, persons of the most respectable appearance were appointed to the priesthood; and the emperor, both among the ancient Greeks and Romans, was both *king* and *priest*. It is reported of *Metellus*, that having lost an eye in endeavouring to save the *Palladium* from the flames, when the temple of Vesta was on fire, that he was denied the priesthood, though he had rendered such an excellent piece of service to the public; yet the public opinion was, that a priest who was defective in any member, was to be avoided as *ominous*.—See Dodd. At Elis, in Greece, the judges chose the finest looking man, to carry the sacred *vessels* of the deity; he that was next him in beauty and elegance, led the *ox*; and the third in personal beauty, &c. carried the *garlands, ribands, wine*, and the other matters used for the sacrifice. *Athen*, Deipnosoph. l. xiii. c. 2.

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23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that ^ahe profane not my sanctuaries:

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2.
Abib or Nisan.

for I the Lord do sanctify them.
24 ^bAnd Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

^a Ver. 12. & ch. 15. 21. Ezek. 44. 9—14.

^b Mat. 2. 1—7. Col. 1. 17. Col. 4. 17. 2 Tim. 2. 2.

Verse 23. *He shall not go in unto the vail*] The priest with a blemish was not permitted to enter into the Holy of Holies—nor to burn incense—nor to offer the shew-bread—nor to light the golden candlestick, &c. In short, he was not permitted to perform any essential function of the priesthood.

1. The great perfection required in the Jewish high-priest, was intended principally to point out the perfection of that priesthood of which the Jewish was only the type. And yet that law made nothing perfect, but pointed out that most perfect priesthood and sacrifice, by which we draw near to God.

2. As none who had a blemish could enter into the Holy of Holies, and this Holy of Holies was a type of the kingdom of God, so nothing that is defiled can enter into heaven; for he gave himself for his church, that he might purify it to himself, and present it at last before the presence of the divine glory, *having neither spot nor wrinkle, nor any such thing*, Eph. v. 27. a passage which evidently refers to the directions in the preceding verse. Reader, art thou become a king and priest unto God and the Lamb? and hast thou obtained, or art thou earnestly seeking that holiness, without which thou canst not see the kingdom of Heaven?

CHAPTER XXII.

Of the uncleanness of the priests, by which they were prevented from ministering in holy things, 1—5. How they should be cleansed, 6, 7. The priest must not eat of any animal that had died of itself, or was torn by wild beasts, but must keep God's ordinances, 8, 9. No stranger, sojourner, nor hired servant shall eat of the holy things, 10. A servant, bought with money, may eat of them, 11. Who of the priest's family may not eat of them, 12, 13. Of improper persons who partake of the holy things unknowingly, 14—16. Freewill offerings, and sacrifices in general, must be without blemish, 17—25. The age at which different animals were to be offered to God, 26, 27. No animal and its young, shall be offered on the same day, 28. How the sacrifice of thanksgiving was to be offered, 29, 30. All God's testimonies to be observed, and the reason, 31—33.

A.M. 2514.
B.C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

AND the LORD spake unto Moses, saying,
2 Speak unto Aaron and to his sons, that they ^aseparate themselves from the holy things of the children of Israel, and that they ^bprofane not my holy name in those things which they ^challow unto me: I am the LORD.
3 Say unto them, Whosoever *he* be of all your

A.M. 2514.
B.C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, ^dhaving his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD.
4 What man soever of the seed of Aaron is a leper, or hath ^ea ^frunning issue; he shall not eat of the holy things, ^guntil he be clean. And

^a Numb. 6. 3.—^b ch. 18. 21.—^c Exod. 28. 38. Numb. 18. 32. Deut. 15. 19.

^d ch. 7. 20.—^e Ch. 15. 2.—^f Heb. running of the reins.—^g Ch. 14. 2. & 15. 13.

NOTES ON CHAP. XXII.

Verse 2. *Speak unto Aaron and his sons, that they separate themselves*] The same subject is continued in this chapter, as in the preceding; with the addition, that besides the perfection of the priests, it was indispensably necessary, that the sacrifices also should be perfect. In the service of God, according to the law, neither an imperfect offering, nor an imperfect offerer could be admitted. What need then of

a mediator between a holy God, and sinful men! And can we expect that any of our services, howsoever sincere and well-intentioned, can be accepted, unless offered on that living Altar that sanctifies the gift?

Verse 4. *Is a leper, or hath a running issue*] See the case of the leper treated at large in the notes on chapters xiii. and xiv; and for other uncleannesses, see the notes on chap. xv.

Whoso toucheth any thing *that is* unclean *by* the dead, or ^aa man whose seed goeth from him;

Abib or Nisan.

5 Or ^cwhosoever toucheth any creeping thing, whereby he may be made unclean, or ^da man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he ^ewash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because ^fit is his food.

8 ^gThat which dieth of itself, or is torn *with* beasts, he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, ^hlest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 ¶ ⁱThere shall no stranger eat of the holy thing: a sojourner of the priest, or a hired servant, shall not eat of the holy thing.

11 But if the priest buy *any* soul ^kwith his money, he shall eat of it, and he that is born in his house: ^lthey shall eat of his meat.

12 If the priest's daughter also be *married* unto ^ma stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is ⁿreturned

unto her father's house, ^oas in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

A.M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

14 ¶ ^pAnd if a man eat of the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And ^qthey shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or ^rsuffer them ^sto bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, ^tWhatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

19 ^uYe shall offer, at your own will, a male without blemish, of the beeves, of the sheep, or of the goats.

20 ^vBut whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And ^wwhosoever offereth a sacrifice of peace offerings unto the LORD ^xto accomplish *his* vow,

^a Numb. 19. 11, 22. — ^b ch. 15. 16. — ^c ch. 11. 24, 43, 44. — ^d ch. 15. 7, 19. — ^e ch. 15. 5. Hebr. 10. 22. — ^f ch. 21. 22. Numb. 18. 11, 13. — ^g Exod. 22. 31. ch. 17. 15. Ezek. 44. 31. — ^h Exod. 28. 43. Numb. 18. 22, 32. — ⁱ See 1 Sam. 21. 6. — ^k Heb. *with the purchase of his money.* — ^l Numb. 18. 11, 13. — ^m Heb. *a man a stranger.* — ⁿ Gen. 38. 11. — ^o ch. 10. 14. Numb. 18. 11, 12. — ^p ch. 5. 15, 16. — ^q Numb. 18. 32. — ^r Or,

hide themselves with the iniquity of trespass in their eating. — ^s ver. 9. — ^t ch. 1. 2, 3, 10. Numb. 15. 14. — ^u ch. 1. 3. — ^v Deut. 15. 21. & 17. 1. Mal. 1. 8, 14. Eph. 5. 27. Hebr. 9. 14. 1 Pet. 1. 19. — ^w ch. 3. 1, 6. — ^x ch. 7. 16. Numb. 15. 3, 8. Deut. 23. 21, 23. Ps. 61. 8. & 65. 1. Eccles. 5. 4, 5.

Verse 10. *There shall no stranger eat of the holy thing*] For the meaning of the word *stranger*, see the note on Exod. xii. 43. The Jews suppose, that *stranger* here, means one who has had his ear pierced, see the note on Exod. xxi. 6. and that *sojourner* means a servant who is to go free on the sabbatical year. Neither of these was permitted to eat of the holy things, because they were not properly members of the priests' family; and might go out and defile themselves even with the abominations of the heathen: but the servant, or slave that was bought with money, ver. 10. might eat of these things, because he was the property of the master for ever.

We see that it was lawful, under the Mosaic œconomy, to have *slaves* under certain restrictions; but these were taken from among the heathen, and instructed in the true religion: hence we find, as in the above case, that they were reckoned

as a *part of the priest's own family*, and treated as such. They certainly had privileges which did not extend either to *sojourners* or to *hired servants*; therefore, their situation was incomparably better than the situation of the slaves under different European governments, of whose souls their pitiless possessors, in general, take no care, while they themselves venture to profess the Christian religion, and quote the Mosaic law in vindication of their system of slavery. How preposterous is such conduct! and how intolerable!

Verse 14. *Then he shall put the fifth part thereof unto it*] The holy thing of which he has unknowingly eaten, shall be fairly valued, and to this value he shall add one *fifth* more, and give the whole to the priest.

Verse 20. *Whatsoever hath a blemish*] The same perfection is required in the sacrifice, that was required in the priest, see on ver. 2. and the notes on the preceding chapter.

A.M. 2514. or a freewill offering in beeves or
B. C. 1490. ^asheep, it shall be perfect to be ac-
An. Exod. I. 2. cepted; there shall be no blemish
Abih or Nism. therein.

22 ^bBlind, or broken, or maimed, or having
a wen, or scurvy, or scabbed, ye shall not
offer these unto the LORD, nor make ^can offering
by fire of them upon the altar, unto the
LORD.

23 Either a bullock, or a ^dlamb that hath any
thing ^esuperfluous or lacking in his parts, that
mayest thou offer for a freewill offering; but for
a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that
which is bruised, or crushed, or broken, or cut;
neither shall ye make *any offering thereof* in
your land.

25 Neither ^ffrom a stranger's hand shall
ye offer ^gthe bread of your God, of any of
these; because their ^hcorruption *is* in them,
and blemishes *be* in them: they shall not be
accepted for you.

^a Or, goats.—^b ver. 10. Mal. 1. 8.—^c ch. 1. 9, 13. & 3. 3, 5.—^d Or,
kid.—^e ch. 21. 18.—^f Numb. 15. 15, 16.—^g ch. 21. 6, 17.—^h Mal. 1.
14.—ⁱ Exod. 22. 30.—^k Or, she goat.—^l Deut. 22. 6.—^m ch. 7. 12.

Verse 23. *That hath any thing superfluous or lacking*] The
term שרע saru, signifies any thing extended beyond the
usual size: and the term קלול kalul, signifies any thing
unusually contracted: and both mean any monstrosity, whether
in redundancy or defect. Such things, it seems, might be
offered for a freewill offering, because that was not prescribed
by the Law; God left it to a man's piety and gratitude to offer
such additional gifts as he could—what the law required was
indispensably necessary, because it pointed out the gospel
economy;—but, he that made a vow, to offer such a sacrifice
as the law had not required, could of course bring an imperfect
offering. Some contend that the last clause of this verse
should be thus read: *If thou offer it either for a freewill offering,
or for a vow, it shall not be accepted.* It was the opinion of
the Jews, and it appears to be correct, that none of these
imperfect animals was ever offered on the altar: but the
person who made the freewill offering of such things as he had,
told the animal, and gave its price, for the support of the
sanctuary.

Verse 24. *Bruised, or crushed, or broken, or cut*] That
is, no bullock or lamb that is injured in any of the above
ways, shall be offered unto the Lord.

Verse 25. *Their corruption is in them*] Viz. they are
bruised, crushed, broken, &c.

Verse 27. *When a bullock—is brought forth*] This is a most
unfortunate, as well as absurd, translation. The creature
called an ox, is a bull castrated; surely then a bullock was
never yet brought forth! the original word שור shor, signifies

26 ¶ And the LORD spake unto
Moses, saying,

27 ¹When a bullock, or a sheep, or
a goat, is brought forth, then it shall
be seven days under the dam; and from the
eighth day and thenceforth, it shall be accepted
for an offering made by fire unto the LORD.

28 And *whether it be* cow or ²ewe, ye shall
not kill it ¹and her young both in one day.

29 ¶ And when ye will ^moffer a sacrifice of
thanksgiving unto the LORD, offer *it* at your
own will.

30 On the same day it shall be eaten up; ye
shall leave ⁿnone of it until the morrow: I am
the LORD.

31 ^oTherefore shall ye keep my command-
ments, and do them: I am the LORD.

32 ^pNeither shall ye profane my holy name;
but ^qI will be hallowed among the children of
Israel: I am the LORD which ^rhallow you,

33 ^sThat brought you out of the land of
Egypt, to be your God: I am the LORD.

Ps. 107. 22. & 116. 17. Amos 4. 5.—^a ch. 7. 15.—^b ch. 19. 37. Numb. 15.
40. Deut. 4. 40.—^c ch. 18. 21.—^d ch. 10. 3. Matt. 6. 9. Luke 11. 2.—
^e ch. 20. 8.—^f Exod. 6. 7. ch. 11. 45. & 19. 36. & 25. 38. Numb. 15. 41.

a bull, a bullock, or indeed any thing of the *neat* kind:—
here, even common sense required that it should be translated
calf. And, did I not hold myself sacredly bound to print
the text of the common version with scrupulous exactness,
I should translate the former clause of this verse thus, and so
enter it in the text. *When a CALF, or a LAMB, or a KID is
brought forth*—instead of *when a bullock, a sheep, or a goat is
brought forth*—the absurdity of which is glaring.

Seven days under the dam] In vindication of the propriety
of this precept, it may be justly asserted, that the flesh of
very young animals, is comparatively innutritive—and that
animal food is not sufficiently nourishing and wholesome, till
the animal has arrived at a certain growth; or acquired the
perfection of its nature. There is something *brutish* in eat-
ing the young of *beast* or *fowl*, before the *hair* and *hoofs* are
perfect in the one; and the *feathers* and *claws* in the other.
Before this period, their flesh is not good for food.—See the
note on chap. ix. 1.

Verse 28. *Ye shall not kill it and her young—in one day.*] This
precept was certainly intended to inculcate *mercy* and
tenderness of heart; and so the Jews understood it. When
it is necessary to take away the lives of innocent animals for
the support of our own, we should do it in such a way as not
to blunt our moral feelings; and deplore the necessity, while
we feel and express gratitude to God for the permission to do
it.

Verse 30. *Leave none of it until the morrow*] See the note
on chap. vii. 18.

Verse 32. *Neither shall ye profane my holy name*] God's name is profaned or rendered common, when we treat his commands, as we often do those of our fellows, when they do not appear to have *self-interest* to recommend them. He therefore profanes God's holy name, who does not both *implicitly believe*, and *conscientiously obey* all his words, and all his precepts.

I will be hallowed among the children of Israel] The words, *children of Israel*, בני ישראל *beney Yishrael*, which so frequently occur, should be translated either the *descendants* or *posterity* of Israel, or, the *people of Israel*. The word *children* has a

tendency to beget a false notion, especially in the minds of young people, and lead them to think, that *children*, in the proper sense of the word, i. e. *little ones*, are meant.

Verse 33. *Brought you out of the land of Egypt*] By such a series of miraculous interferences—to be your God—to save you from all idolatry, false and superstitious worship, teach you the right way, lead and support you in it, and preserve you to my eternal kingdom and glory. God, infinite in his own perfections, has no need of his creatures; but they need him: and as a source of endless felicity, he opens himself to all his intelligent offspring.

CHAPTER XXIII.

The feasts of the Lord, 1, 2. *The sabbath*, 3. *The pass-over and unleavened bread*, 4—8. *The feast of first-fruits*, 9—14. *The feast of Pentecost*, 15—21. *Gleanings to be left for the poor*, 22. *The feast of trumpets*, 23—25. *The great day of atonement*, 26—32. *The feast of tabernacles*, 33—44.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, *Concerning* ^a the feasts of the LORD, which ye shall ^b proclaim to be holy convocations, *even* these are my feasts.

3 ¶ ^c Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

4 ¶ ^d These are the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 ^e In the fourteenth day of the first month at even is the LORD's passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto

the LORD: seven days ye must eat unleavened bread.

7 ^f In the first day ye shall have a holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is a holy convocation: ye shall do no servile work therein.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, ^g When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a ^h sheafⁱ of ^k the first-fruits of your harvest unto the priest:

11 And he shall ^l wave the sheaf before the LORD, to be accepted for you: on the morrow

A. M. 2514.
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^a Ver. 4, 37. — ^b Exod. 32, 5. 2 Kings 10, 20. Ps. 81, 3. — ^c Exod. 20, 9. & 23, 12. & 31, 15. & 34, 21. en. 19, 3. Deut. 5, 13. Luke 13, 14. — ^d Ver. 2, 37. Exod. 23, 14. — ^e Exod. 12, 6, 14, 18. & 13, 3, 10. & 23, 15. & 34, 18. Numb. 9, 2, 3. & 28, 16, 17. Deut. 16, 1—8. Josh. 5, 10.

^f Exod. 12, 16. Numb. 28, 18, 25. — ^g Exod. 23, 16, 19. & 34, 22, 26. Numb. 15, 2, 18. & 28, 26. Deut. 16, 9. Josh. 3, 15. — ^h Or, *handful*. — ⁱ Heb. *omer*. — ^k Rom. 11, 16. 1 Cor. 15, 20. Jam. 1, 18. Rev. 14, 4. — ^l Exod. 29, 24.

NOTES ON CHAP. XXIII.

Verse 2. *These are my feasts*] The original word מועד *mo'ed*, is properly applied to any solemn anniversary, by which great and important ecclesiastical, political, or providential facts were recorded; see on Gen. i. 1-4. Anniversaries of this kind were observed in all nations: and some of them, in consequence of scrupulously regular observation, became *chronological epochs* of the greatest importance in history. The *Olympiads*, for example.

Verse 3. *The seventh day is the sabbath*] This, because the

first and greatest solemnity, is first mentioned. He who kept not this, in the most religious manner, was not capable of keeping any of the others. The religious observation of the sabbath, stands at the very threshold of all religion. See the note on Gen. ii. 3.

Verse 5. *The Lord's pass-over*] See this largely explained in the notes on Exod. xii. 21—27.

Verse 11. *He shall wave the sheaf*] He shall move it to and fro before the people, and thereby call their attention to the work of divine providence, and excite their gratitude to.

A. M. 2514. after the sabbath the priest shall wave it.

B. C. 1490. 12 And ye shall offer that day, when ye wave the sheaf, a he lamb without blemish, of the first year, for a burnt offering unto the LORD.

13 ^a And the meat offering thereof, shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of a bin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations, in all your dwellings.

15 ¶ And ^b ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number ^c fifty days; and ye shall offer ^d a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are ^e the first-fruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice ^f one kid of the goats for a sin offering, and two lambs of the first year, for a sacrifice of ^g peace offerings.

20 And the priest shall wave them with the bread of the first-fruits, for a wave offering before the LORD, with the two lambs: ^h they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

22 ¶ And ⁱ when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field, when thou reapest, ^k neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the ^l seventh month, in the first day of the month, shall ye have a sabbath, ^m a memorial of blowing of trumpets, a holy convocation.

25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 ⁿ Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

A. M. 2514.
B. C. 1490.
An. Exod. 1st.
2.
Abib or Nisan.

^f Ch. 4. 23, 28. Numb. 28. 30. — ^g ch. 5. 1. — ^h Numb. 18. 12. Deut. 18. 4. — ⁱ ch. 19. 9. — ^k Deut. 24. 19. — ^l Numb. 19. 1. — ^m ch. 23. 9. — ⁿ ch. 16. 30. Numb. 29. 7.

^a Ch. 2. 14, 15, 16. — ^b ch. 25. 8. Exod. 34. 22. Deut. 16. 9. — ^c Acts 2. 1. — ^d Numb. 28. 26. — ^e Exod. 23. 16, 19. & 24. 29. & 34. 22, 26. Numb. 15. 17. & 28. 26. Deut. 26. 1.

God, for preserving to them the kindly fruits of the earth. See the notes on Exod. xxix. 27. and Levit. vii. at the end.

Verse 14. Ye shall eat neither bread, nor parched corn, nor green ears. It is right that God, the dispenser of every blessing, should be acknowledged as such; and the first fruits of the field, &c. dedicated to him. Concerning the dedication of the first fruits, see the note on Exod. xxiii. 29. Parched ears of corn and green ears, fried, still constitute a part, and not a disagreeable one, of the food of the Arabs, now residing in the Holy Land. See Hasselquist.

Verse 15. Ye shall count unto you—seven sabbaths. That

is, From the sixteenth of the first month, to the sixth of the third month. These seven weeks, called here sabbaths, were to be complete, i. e. the forty-nine days must be finished; and the next day, the fiftieth, is what, from the Septuagint, we call Pentecost. See the note on Luke vi. 1.

Verse 22. Neither shalt thou gather any gleaning. See the note on chap. xix. 9.

Verse 24. A memorial of blowing of trumpets. This is generally called the feast of trumpets: and as it took place on the first day of the seventh month, Tisri; which answers to September, which month was the commencement of what was

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you, before the LORD your God.

29 For whatsoever soul it be that shall not be afflicted in that same day, ^a he shall be cut off from among his people.

30 And whatsoever soul it be that doeth any work in that same day, ^b the same soul will I destroy from among his people.

31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations, in all your dwellings.

32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye ^c celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, ^d The fifteenth day of this seventh month, shall be the feast of tabernacles, for seven days unto the LORD.

35 On the first day shall be a holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the LORD: ^e on the eighth day shall be a holy convocation unto you; and ye shall offer an offering made by fire

unto the LORD: it is ^f a solemn assembly ^g; and ye shall do no servile work therein.

37 ^h These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 ⁱ Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have ^k gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ^l ye shall take you on the first day the ^m boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; ⁿ and ye shall rejoice before the LORD your God, seven days.

41 ^o And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 ^p Ye shall dwell in booths seven days;

^a Gen. 17. 14.—^b ch. 20. 3, 5, 6.—^c Heb. rest.—^d Exod. 23. 16. Numb. 29. 12. Deut. 16. 13. Ezra 3. 4. Neh. 8. 14. Zech. 14. 16. 1 Esd. 3. 31. John 7. 2.—^e Numb. 29. 35. Neh. 8. 18. John 7. 37.—^f Heb. day of restraint.

^g Deut. 16. 8. 2 Chron. 7. 9. Neh. 8. 18. Joel 1. 14. & 2. 15.—^h ver. 2, 4.—ⁱ Numb. 29. 39.—^k Exod. 23. 16. Deut. 16. 13.—^l Neh. 8. 15.—^m Heb. fruit.—ⁿ Deut. 16. 14, 15.—^o Numb. 29. 12. Neh. 8. 18.—^p Neh. 8. 14, 15, 16.

called the *civil year*: the feast, probably, had no other design than to celebrate the commencement of that year, if, indeed, such a distinction obtained among the ancient Jews. See the note on Exod. xii. 2. Some think *creation* began at this time.

Verse 28. *A day of atonement*] See the note on chap. xvi. 3, &c. where this subject is largely explained.

Verse 34. *The feast of tabernacles*] In this solemnity, the people left their houses, and dwelt in booths or tents, made of the branches of goodly trees, and thick trees (of what kind the text does not specify) together with palm trees, and willows of the brook, ver. 40. And in these they dwelt seven days, in commemoration of their forty years sojourning and dwelling in tents in the wilderness, while destitute of any fixed habitations. In imitation of this feast among the people of God, the Gentiles had their *feasts of tents*. Plutarch speaks particularly of feasts of this kind, in honour of Bacchus; and thinks, from the custom of the Jews, in celebrating the feast of tabernacles, that they worship the god Bacchus, "because he had a feast exactly of the same kind, called the *feast of tabernacles*, *Σκηνή*; which they celebrated in the time

of vintage, bringing tables out into the open air, furnished with all kinds of fruit, and sitting under tents made of vine-branches and ivy." PLUT. *Symp.* lib. iv. Q. 6. According to Ovid, the feast of *Anna Perenna* was celebrated much in the same way. Some remained in the open air, others formed to themselves tents and booths made of branches of trees, over which they spread garments, and kept the festival with great rejoicings.

*Sub Jove pars durat; pauci tentoria ponunt;
Sunt, quibus è ramis frondea facta casu est.
Pars sibi pro rigidis calamos statuere columnis;
Desuper extensus imposuere togas.*

Ovid. *Fast.* lib. iii.

Concerning this feast of tabernacles, see the note on John vii. 37, 38. And for the various feasts among the Jews, see the note on Exod. xxiii. 14.

Verse 40. *Boughs of goodly trees*] The Jews and many critics imagine the *citron* tree to be intended, and by *boughs of thick trees*—the *myrtle*.

A.M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

all that are Israelites born, shall dwell in booths :
43 ^a That your generations may know that I made the children of Israel to dwell in booths, when I brought them

A.M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

out of the land of Egypt : I *am* the LORD your God.
44 And Moses ^b declared unto the children of Israel the feasts of the LORD.

^a Deut. 31. 13. Ps. 78. 5, 6.

^b Ver. 2.

Verse 43. *That your generations may know, &c.*] By the institution of this feast, God had two great objects in view : 1. To perpetuate the wonderful display of his providence and grace in bringing them out of Egypt, and in preserving them in the wilderness. 2. To excite and maintain in them a spirit of gratitude and obedience, by leading them to consider deeply, the greatness of the favours which they had received from his most merciful hands.

Signal displays of the mercy, kindness, and providential care of God, should be particularly remembered. When we recollect, that we deserve nothing at his hands, and that the debt of gratitude is all the debt we can pay, in it we should be chearful, fervent, and frequent. An ungrateful heart is an unfeeling, unloving, unbelieving, and disobedient heart. Reader, pray to God that he may deliver thee from its influence and its curse.

CHAPTER XXIV.

Pure olive oil must be provided for the lamps, 1, 2. Aaron is to take care that the lamps be lighted from evening to morning, continually, 3, 4. How the shew-bread is to be made and ordered, 5—8. Aaron and his sons shall eat this bread in the holy place, 9. Of the son of Shelomith, an Israelitish woman, who blasphemed the name, 10, 11. He is imprisoned till the mind of the Lord should be known, 12. He is commanded to be stoned to death, 13, 14. The ordinance concerning cursing and blaspheming the Lord, 15, 16. The law against murder, 17. The lex talionis, or law of like for like repeated, 18—21. This law to be equally binding both on themselves and on strangers, 22. The blasphemer is stoned, 23.

A.M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

AND the LORD spake unto Moses, saying,
2 ^a Command the children of Israel, that they bring unto thee pure oil olive beaten, for the light, ^b to cause the lamps to burn continually.
3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning, before the LORD continually : *it shall be* a statute for ever in your generations.
4 He shall order the lamps upon ^c the pure candlestick, before the LORD continually.
5 ¶ And thou shalt take fine flour, and bake twelve ^d cakes thereof : two tenth deals shall be in one cake.

A.M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

6 And thou shalt set them in two rows, six on a row, ^e upon the pure table before the LORD.
7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.
8 ^f Every sabbath he shall set it in order before the LORD, continually, *being taken* from the children of Israel, by an everlasting covenant.
9 And ^g it shall be Aaron's and his sons' ; ^h and they shall eat it in the holy place : for it *is* most holy unto him, of the offerings of the LORD made by fire by a perpetual statute.
10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among

^a Exod. 27. 30, 31. — ^b Heb. to cause to ascend. — ^c Exod. 31. 8. & 39. 37. — ^d Exod. 29. 30. — ^e 1 Kings 7. 40. 2 Chron. 4. 19. & 13. 11. Hebr. 9. 2.

^f Numb. 4. 7. 1 Chron. 9. 32. 2 Chron. 13. 4. — ^g 1 Sam. 21. 6. Matt. 12. 4. Mark 2. 26. Luke 6. 4. — ^h Exod. 29. 31. ch. 6. 3. & 21. 29.

NOTES ON CHAP. XXIV.

Verse 2. *Pure olive oil*] See every thing relative to this ordinance explained in the notes on Exod. xxvii. 20, 21.

Verse 5. *Bake twelve cakes*] See the whole account of the

shew-bread, in the notes on Exod. xxv. 30. and relative to the table on which they stood, the *golden candlestick* and *seven trumpets* carried in triumph to Rome; see the note on Exod. xxv. 31.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;

11 And the Israelitish woman's son ^ablasphemed the name of the LORD, and ^bcursed. And they ^cbrought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they ^dput him in ward, ^ethat ^fthe mind of the LORD might be shewed them.

^a Ver. 16. — ^b Job 1. 5, 11, 22. & 2. 5, 9, 10. Isai. 8. 21. — ^c Exod. 18. 22, 26. — ^d Numb. 15. 34. — ^e Heb. to expound unto them according to the mouth of the LORD. — ^f Exod. 18. 15, 16. Numb. 27. 5. & 36. 5, 6.

Verse 10. *The son of an Israelitish woman, whose father was an Egyptian, &c.*] This is a very obscure account, and is encumbered with many difficulties. 1. It seems strange that a person proceeding from such an illegal mixture, should have been incorporated with the Israelites. 2. What the cause of the strife between this mongrel person and the Israelitish man was, is not even hinted at. The Rabbins, it is true, supply in their way, this deficiency: they say he was the son of the Egyptian whom Moses slew, and that attempting to pitch his tent among those of the tribe of Dan, to which he belonged by his mother's side, ver. 11. he was prevented by a person of that tribe, as having no right to a station among them who were true Israelites, both by father and mother. In consequence of this, they say, he blasphemed the name of the Lord. But, 3. The sacred text does not tell us *what name* he blasphemed: it is simply said ויקבצו את השם *vayikkob at ha-shem*: he pierced through, distinguished, explained, or expressed the name. (See below, article 10.) As the Jews hold it impious to pronounce the name יהוה, *Jehovah*, they always put either אדוני, *Adonay*, Lord, or השם, *ha-shem*, THE NAME in the place of it: but in this sense, *ha-shem* was never used, prior to the days of rabbinical superstition; and therefore it cannot be put here for the word *Jehovah*. 4. Blaspheming the name of the Lord is mentioned in ver. 16. and there the proper Hebrew term is used שם יהוה *Shem Jehovah*, and not the rabbinical השם, *ha-shem*, as in ver. 11. 5. Of all the MSS. collated both by Kennicott and De Rossi, not one, either of the *Hebrew* or *Samaritan*, has the word *Jehovah* in this place. 6. Not one of the ancient VERSIONS, Targum of Onkelos, Hebreo-Samaritan, Samaritan version, Syriac, Arabic, Septuagint, or Vulgate Latin, has even attempted to supply the sacred name. 7. Houbigant supposes that the Egyptio-Israelitish man did not use the name of the true God at all, but had been swearing by one of his country gods; and if this was the case, the mention of the name of a strange god in the camp of Israel, would constitute a very high crime, and certainly expose to the punishment mentioned in ver. 14. 8. Probably the word השם *hashem*, was the proper name of some Egyptian deity. 9. The fifteenth verse seems to countenance the supposition, that the god whose name was produced on this occasion, was not the true God, for it is there said, *whosoever curseth his God*, אלהיו *elohaiu*,

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard him, ^elay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God ^hshall bear his sin.

16 And he that ⁱblasphemeth the name of the LORD, he shall surely be put to death, and all

^a Deut. 13. 9. & 17. 7. — ^b ch. 5. 1. & 20. 17. Numb. 9. 13. — ^c 1 Kings 21. 10, 13. Ps. 74. 10, 18. Matt. 12. 31. Mark 3. 28. James 2. 7.

shall bear his sin—shall have the punishment due to him as an idolater—but he that blasphemeth the name of the LORD, שם יהוה, *shem Jehovah*, shall surely be put to death—when he blasphemeth the name (שם *shem*) he shall die, ver. 16. 10. The verb נקב *nakab*, which we translate *blaspheme*, signifies to pierce, bore, make hollow; also to EXPRESS or DISTINGUISH by NAME; see Isai. lxii. 2. Numb. i. 17. 1 Chron. xii. 31. xvi. 41. xxviii. 15. or as the Persian translator has it, شرح کرد مر آن نام, *sherah kerd, mir an nam*, he expounded or interpreted the name. Hence all that we term *blasphemy* here, may only signify the particularizing some false god, i. e. naming him by his name; or imploring his aid as a helper; and when spoken of the true God, it may signify using that sacred name as the idolaters did the names of their idols. On blaspheming God, and the nature of blasphemy, see the notes on Matt. ix. 3.

In whatever point of view we consider the relation which has been the subject of this long note, one thing is sufficiently plain, that he who speaks irreverently of God, of his works, his perfections, his providence, &c. is destitute of every moral feeling, and of every religious principle; and consequently is so dangerous to society, that it would be criminal to suffer him to be at large, though the long-suffering of God may lead him to repentance, and therefore it may be consistent with mercy to preserve his life.

Verse 14. *Lay their hands upon his head*] It was by this ceremony, that the people who heard him curse, bore their public testimony, in order to his being fully convicted; for without this, his punishment would not have been lawful. By this ceremony also, they in effect said to the man, *thy blood be upon thy own head*.

Verse 15. *Whosoever curseth his God*] יקלל אלהיו *yekalel Elohaiu*, he who makes light of him—who does not treat him and sacred things with due reverence—shall bear his sin, shall have the guilt of this transgression imputed to him, and may expect the punishment.

Verse 16. *Blasphemeth the name of the Lord*] ונקב שם יהוה *zenokeb shem Jehovah*—he who pierces, transfixes, or as some translate it, *expounds* the name of *Jehovah*; see the note on the tenth verse. This being the name by which especially the Divine Essence was pointed out, it should be held peculiarly sacred. We have already seen that the Jews never

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B. C. 1490.
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2.
Abib or Nisan.

A. M. 2514.
B. C. 1480.
An. Exod. 18.
Lev. 24. 10.
the congregation shall certainly stone him : as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD,

shall be put to death.

17 ¶ ^a And he that ^b killeth any man shall surely be put to death.

18 ¶ ^c And he that killeth a beast shall make it good ; ^d beast for beast.

19 And if a man cause a blemish in his neighbour : as ^e he hath done, so shall it be done to him ;

20 Breach for breach, eye for eye, tooth for tooth : as he hath caused a blemish in a

man, so shall it be done to him again.

21 ^f And he that killeth a beast, he shall restore it : ^g and he that killeth a man, he shall be put to death.

22 Ye shall have ^h one manner of law, as well for the stranger, as for one of your own country : for I *am* the Lord your God.

23 ¶ And Moses spake to the children of Israel, ⁱ that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the Lord commanded Moses.

^a Exod. 21. 12. Nomb. 35. 31. Deut. 19. 11, 12. — ^b Heb. *he that killeth a man*. — ^c ver. 21. — ^d Heb. *life for life*. — Exod. 21. 21. Deut. 19.

21. Mat. 5. 33. & 7. 9. — ^f Exod. 21. 33. & 11. — ver. 17. — ^g Exod. 12. 19. ch. 12. of Numb. 1. 16. — ^h ver. 14.

pronounce this name ; and so long has it been disused among them, that the true pronunciation is now totally lost ; see on the word JEHOVAH, Exod. vi. 3.

Verse 17. *He that killeth any man*] Blasphemy against God, i. e. speaking injuriously of his name, his attributes, his government and his revelation, together with murder, are to be punished with death : he that blasphemes God is a curse in society : and he who takes away wilfully, and by malicious intent, the life of any man, should certainly be put to death. In this respect God has absolutely required that life shall go for life.

Verse 20. *Breach for breach*] This is a repetition of the *lex talionis*, which see explained Exod. xxi. 24.

Verse 22. *Ye shall have one manner of law, as well for the stranger, as for one of your own country*] Equal laws, where each individual receives the same protection, and the same privileges, are the boast only of a sound political constitution. He who respects and obeys the laws, has a right to protection and support : and his person and property are as sacred in the sight of justice, as the person and property of the prince. He who does not obey the laws of his country, forfeits all right and title to protection and privilege ; his own actions condemn him ; and justice takes him up on the evidence of his own transgressions. He who does what is right, need not fear the power of the civil magistrate, for he holds the sword only to punish transgressors. Universal obedience to the laws, is the duty of every citizen : none can do more ; none should do less ; therefore each individual in a well regulated state, must have equal rights and privileges in every thing that relates to the safety of his person, and the security of his property. Reader, such was the Mosæic code :—Such IS the BRITISH CONSTITUTION.

Verse 23. *And stone him with stones*] We are not to suppose that the culprit was exposed to the unbridled fury of the thousands of Israel : this would be brutality, not justice ; for the very worst of tempers and passions might be produced and fostered by such a procedure. The Jews themselves tell us, that their manner of stoning was this ; they brought the condemned person without the camp, because his crime had

rendered him *unclean*, and whatever was unclean must be put *without the camp*. When they came within four cubits of the place of execution, they stripped the criminal, if a man, leaving him nothing but a cloth about the waist. The place on which he was to be executed was elevated, and the witnesses went up with him to it, and laid their hands upon him, for the purposes mentioned ver. 14. Then one of the witnesses struck him with a stone upon the loins : if he was not killed with that blow, then the witnesses took up a great stone, as much as two men could lift, and threw it upon his breast. This was the *coup de grace*, and finished the tragedy. When a man was stoned by the mob, then brutal rage armed every man ; justice was set aside, and the will and fury of the people were law, judge, jury, and executioner. Such disgraceful stonings as these were, no doubt, frequent among the Jews.—See *Cabnet's Dict.* article STONING ; and *Ainsworth* on this place.

What the crime of Shelomith's son was, we cannot distinctly say ; doubtless, it was some species of blasphemy : however, we find it was a new and unprecedented case ; and as there was no law by which the quantum of guilt could be ascertained, nor consequently the degree of punishment, it was necessary to consult the great Lawgiver on the occasion. The man was therefore secured, till the mind of the Lord should be known. Moses, no doubt, had recourse to the tabernacle, and received the directions, afterwards mentioned, from him who dwelt between the cherubim. In what way the answer of the Lord was communicated, we know not ; (probably by *Urim* and *Thummim*) but it came in such a manner, as to preclude all doubt upon the subject. The man was declared to be guilty, and was sentenced to be stoned to death. And on this occasion, a law is made relative to blasphemy in general. However sinful the Jews might have been at this time, we have reason to believe they did not take the name of the Lord in vain ; and blasphemy was not known among them. But what shall we say of *Christians*, so called, whose mouths are full of cursing and bitterness ? Were every blasphemer among us to be stoned to death, how many of the people would fall in every

corner of the land! God is long-suffering: may this lead them to repentance! We have excellent laws against all profaneness; but, alas, for our country! they are not enforced: and he who attempts to put the laws in force against profane

swearers, sabbath-breakers, &c. is considered a litigious man, and a disturber of the peace of society! Will not God visit for these things? This is not only contempt of God's holy word and commandments, but rebellion against the laws.

CHAPTER XXV.

The law concerning the sabbatical or seventh year repeated, 1—7. The law relative to the jubilee, or fiftieth year, and the hallowing of the fiftieth, 8—12. In the year of jubilee, every one to return unto his possessions, 13. None to oppress another in buying and selling, 14. Purchases to be rated from jubilee to jubilee, according to the number of years unexpired, 15—17. Promises to obedience, 18, 19. Promises relative to the sabbatical year, 20—22. No inheritance must be finally alienated, 23, 24. No advantage to be taken of a man's poverty in buying his land, 25—28. Ordinances relative to the selling of a house in a walled city, 29, 30; in a village, 31. Houses of the Levites may be redeemed at any time, 32, 33. The fields of the Levites in the suburbs, must not be sold, 34. No usury to be taken from a poor brother, 35—38. If an Israelite be sold to an Israelite, he must not be obliged to serve as a slave, 39, but be as a hired servant, or as a sojourner, till the year of jubilee, 40, when he and his family shall have liberty to depart, 41. Because God claims all Israelites as his servants, having redeemed them from bondage in Egypt, 42, 43. The Israelites are permitted to have bondmen and bond-women of the heathens, who being bought with their money, shall be considered as their property, 44—46. If an Israelite, grown poor, be sold to a sojourner who has waxed rich, he may be redeemed by one of his relatives, an uncle, or uncle's son, 47—49. In the interim, between the jubilees, he may be redeemed; but if not redeemed, he shall go free in the jubilee, 50—54. Obedience enforced by God's right over them as his servants, 55.

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2.
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AND the LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land ^a keep ^b a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof:

4 But in the seventh year, shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

^a Heb. rest. — ^b Exod. 23, 10. See ch. 26, 34, 35. 2 Chron. 36, 21.

NOTES ON CHAP. XXV.

Verse 2. *The land shall keep a sabbath*] See this ordinance explained in the note on Exod. xviii. 14. It may be asked here, If it required all the annual produce of the field to support the inhabitants, how could the people be nourished the seventh year, when no produce was received from the fields? To this it may be answered, that God sent his blessing in an especial manner on the sixth year, see verses 21, 22, and it brought forth fruit for three years. How astonishing and

5 ^c That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes ^d of thy vine undressed: for it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of

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^c 2 Kings 19, 29. — ^d Heb. of thy separation.

convincing was this miracle! Could there possibly be any deception here? NO! The miracle speaks for itself, proves the divine authenticity of the law, and takes every prop and stay from the system that wishes to convict the Mosaic ordinances of imposture. See Exod. xxiii. 11. It is evident from this, that the Mosaic law must have had a divine origin, as no man in his senses, without God's authority, could have made such an ordinance as this; for the sixth year, from its promulgation, would have amply refuted his pretensions to a divine mission.

A.M. 2544. years unto thee, seven times seven
B.C. 1490. years; and the space of the seven
An. Exod. Isr. sabbaths of years, shall be unto thee
Abou Nisan. forty and nine years.

9 Then shalt thou cause the trumpet ^a of the jubilee to sound, on the tenth *day* of the seventh month, ^b in the day of atonement, shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and ^cproclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; ^dand ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ^eye shall not sow, neither reap that which

groweth of itself in it, nor gather *the grapes* in it, of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: ^fye shall eat the increase thereof out of the field.

13 ^gIn the year of this jubilee ye shall return every man unto his possession.

14 ¶ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ^hye shall not oppress one another:

15 ⁱAccording to the number of years after the jubilee, thou shalt buy of thy neighbour; *and* according unto the number of years of the fruits, he shall sell unto thee:

16 According to the multitude of years, thou shalt increase the price thereof; and according

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^a Heb. *shofar* — ^b ch. 23, 24, 27. — ^c Isr. ch. 2, 3, 4, 1, 13, 18, 19, 27. — ^d ver. 13. — ^e Nisan. — ^f ver. 9.

^g Ver. 17. — ^h Isr. ch. 19, 3, 4. — ⁱ N. ch. 2, 3, 4. — ^j Isr. ch. 19, 3, 4. — ^k Heb. *shofar* — ^l ver. 9.

Vers. 8. [Thou shalt number seven sabbaths of years] This seems to state that the jubilee was to be celebrated on the *forty-ninth* year; but, in ver. 10. and 11. it is said, *Ye shall hallow the fiftieth year; and a jubilee shall this fiftieth year be.* Probably in this verse, Moses either includes the preceding jubilee, and thus with the *forty-ninth* makes up the number *fifty*; or he speaks of *proclaiming* the jubilee on the 49th, and celebrating it on the 50th year, current. Some think it was celebrated on the *forty-ninth* year, as is stated in ver. 8. and this prevented the *sabbatical* year, or set 1st year of rest, from being confounded with the jubilee, when it must otherwise have been, had the celebration of this great solemnity taken place on the *fiftieth* year; but it is most likely that the *fiftieth* was the real jubilee.

Verse 11. [A jubilee shall that fiftieth year be] The literal meaning of the word *jubilee* *יובל* *yobel* in Hebrew, and *יובל* *yobel* in the Samaritan, has not been well ascertained. Josephus and the Rabbins have caused many to err: the former says the word signifies *liberty*; *Ελευθεριον* *Ελευθερια*, Antiq. l. 5. cap. 12. Edit. Haverc. vol. i. p. 184; but the word *liberty* signifies rather the *intention* of the institution, than the *meaning* of the Hebrew term. The Rabbins say, it signifies a *ram's horn*, because the trumpets which were used in proclaiming this solemnity, were made out of rams' horns. This meaning is adopted in a few places in our translation, but none of the ancient versions acknowledge this sense of the term, the Chaldee excepted. Some derive it from *יבול* *yabol*, to bring, carry away, because the Israelites at this time, *carried away* the right of repossessing their inheritances which had been forfeited or alienated. The most natural derivation is from *יבול* *yabol* to cause to bring back or recall, because estates, &c. which had been alienated, were then *brought back* to their primitive owners. This was a wise and excellent institution, but appears to have been little regarded by the Jews after the Babylonish captivity. Indeed it is not mentioned under the second temple, and

the observance must have ceased among the Jews, when they were brought under a foreign yoke.

The jubilee seems to have been typical, 1st. of the great time of release, the gospel dispensation, when all who believe in Christ Jesus, are redeemed from the bondage of sin — repossess the favour and image of God, the only inheritance of the human soul, having all debts cancelled, and the *right* of inheritance restored. To this the prophet seems to allude, see Isai. xvi. 13. and particularly chap. lv. 1—7.

2dly. To the general resurrection — "It is," says Mr. Parkhurst, "a lively prefiguration of the grand consummation of time, which will be introduced in like manner, by the *trump of God*, 1 Cor. xv. 52. when the children and heirs of God shall be delivered from all their forfeitures, and restored to the eternal inheritance allotted to them by their father; and thenceforth rest from their labours, and be supported in life and happiness by what the field of God shall supply."

It is worthy of remark, that the jubilee was not proclaimed till the 10th day of the seventh month, *on the very day* when the great *annual atonement* was made for the sins of the people; and does not this prove that the great *liberty*, or *redemption* from thralldom, published under the gospel, could not take place till the great *atonement*, the sacrifice of the Lord Jesus had been offered up? — See ver. 9.

Verse 14. [Ye shall not oppress one another] Ye shall take no advantage of each other's *ignorance* either in *buying* or *selling*, for he that buys an article at *less* than it is worth, or sells one for more than it is worth, taking advantage, in both cases, of the *ignorance* of the *seller* or *buyer*, is no better than a *thief*, as he actually robs his neighbour of as much property as he has *taught* the article at *value*, or sold it, *above* its current value.

Vers. 15. [According to the number of years] The purchases that were to be made of lands, were to be regulated by the number of years undressed of the *consecrated* vine. This was *symbolizing* the *harvest*, the *fruit* and *term* of a lease known,

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to the fewness of years, thou shalt diminish the price of it: for *according to the number of the years* of the fruits, doth he sell unto thee.

17 ^a Ye shall not therefore oppress one another; ^b but thou shalt fear thy God: for I *am* the LORD your God.

18 ¶ ^c Wherefore ye shall do my statutes, and keep my judgments, and do them; ^d and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ^e ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, ^f What shall we eat the seventh year? behold, ^g we shall not sow, nor gather in our increase:

21 Then I will ^h command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 ⁱ And ye shall sow the eighth year, and eat yet of ^k old fruit, until the ninth year; until her fruits come in, ye shall eat of the old store.

23 ¶ The land shall not be sold ^l for ^m ever:

^a Ver. 11. — ^b ver. 43. — ^c ch. 19. 14. 32. — ^d ch. 19. 37. — ^e ch. 26. 5. — ^f Deut. 1. 1. — ^g Ps. 4. 3. — ^h Prov. 1. 33. — ⁱ Jer. 23. 6. — ^j ch. 26. 5. — ^k Lev. 34. 2. — ^l Matt. 6. 25, 31. — ^m ver. 4. 5. — ⁿ Deut. 28. 8. — See Ex. d. 16. 29. — ^o 2 Kings 19. 29. — ^p Josh. 5. 11, 12. — ^q Or, to be quite cut off. — ^r Heb. *f* cutting off.

us: the purchase is always regulated by the *number of years*, between the time of purchase, and the expiration of the term.

Verse 20. *What shall we eat the seventh year?*] A very natural question, which could only be laid at rest by the *sovereign promise* in the next verse. I will COMMAND my BLESSING upon you in the sixth year, and it shall bring forth fruit for THREE YEARS.—See on ver. 2.

Verse 23. *The land shall not be sold for ever—the land is mine*] As God, in a miraculous manner, gave them possession of this land, they were therefore to consider themselves merely as *tenants* to him; and on this ground, *he*, as the great landholder, or lord of the soil, prescribes to them all the conditions on which they shall hold it. This one circumstance was peculiarly favourable to their advancement in religion, in righteousness, and true holiness: for feeling that they had nothing which they could call their own upon earth, they must frequently, by this, be put in mind of the necessity of having a permanent dwelling in the heavenly inheritance; and of that preparation, without which it could not be possessed.

Verse 25. *Any of his kin come to redeem it*] The land that was sold, might be redeemed in the interim between jubilee and jubilee, by the *former owner*, or by one of his *kinsmen or relatives*. This *kinsman* is called in the text *goel*, or redeemer: and was not this a lively emblem of the redemption of man by Christ Jesus? That *he* might have a

for ^a the land *is* mine; for ye *are* ^b strangers and sojourners with me.

24 And in all the land of your possession, ye shall grant a redemption for the land.

25 ^c If thy brother be waxen poor, and hath sold away *some* of his possession, and if ^d any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and ^e himself be able to redeem it;

27 Then ^f let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then, that which is sold, shall remain in the hand of him that hath bought it, until the year of jubilee: ^g and in the jubilee it shall go out, and he shall return unto his possession.

29 ¶ And if a man sell a dwelling house in a walled city, then he may redeem it within a

^a Deut. 32. 43. 2 Chron. 7. 20. — Ps. 85. 1. — Joel 2. 18. & 3. 2. — ^b 1 Chron. 29. 15. — Ps. 39. 12. & 119. 19. — 1 Pet. 2. 11. — ^c Ruth 2. 20. & 4. 4. 6. — ^d See Ruth 3. 2, 9, 12. — Jer. 32. 7, 8. — ^e Heb. *his hand hath attained and found sufficiency*. — ch. 5. 7. — ^f ver. 50, 51, 52. — ^g ver. 13.

right to redeem *man*, he took upon him *human nature*, and thus became a *kinsman* of the great family of the human race, and thereby possessed the *right of redeeming* that fallen nature, of which he took part, and of *buying back* to man that inheritance which had been forfeited by transgression.

Verse 29. *Sell a dwelling house in a walled city*] A very proper difference is put between *houses in a city*, and *houses in the country*. If a man sold his house in the *city*, he might redeem it any time, in the course of a *year*; but if it were not redeemed within that time, it could no more be redeemed; nor did it go out, even in the jubilee. It was not so with a *house in the country*; such a house might be redeemed during any part of the interim; and if not redeemed, must go out at the jubilee. The reason in both cases is sufficiently evident: the house in the *city* might be builded for purposes of *trade or traffic* merely—the house in the *country* was builded on, or attached to the *inheritance* which God had divided to the respective families. It was, therefore, absolutely necessary that the same law should apply to the *house*, as to the *inheritance*: but the same necessity did not hold good with respect to the *house in the city*. And as we may presume the *house in the city* was merely for the purpose of *trade*; when a man bought such a house, and got his business established there, it would have been very inconvenient for him to have removed; but as it was possible that the former owner might have sold the house *rashly*, or through the *pressure of some very urgent necessity*, a *year* was allowed him,

A.M. 2511. whole year after it is sold; *within* a full year, may he redeem it.

30 And if it be not redeemed *within* the space of a full year, then the house, that *is* in the walled city, shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages, which have no wall round about them, shall be counted as the fields of the country: ^a they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding ^b the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

33 And if ^c a man purchase of the Levites, then the house that was sold, and the city of his possession, ^d shall go out in the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel.

34 But ^e the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 ¶ And if thy brother be waxen poor, and ^f fallen in decay with thee; then thou shalt ^g relieve him ^h: yea, though he be a stranger, or a

sojourner; that he may live with thee.

36 Take thou no usury of him, or increase: but ⁱ fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 ^j I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

39 ¶ And ^k if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not ^l compel him to serve as a bondservant:

40 But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee:

41 And then shall he depart from thee, both he and his children ^m with him, and shall return unto his own family, and ⁿ unto the possession of his fathers shall he return.

42 For they are ^o my servants, which I brought forth out of the land of Egypt: they shall not be sold ^p as bondmen.

43 ^q Thou shalt not rule over him ^r with rigour; but ^s shalt fear thy God.

^a Heb. redemption by gift, not by sale. ^b See Num. 35. 2. Josh. 14. 2. &c. ^c Or, one of the Levites, or a stranger. ^d Ver. 28. — See Acts 4. 36. 7. ^e Heb. as his land. ^f Heb. stranger. ^g Deut. 15. 7. &c. Ps. 37. 26. & 41. 1. & 112. 5, 9. Prov. 14. 31. 1. & 19. 1. Acts 11. 31. Rom. 12. 13. 1 Jn. 5. 17. — Exod. 22. 25. Deut. 23. 19. Neh. 5. 7. Ps. 15. 5. Prov. 11. 6. Ezek. 18. 8, 15, 17, & 22. 12.

ⁱ Ver. 17. Neh. 5. 9. — Lev. 19. 33. 1. — Exod. 21. 2. Deut. 15. 17. 1 Kings 2. 27. 2 Kings 4. 1. Num. 35. Jer. 34. 11. — Heb. since that time. ^j Heb. as his land. ^k Exod. 1. 14. Jer. 25. 14. & 27. 7. & 30. 1. — Exod. 21. 2. — Lev. 25. 39. — Rom. 6. 22. 1 Cor. 7. 23. — Heb. with the sale of a stranger. — 1 Phes. 1. 9. Col. 4. 1. — Ver. 16. 1. 1. 1. 10. — Ver. 17. Exod. 1. 17, 21. Deut. 25. 18. Mal. 3. 5.

that during that time, he might have leisure to reconsider his rash act—or so to get through his pressing necessity, as to be able to get back his dwelling. This time was sufficiently long in either of the above cases; and as such occurrences might have been the cause of his selling his house, it was necessary that he might have the opportunity of redeeming his pledge. Again, as the purchaser, having bought the house merely for the purpose of trade, manufacture, &c. must have been at great pains and expense to fit the place for his work, and establish his business, in which, himself and his children, and his children's children, were to labour and get their bread; hence it was necessary, that he should have some certainty of permanent possession: without which, we may naturally conjecture, no such purchases ever would be made. This seems to be the simple reason of the law in both cases.

Verse 22. *The cities of the Levites*] The law in this and the following verses, was also a very wise one. A Levite could not ultimately sell his house—if sold, he could redeem it at any time in the interim between the two jubilees: but if

not redeemed, it must go out, at the following jubilee. And why?—because Moses framed his laws so much in favour of the *priesthood*, that they had *peculiar privileges*, &c.—just the reverse—they were so far from being peculiarly favoured, that they had no inheritance in Israel, only their cities to dwell in: and because their houses in these cities, were the whole that they could call their own, therefore these houses could not be ultimately alienated. All that they had to live on besides, was from that most precarious source of support, the freewill offerings of the people, which depended on the prevalence of pure religion in the land.

Verse 36. *Take thou no usury of him*] Usury, at present, signifies unlawful interest for money. Properly, it means the reward or compensation given for the use of a thing, but is principally spoken of money. See the definition of the original term in the note on Exod. xxii. 25.

Verse 42. *For they are my servants*] As God redeemed every Israelite out of Egyptian bondage, they were therefore to consider themselves as his property; and that consequently, they should not alienate themselves from him. It was his

A. M. 2514.
B. C. 1490.
An. Ex. 1490.
44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of ^a the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

46 And ^b ye shall take them as an inheritance for your children after you, to inherit them for a possession; ^c they shall be your bondmen for ever: but over your brethren the children of Israel, ^d ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger ^e wax rich by thee, and ^f thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may ^g redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him, of his family, may redeem him; or if

^h he be able, he may redeem himself.

50 And he shall reckon with him that bought him, from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, ⁱ according to the time of a hired servant shall it be with him.

51 If there be yet many years behind, according unto them, he shall give again the price of his redemption, out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years, shall he give him again the price of his redemption.

53 And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.

54 And if he be not redeemed ^k in these years, then ^l he shall go out in the year of jubilee, both he, and his children with him.

55 For ^m unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.

^a Isai. 56. 3, 6. — ^b Isai. 14. 2. — ^c Heb. ye shall serve yourselves with them. ver. 39. — ^d ver. 43. — ^e Heb. his hand obtain, &c. ver. 26. —

^f ver. 25, 35. — ^g Neh. 5. 5. — ^h ver. 26. — ⁱ Job 7. 1. Isai. 16. 14. & 21. 16. — ^j Or, by these means. — ^k ver. 41. Exod. 21. 2, 3. — ^l ver. 12.

being his servants, and devoted to his work, that both their religious and political service consisted. And although their political liberty might be lost, they knew that their spiritual liberty never could be forfeited except by an utter alienation from God. God therefore claims the same right to their persons, which he does to their lands. See the note on ver. 23.

Verse 43. *Thou shalt not rule over him with rigour*] What is rigorous service? "Service which is not determined, and service whereof there is no need." This is the definition given by the Jews: but much more is implied in this command, than is expressed here. Labour beyond the person's strength—or labour too long continued—or in unhealthy or uncomfortable places and circumstances, or without sufficient food, &c. is labour exacted with rigour—and consequently inhuman: and this law is made, not for the Mosaic dispensation, and the Jewish people; but for every dispensation, and for every people under heaven.

Verse 50. *The price of his sale shall be, &c.*] This was a very equitable law, both for the sojourner to whom the man was sold, and to the Israelite who had been thus sold. The Israelite might redeem himself, or one of his kindred might redeem him—but this must not be done to the prejudice of his master, the sojourner. They were therefore to reckon the years he must have served, from that time, till the jubilee;

and then taking the current wages of a servant, per year, at that time, multiply the remaining years by that sum, and the aggregate was the sum to be given to his master for his redemption. The Jews hold, that the kindred of such a person were bound, if in their power, to redeem him, lest he should be swallowed up among the heathen: and we find, from Nehem. v. 8. that this was done by the Jews on their return from the Babylonish captivity—*We, after our ability, have redeemed our brethren the Jews, who were sold unto the heathen.*

Verse 55. *For unto me the children of Israel are servants*] The reason of this law we have already seen, see on ver. 42. but we must look farther, to see the great end of it. The Israelites were a typical people; they represented those under the gospel dispensation, who are children of God, by faith in Christ Jesus. But these last have a peculiarity of blessing—they are not merely servants, but they are SONS; though they also serve God, yet it is in the witness of the Spirit, and not in the oldness of the letter. And to this difference of state, the Apostle seems evidently to allude, Galat. iv. 1, &c. *And because ye are SONS, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a SERVANT, but a SON; and if a SON, then an HEIR of God through Christ:* genuine believers in Christ, not being

heirs of an *earthly* inheritance, not merely of a *heavenly* portion, for they are heirs of God. God himself therefore is the *portion*, without whom, even heaven itself, would not be a state of consummate blessedness to an immortal spirit.

The jubilee was a wonderful institution, and was of very great service to the *religion, freedom, and happiness* of the Jewish people. "The motive of this law," says Calmet, "was to prevent the rich from oppressing the poor, and reducing them to perpetual slavery; and that they should not get possession of all the lands by way of purchase, mortgage, or, lastly, usurpation. That *debts* should not be multiplied too much, lest thereby the poor should be entirely ruined; and that *slaves* should not continue always, they, their wives and children, in *servitude*. Besides, Moses intended to preserve, as much as possible, personal liberty, an equality of property, and the regular order of families among the Hebrews. Lastly, he designed that the people should be strongly attached to their country, lands, and inheritances: that they should have an affection for them, and consider them as estates which descended to them from their ancestors, which they were to leave to their posterity, without any fear of their going ultimately out of their families."

But this is especially related out the redemption of man by Christ Jesus: 1. Through him, we are freed from our debt to God, and, had his debt discharging, and set free from bondage. 2. He who sold himself for sin, and became a bond-slave of sin and Satan, regains his liberty, and becomes a son of God, through faith in his blood. 3. He who is brought out of the bondage of all men and into the Kingdom of God, becomes an heir of God, and a joint-heir with Christ. Heaven, his adopted inheritance, is his portion, and the Kingdom of Heaven is his inheritance, and he is redeemed from his debt, restored to his liberty, united to the heavenly family, and re-intituled to his inheritance, he goes on his way rejoicing, till he enters the Paradise of his Maker, and is for ever with the Lord. Reader, hast thou applied for this redemption? Does not the trumpet of the jubilee, the glad tidings of salvation, by Christ Jesus, sound in the land? Surdy it does. Why then continue a *child of sin*, a child of wrath, and a heir of hell, when thy salvation is offered unto thee, without money and without price! O, suffer not this provision to be made ultimately in vain for thee! For what art thou advantaged if thou gain the whole world, and lose thy soul?

CHAPTER XXVI.

Idolatry forbidden, 1. *The sabbath to be sanctified*, 2, 3. *Promises to obedience, of fruitful fields, plentiful harvests and vintage*, 4, 5. *Of peace and security*, 6. *Discomfiture of their enemies*, 7-9. *Of abundance*, 10. *Of the Divine presence*, 11-12. *Threatening against the disobedient*, 14, 15. *Of terror and dismay*, 16. *Their enemies shall prevail against them*, 17, 18. *Of barrenness*, 19, 20. *Of desolation by wild beasts*, 21, 22. *And if not humbled and reformed, worse evils shall be inflicted upon them*, 23, 24. *Their enemies shall prevail, and they shall be wasted by the pestilence*, 25, 26. *If they should still continue refractory, they shall be yet more sorely punished*, 27, 28. *The famine shall so increase, that they shall be obliged to eat their own children*, 29. *Their carcases shall be cast upon the carcases of their idols*, 30. *Their cities shall be wasted, and the sanctuary desolated*, 31; *the land destroyed*, 32; *themselves scattered among their enemies, and pursued with utter confusion and distress*, 33-35. *If under these judgments they confess their sin, and return to God, he will remember them in mercy*, 40-43; *visit them even in the land of their enemies*, 44; *and remember his covenant with their fathers*, 45. *The conclusion, stating these to be the judgments and laws which the Lord made known to himself and the children of Israel in mount Sinai*, 46.

A. M. 2541.
B. C. 1490.
An. I. c. 1. str.
2.
A. M. 1. N. 1. 1. 1.
Y^e shall make you ^a no idols nor
graven image: neither rear you
up a ^b standing image, neither shall
ye set up *any* ^c image ^d of stone in

your land, to bow down unto it: for
I *am* the LORD your God.

2^e Ye shall keep my sabbaths, and re-
verence my sanctuary: I *am* the LORD.

^a Exod. 20. 4. Deut. 10. 1. & 17. 18. P. 27. 7. — ^b Or, pillar.

^c Or, figured stone. — ^d Heb. a stone of

NOTES ON CHAP. XXVI.

Verse 1. *Ye shall make you no idols*! See the note on Exod. xx. 4. and see the note on Gen. xxviii. 18. and 19. concerning *consecrated stones*. Not only idolatry in general is forbidden here, but also the *superstitions use of innocent and awful things*. Probably the stones or pillars which were first

set up, and *anointed* by holy men, in commemoration of signal interpositions of God in their behalf, were afterwards abused to idolatrous and superstitious purposes, and therefore prohibited. This we know was the case with the brazen serpent, 2 Kings xviii. 4.

A. M. 2511.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

3 ¶ ^a If ye walk in my statutes, and keep my commandments, and do them;

4 ^b Then I will give you rain in due season, ^c and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And ^d your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ^e ye shall eat your bread to the full, and ^f dwell in your land safely.

6 And ^g I will give peace in the land, and ^h ye shall lie down, and none shall make you afraid: and I will ⁱ rid ^k evil beasts out of the land, neither shall ^l the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And ^m five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will ⁿ have respect unto you, and ^o make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat ^p old store, and bring forth the old because of the new.

11 ^q And I will set my tabernacle among you: and my soul shall not ^r abhor you.

12 ^s And I will walk among you, and ^t will be your God, and ye shall be my people.

13 ^u I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; ^x and I have broken the bands of your yoke, and made you go upright.

14 ¶ ^y But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall ^z despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

A. M. 2511.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

^a Deut. 11. 13, 14, 15. & 28. 1—14. — ^b Isai. 50. 23. Ezek. 34. 26. Joel 2. 23, 24. — ^c Ps. 67. 6. & 85. 12. Ezek. 34. 27. & 36. 30. Zech. 8. 12. — ^d Amos 9. 13. — ^e ch. 25. 19. Deut. 11. 15. Joel 2. 19, 26. — ^f ch. 25. 13. Job 11. 18. Ezek. 34. 25, 27, 28. — ^g 1 Chron. 22. 9. Ps. 29. 11. & 147. 14. Isai. 49. 7. Hag. 2. 9. — ^h Job 11. 19. Ps. 3. 5. & 4. 8. Isai. 35. 9. Jer. 30. 10. Ezek. 34. 25. Hos. 2. 18. Zeph. 3. 13. — ⁱ Heb. *cause to cease* — ^k 2 Kings 17. 25. Ezek. 5. 17. & 14. 15. — ^l Ezek. 14. 17. — ^m Deut. 32.

30. Josh. 23. 10. — ⁿ Exod. 2. 25. 2 Kings 13. 23. — ^o Gen. 17. 6, 7. Neh. 9. 23. Ps. 107. 38. — ^p ch. 25. 20. — ^q Exod. 25. 8. & 29. 45. Josh. 22. 19. Ps. 76. 2. Ezek. 37. 26, 27, 28. Rev. 21. 3. — ^r ch. 90. 28. Deut. 32. 19. — ^s 2 Cor. 6. 16. — ^t Exod. 2. 7. Jer. 7. 23. & 11. 4. & 30. 22. Ezek. 11. 20. & 36. 28. — ^u ch. 24. 38, 42, 53. — ^x Jer. 9. 13. Ezek. 34. 27. — ^y Deut. 28. 15. Lam. 2. 17. Mal. 2. 2. — ^z ver. 43. 2 Kings 17. 15.

Verse 3. *If ye walk in my STATUTES*] For the meaning of this and similar words used in the Law, see the note on ver. 15.

Verse 4. *Rain in due season*] What in Scripture is called the *early* and the *latter* rain. The first fell at the commencement of *Spring* in Palestine, and the latter in *Autumn*.—*Culmet*.

Verse 5. *Your threshing shall reach unto the vintage*] According to Pliny, *Hist. Nat.* l. xviii. c. 18. the Egyptians reaped their barley six months, and their oats seven months, after seed-time; for they sowed all their grain about the end of Summer, when the overflowings of the Nile had ceased. It was nearly the same in Judea: they sowed their corn and barley towards the end of Autumn, and about the month of October; and they began their barley-harvest after the *Passover*, about the middle of March: and in one month or six weeks after, about *Pentecost*, they began that of their wheat. After their wheat-harvest, their vintage commenced. Moses here leads the Hebrews to hope, if they continued faithful to God, that between their harvest and vintage, and between their vintage and seed-time, there should be no interval, so great should the abundance be; and these promises would appear to them the more impressive, as they had just now come out of a country where the inhabitants were obliged to remain, for nearly three months, shut up within their cities, because the Nile had then inundated the whole country.—*See Culmet*.

“This is a nervous and beautiful promise of such entire plenty of corn and wine, that before they could have *reaped* and *threshed* out their *corn*, the *vintage* should be ready; and before they could have *pressed* out their *wine*, it would be time to *sow* again. The prophet Amos, chap. ix. 13. expresses the same blessing in the same manner: *The plowman shall overtake the reaper, and the treader of grapes him who soweth seed.*”—Dodd.

Verse 11. *I will set my tabernacle among you*] This and the following verse contain the grand promise of the *Gospel dispensation*, viz. the *presence, manifestation, and indwelling of God* in human nature; and his constant indwelling in the souls of his followers. So John i. 14. the WORD was made flesh, καὶ ἐσθνωσεν ἐν ἡμῖν, and MADE HIS TABERNACLE among us. And to this promise of the Law, St. Paul evidently refers, 2 Cor. vi. 16—18. and vii. 1.

Verse 15. *If ye despise my statutes—abhor my judgments*] As these words, and others of a similar import, which point out different properties of the revelation of God, are frequently occurring, I judge it best to take a general view of them once for all in this place, and shew how they differ among themselves, and what property of the divine Law each points out.

1. STATUTES, חֻקִּים *chukkoth*, from חָק *chak*, to mark out, define, &c. This term seems to signify the things which God has defined, marked, and traced out, that men might have a perfect copy of pure conduct always before their eyes, to

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Abibor Nisan.

16 I also will do this unto you ;
I will even appoint ^a over you ^b error,
^c consumption, and the burning
ague, that shall ^d consume the eyes,

and cause sorrow of heart : and
^e ye shall sow your seed in vain, for
your enemies shall eat it.

17 And ^f I will set my face against

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Abibor Nisan.

^a Heb. upon you. — ^b Dent. 28. 65. 66. 67. & 32. 25. Jer. 15. 8. — ^c Dent. 28. 22. — ^d 1 Sam. 2. 36.

^e Dent. 29. 18. 51. Job 31. 8. Jer. 5. 17. & 12. 13. Mic. 6. 15. — ^f ch. 17. 10.

teach them how they might walk so as to please him in all things, which they could not do, without such instruction as God gives in his word ; and the help which he affords by his Spirit.

2. JUDGMENTS. שפטים SHIIPHATIM, from שפט *shaphat*, to distinguish, regulate and determine : meaning those things which God has determined that men shall pursue ; by which their whole conduct shall be regulated, making the proper distinction between virtue and vice, good and evil, right and wrong, justice and injustice—in a word, between what is proper to be done, and what is proper to be left undone.

3. COMMANDMENTS. מצות MITSEVOTH, from צוה *tsavah*, to command, ordain, and appoint, as a legislator. This term is properly applied to those parts of the Law which contain the obligation the people are under, to act according to the statutes, judgments, &c. already established ; and which prohibit them, by penal sanctions, from acting contrary to the laws.

4. COVENANT. ברית BERITH, from בר *bar*, to clear, cleanse, or purify ; because the covenant, the whole system of revelation, given to the Jews, was intended to separate them from all the people of the earth, and to make them holy. Berith also signifies the covenant-sacrifice, which prefigured the atonement made by Christ for the sin of the world ; by which he purifies believers unto himself, and makes them a peculiar people, zealous of good works. Besides those four, we may add the following from other places of scripture.

5. TESTIMONIES. עדות EDOTH, from עד *ad*, beyond, further, besides ; because the whole ritual Law referred to something further on, or beyond the Jewish dispensation : even to that sacrifice, which in the fulness of time was to be offered for the sins of men. Thus all the sacrifices, &c. of the Mosaic law referred to Christ, and bore testimony to him who was to come.

6. ORDINANCES. משמרות MISHMEROTIM, from שמר *shamar*, to guard, keep safe, watch over : Those parts of divine revelation, which exhorted men to watch their ways, keep their hearts, and promised them, in consequence, the continual protection and blessing of God their Maker.

7. PRECEPTS. פקדים PIKUDIM, from פקד *pakad*, to overlook, take care, or notice of, to visit—a very expressive character of the divine testimonies, the overseers of a man's conduct, those who stand by and look on, to see whether he acts according to the commands of his Master : also, the visitors, because God's precepts are suited to all the circumstances of human life ; some are applicable in adversity, others in prosperity ; some in times of temptation and sadness, others to seasons of spiritual joy and exultation, &c. &c. Thus

they may be said to overlook, and visit man in all times, places, and circumstances.

8. TRUTH. אמת EMETH, from אמ *am*, to support, sustain, confirm : because God is immutable who has promised, threatened, commanded ; and therefore all his promises, threatenings, commandments, &c. are unalterable and eternal. Error and falsity promise to direct and sustain, but they fail. God's word is supported by his own faithfulness, and it supports and confirms them who conscientiously believe it.

9. RIGHTEOUSNESS. צדקה TSIKETH, from צדק *tsaduk*, which, though not used as a verb in the Hebrew bible, seems to convey from its use as a noun, the idea of giving just weight, or good measure, see chap. xix. 36. This is one of the characters, which is attributed to the revelation God makes of himself in Psal. cxix. And by this, the impartiality of the divine testimonies is pointed out. God gives to all their due, and his word distributes to every man according to his state, circumstances, talents, graces, &c. to none too much ; to none too little ; to all enough.

10. WORD OF JEHOVAH. דבר יהוה DABAR YEHOVAH, from דבר *dabar*, to drive, lead, bring forward ; hence, to bring forward, or utter one's sentiments : so, the word of God is what God has brought forth to man, from his own mind and counsel : it is a perfect similitude of his own righteousness, holiness, goodness and truth. This divine law is sometimes expressed by

11. אמת IMRETH, SPEECH or WORD, variously modified, from אמר *amar*, to branch out, because of the interesting details into which the word of God enters, in order to instruct man, and make him wise unto salvation ; or, as the apostle expresses it, " God, who at sundry times, and in divers manners, spake unto the fathers by the prophets," πολυμερως και πολυτροπως, in many distinct parcels, and by various tropes or figures ; a curious and elegant description of divine revelation. Heb. i. 1.

12. All these, collectively, are termed the LAW, תורה TORAH, or תורת יהוה TORATH YEHOVAH, the law of the Lord, from ירה *yarah*, to direct, set straight and true, as stones in a building, to teach and instruct—because this whole system of divine revelation is calculated to direct men to the attainment of present and eternal felicity. To set them right in their notions concerning the supreme God. To order and adjust them in the several departments of civil and religious society ; and thus to teach and instruct them in the knowledge of themselves, and in the true knowledge of God. Thus, those who receive the truth, become the city of the living God—the temple of the Most High, builded together for a habitation of God through the Spirit. To complete this description of the word law, see the note on Exod. xii. 49. where other properties of the law of God are specified.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Abib or Nisan.

you, and ^aye shall be slain before your enemies: ^bthey that hate you shall reign over you; and ^cye shall flee when none pursueth you.

18 And if ye will not yet for all this, hearken unto me, then I will punish you ^aseven times more for your sins.

19 And I will ^cbreak the pride of your power; and I ^fwill make your heaven as iron, and your earth as brass:

20 And your ^estrength shall be spent in vain: for ^hyour land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk ⁱcontrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

22 ^kI will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and ^lyour high ways shall be desolate.

23 And if ye ^mwill not be reformed by me by these things, but will walk contrary unto me;

24 ⁿThen will I also walk contrary unto you,

and will punish you yet seven times for your sins.

25 And ^oI will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, ^pI will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 ^qAnd when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ^rye shall eat, and not be satisfied.

27 And ^sif ye will not for all this, hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also ^tin fury; and I, even I, will chastise you seven times for your sins.

29 ^uAnd ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And ^vI will destroy your high places, and cut down your images, and ^xcast your carcasses upon the carcasses of your idols, and my soul shall ^yabhor you.

31 ^zAnd I will make your cities waste, and

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
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^a Deut. 28. 25. Judg. 2. 14. Jer. 19. 7. — ^b Ps. 106. 41. — ^c ver. 36. Ps. 55. 5. Prov. 28. 1. — ^d 1 Sam. 2. 5. Ps. 119. 164. Prov. 24. 16. — ^e Isai. 29. 11. & 26. 5. Ezek. 7. 24. & 30. 6. — ^f Deut. 28. 23. — ^g Ps. 127. 1. Isai. 49. 4. — ^h Deut. 11. 17. & 28. 18. Hag. 1. 10. — ⁱ Or, at all adventures with me, and so ver. 24. — ^k Deut. 32. 24. 2 Kings 17. 25. Ezek. 5. 17. & 14. 15. — ^l Judg. 5. 6. 2 Chron. 15. 5. Isai. 33. 8. Lam. 1. 4. Zech. 7. 14. — ^m Jer. 2. 30. & 5. 8. Amos 4. 6. — ⁿ 2 Sam. 22. 27. Ps. 13. 26. — ^o Ezek. 5. 17. & 6. 3. & 14. 17. & 29. 8. & 33. 2. — ^p Numb

14. 12. Deut. 28. 21. Jer. 14. 12. & 24. 10. & 29. 17. 18. Amos 4. 10. — ^q Ps. 105. 16. Isai. 3. 1. Ezek. 4. 16. & 5. 16. & 14. 13. — ^r Isai. 9. 20. Mic. 6. 14. Hag. 1. 6. — ^s ver. 21. 24. — ^t Isai. 59. 18. & 63. 3. & 66. 15. Jer. 21. 5. Ezek. 5. 13, 15. & 8. 18. — ^u Deut. 28. 53. 2 Kings 6. 29. Ezek. 5. 10. Lam. 4. 10. Bar. 2. 3. — ^v 2 Chron. 34. 3, 4, 7. Isai. 27. 9. Ezek. 6. 3, 4, 5, 6, 13. — ^w 2 Kings 23. 20. 2 Chron. 34. 5. — ^x Lev. 20. 23. Ps. 78. 59. & 89. 38. Jer. 14. 19. — ^y Neh. 2. 3. Jer. 4. 7. Ezek. 6. 6.

Verse 16. *I will even appoint over you terror, &c.*] How dreadful is this curse! A whole train of evils are here personified, and appointed to be the governors of a disobedient people. *Terror* is to be one of their keepers: how awful a state! to be continually under the influence of dismay; feeling indescribable evils, and fearing worse. *Consumption*, *שחפת* *shachepheth*, generally allowed to be some kind of atrophy or marasmus, by which the flesh was consumed, and the whole body dried up, by raging fever, through lack of sustenance. See the note on chap. xi. 16. How circumstantially were all these threatenings fulfilled in this disobedient and rebellious people! Let a *Deist* read over this chapter, and compare it with the state of the Jews since the days of Vespasian, and then let him doubt the authenticity of this word if he can.

Verse 22. *I will send wild beasts among you*] God fulfilled these threatenings at different times. He sent fiery SERPENTS among them, Num. xxi. 6. LIONS, 2 Kings xvii. 25. BEARS, 2 Kings ii. 24. and threatened them with total desolation, so that their land should be over-run with wild beasts, &c. see Ezek. v. 17. Spiritually, says Mr. Ainsworth, these are wicked rulers and tyrants that kill and spoil, Prov. xxviii. 15.

Dan. vii. 3—6. Psal. lxxx. 13. And false prophets that devour souls, Matt. vii. 15. Rev. xiii. 1, &c. So the prophet, speaking of their punishment by tyrants, says, *A LION out of the forest shall slay them; a WOLF of the evenings shall spoil them; a LEOPARD shall watch over their cities; every one that goeth out thence shall be torn to pieces, because their transgressions be many.* And of their prophets he says, *O Israel, thy prophets are like FOXES in the deserts*, Ezek. xiii. 4. Jer. viii. 17. xv. 3.

Verse 26. *Ten women shall bake your bread in one oven*] Though, in general, every family in the East bakes its own bread, yet there are some public bake-houses, where the bread of several families is baked at a certain price. Moses here foretels that the desolation should be so great, and the want so pressing, that there should be many idle hands to be employed, many mouths to be fed, and very little for each. *Ten women shall bake your bread in one oven, &c.*

Verse 29. *Ye shall eat the flesh of your sons, &c.*] This was literally fulfilled at the siege of Jerusalem. Josephus, WARS of the Jews, Book vii. chap. 2. gives us a particular instance in dreadful detail, of a woman named *Mary*, who in

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^a bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 ^b And I will bring the land into desolation: and your enemies which dwell therein shall be ^c astonished at it.

33 And ^d I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 ^e Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your ^f sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you, ^g I will send a faintness into their hearts in the lands of their enemies; and ^h the sound of a ⁱ shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And ^k they shall fall one upon another, as it were before a sword, when none pursueth: and ^l ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you ^m shall pine

away in their iniquity, in your enemies' lands; and also in the iniquities of their fathers, shall they pine away with them.

40 ¶ ⁿ If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their ^o uncircumcised hearts be ^p humbled, and they then accept of the punishment of their iniquity;

42 Then will I ^q remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will ^r remember the land.

43 ^s The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they ^t despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, ^u I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will ^v for their sakes, remember the

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^a Ps. 74. 7. Lam. 1. 10. Ezek. 9. 6. & 21. 7. — ^b Jer. 9. 11. & 25. 11. 18. — ^c Deut. 28. 37. 1 Kings 9. 8. Jer. 13. 18. & 19. 8. Ezek. 5. 11. — ^d Deut. 4. 27. & 28. 64. Ps. 44. 31. Jer. 9. 16. Ezek. 12. 13. & 20. 23. & 22. 15. Zecl. 7. 14. — ^e 2 Chron. 36. 21. — ^f ch. 25. 4. — ^g Ezek. 21. 7, 12, 15. — ^h ver. 17. Job 15. 21. Prov. 23. 1. — ⁱ Heb. *drum*. — ^k Isai. 10. 4. See Judg. 7. 22. 1 Sam. 14. 15, 16. — ^l Jos. 7. 12, 13. Jude 2. 14. — ^m Deut. 4. 27. & 28. 65. Neh. 1. 9. Jer. 3. 25. & 29. 12, 13.

Ezek. 4. 17. & 6. 9. & 21. 13. & 21. 26. & 35. 10. & 37. 31. Hos. 11. 11. Zeen 10. 9. — ⁿ Num. 32. 7. 1 Kings 8. 39. — ^o ver. 10. — ^p Neh. 9. 2. — ^q 3. 4. — ^r Prov. 28. 13. Luke 13. 13. 1 John 1. 9. — ^s See Jer. 6. 10. — ^t 25. 26. — ^u Ezek. 44. 7. — ^v Acts 7. 31. Rom. 2. 19. Gal. 2. 11. — ^w 1 Kin. 21. 29. 2 Chron. 12. 1, 7, 12. & 23. 26. & 33. 12, 1. — ^x Exod. 2. 24. & 6. 5. Ps. 146. 45. Ezek. 16. 60. — ^y Ps. 106. 15. — ^z ver. 34. 13. — ^{aa} ver. 15. — ^{ab} Deut. 4. 21. 2 Kings 13. 13. Rom. 11. 2. — ^{ac} Rom. 11. 26.

the extremity of the famine, during the siege, killed her sucking child, roasted, and had eaten part of it, when discovered by the soldiers! See this threatened, Jer. xix. 9.

Verse 34. *Then shall the land enjoy her sabbaths*] This, Houbigant observes to be a historical truth. "From Saul to the Babylonish captivity are numbered about four hundred and ninety years, during which period, there were seventy sabbaths of years; for 7, multiplied by 70, make 490. Now the Babylonish captivity lasted seventy years, and during that time, the land of Israel *rested*. Therefore the land rested just as many years, in the Babylonish captivity, as it should have rested sabbaths, if the Jews had observed the law relative to the sabbaths of the land." This is a most remarkable fact, and deserves to be particularly noticed, as a most literal fulfilment of the prophetic declaration in this verse—*Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land.*

Verse 38. *The land of your enemies shall eat you up.*] Does this refer to the total loss of the *ten tribes*? These are so completely swallowed up in *some enemies'* land, that nothing concerning their existence, or place of residence remains, but mere *conjecture*.

Verse 44. *Neither will I abhor them to destroy them utterly.*] Though God has literally fulfilled all his threatenings upon this people, in dispossessing them of their land, destroying their polity, overturning their city, demolishing their temple, and scattering themselves over the face of the whole earth; yet he has, in his providence, strangely preserved them as a *distinct* people, and in very considerable numbers also! He still remembers the *covenant of their ancestors*, and in his providence and grace, he has some very important design in their favour. All Israel shall yet be saved: and with the Gentiles, they shall all be restored to his favour, and under Christ Jesus, the great Shepherd, become with them, one grand everlasting fold!

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covenant of their ancestors, ^a whom I brought forth out of the land of Egypt, in the sight of ^b the heathen, that I might be their God : I am the LORD.

^a Ch. 22. 33. & 25. 38.—^b Ps. 93. 2. Ezek. 20. 9, 14, 22.

Verse 46. *These are the statutes and judgments, &c.*] See on ver. 15. This verse appears to be the proper concluding verse of the whole book : and I rather think that the 27th chapter originally followed the 25th. As the law was anciently written upon skins of parchment, sheep or goat skins, pasted or stitched together, and all rolled up in one roll, the matter being written in columns : one of those columns might have been very easily displaced, and thus, whole chapters might have been readily interchanged. It is likely that this might have been the case in the present instance. Others endeavour to solve this difficulty, by supposing that the 27th chapter was added after the book had been finished ; and therefore, there is apparently a double conclusion, one at the end of the 26th and the other at the end of the 27th chapter.

46 ^c These are the statutes, and judgments, and laws, which the LORD made between him and the children of Israel ^d in mount Sinai, by the hand of Moses.

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^c Ch. 27. 34. Deut. 6. 1. & 12. 1. & 33. 4. John 1. 17.—^d ch. 25. 1.

However the above may have been, all the ancient versions agree in concluding both the chapters in nearly the same way ; yet the 26th chapter must be allowed to be, by far, the most natural conclusion of the book.

The most important points in this chapter have already been particularly noticed in the notes : and to those on the 15th, 34th, and the 44th verses the Reader is especially referred. How unwilling is God to cast off his people ! and yet how sure is their rejection, if they refuse to obey and live to him. No nation has ever been so signally *elected* as the Jews : and yet no nation has ever been so signally and so awfully *reprobated* ! O Britain ! be not high minded, but fear ! Behold here, the goodness and severity of God !

CHAPTER XXVII.

Laws concerning vows, 1, 2. Of males and females from twenty to sixty years of age, and their valuation, 3, 4. Of the same from five to twenty years, 5. Of the same from a month to five years of age, 6. Of males and females from sixty years old and upwards, and their valuation, 7. The priest shall value the poor according to his ability, 8. Concerning beasts that are vowed, and their valuation, 9—13. Concerning the sanctification of a house, 14, 15. Concerning the field that is sanctified or consecrated to the Lord, to the year of jubilee, 16—24. Every estimation shall be made in shekels, according to the shekel of the sanctuary, 25. The firstlings of clean beasts being already the Lord's, cannot be vowed, 26. That of an unclean beast may be redeemed, 27. Every thing devoted to God shall be unalienable, and unredeemable, and continue the Lord's property till death, 28, 29. All the tithe of the land is the Lord's, 30, but it may be redeemed by adding a fifth part, 31. The tithe of the herd and the flock is also his, 32. The tenth, that passes under the rod, shall not be changed, 33. The conclusion of the book, 34.

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AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, ^a When a man

shall make a singular vow, the persons shall be for the LORD, by thy estimation.

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3 ¶ And thy estimation shall be

^a Numb. 6. 2. See Judg. 11. 30, 31, 39. 1 Sam. 1. 11, 28.

Gen. 28. 20—22. Deut. 23. 21—23.

NOTES ON CHAP. XXVII.

Verse 2. *When a man shall make a singular vow*] The verse is short and obscure, and may be translated thus—*A man who shall have separated a vow, according to thy estimation, of souls unto the Lord*—which may be paraphrased thus. He who shall have vowed, or consecrated a soul, i. e. a living creature, whether man or beast, if he wish to redeem what he has thus vowed, or consecrated, he shall ransom or redeem it, according to the priest's estimation : for the priest shall judge of the

properties, qualifications, and age of the person or beast, and the circumstances of the person who has vowed it, and shall regulate the value accordingly ; and the money shall be put into his hands, for the service of the sanctuary. A vow, says Mr. Ainsworth, is a religious promise made unto the Lord, and for the most part with prayer, and paid with thanksgiving, Numb. xxi. 2, 3. Psal. lxi. 13, 14. Vows were either of abstinence, such as are spoken of, Numb. xxx. and the vow of the Nazarite, Numb. vi. or they were to give something

A.M. 2514. of the male, from twenty years old
B.C. 1490. even unto sixty years old, even thy
An. Exod. lsr. estimation ^a shall be fifty shekels of
2. silver, ^b after the shekel of the sanc-
tuary.

4 And if it be a female, then thy estimation shall be thirty shekels.

5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female, thy estimation shall be three shekels of silver.

7 And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his

ability that vowed, shall the priest value him.

9 ¶ And if it be a beast, whereof men bring an offering unto the LORD, all that any man giveth of such unto the LORD, shall be holy.

10 He ^c shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if it be any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: ^d as thou valuest it, who art the priest, so shall it be.

13 ^e But if he will at all redeem it, then he shall add a fifth part thereof, unto thy estimation.

14 ¶ And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the

^a Num. 13. 16 — ^b Exod. 30. 13. — ^c Jam. 1. 8.

^d Heb. according to thy estimation, O priest, &c. — ^e ver. 13. 19.

to the Lord, as sacrifices, Lev. vii. 16. or the value of persons, beasts, houses, or lands, concerning which, the law is here given. A man might vow or devote himself, his children, (ver. 5, 6.) his domestics, his cattle, his goods, &c. And in this chapter, rules are laid down for the redemption of all these things. But, if after consecrating these things, he refused to redeem them, then they became the Lord's property for ever. The persons continued all their lives devoted to the service of the sanctuary; the goods were sold for the profit of the temple or the priests; the animals, if clean, were offered in sacrifice; if not proper for sacrifice, were sold, and the price devoted to sacred uses. This is a general view of the different laws, relative to vows, mentioned in this chapter.

Verse 3. *From twenty years old even unto sixty—fifty shekels* } A man from twenty to sixty years of age, if consecrated to the Lord by a vow, might be redeemed for fifty shekels, which at 3s. each, amounted to 7l. 10s. sterling.

Verse 4. *And if it be a female* } The woman, at the same age, vowed unto the Lord, might be redeemed for thirty shekels, 4l. 10s. sterling, a little more than one half of the value of the man; for this obvious reason, that a woman if employed, could not be of so much use in the service of the sanctuary as the man; and therefore of much less value.

Verse 5. *From five years old* } The boy that was vowed, might be redeemed for twenty shekels, 3l. sterling; the girl, for ten shekels, just one half, 1l. 10s.

Verse 6. *A month old* } The male child, five shekels, 15s. the female, three shekels, 9s. Being both in comparative infancy, they were nearly of an equal value. None were vowed

under a month old: the first-born being always considered as the Lord's property, could not be vowed, see ver. 26.

Verse 7. *Sixty years old* } The old man and the old woman being nearly past labour, were nearly of an equal value; hence the one was estimated at fifteen shekels, 2l. 5s. the other at ten shekels, 1l. 10s. This was about the same ratio of the children, ver. 5. and for the same reason.

Verse 10. *He shall not alter it, or change it, a good for a bad, &c.* } Whatever was consecrated to God by a vow, or purpose of heart, was considered from that moment as the Lord's property; to change which, was impiety; to withhold it, sacrilege. Reader, hast thou ever dedicated thyself, or any part of thy property, to the service of thy Maker? If so, hast thou paid thy vows? Or hast thou altered thy purpose, or changed thy offering? Has he received from thy hands a bad for a good? Wert thou not vowed and consecrated to God in thy baptism? Are his vows still upon thee? Hast thou "renounced the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh?" Dost thou feel thyself bound "to keep God's holy will and commandments, and walk in the same all the days of thy life?" Was not this thy baptismal covenant? And hast thou renounced it? Take heed! God is not mocked: that which thou sowest, thou shalt also reap. If thou rob God of thy heart, he will deprive thee of his heaven.

Verse 11. *Any unclean beast* } See on ver. 2.

Verse 13. *Shall add a fifth part* } This was probably intended to prevent rash vows, and covetous redemptions. The priest alone, was to value the thing; and to whatever his valuation was, a fifth part must be added by him who

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priest shall estimate it, so shall it stand.

15 ^a And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 ¶ And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: ^b a homer of barley seed shall be valued at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall ^creckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 ^d And if he that sanctified the field, will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, ^ewhen it goeth out in the jubilee, shall be holy unto the LORD, as a field ^fdevoted; ^gthe possession thereof shall be the priest's.

22 And if a man sanctify unto the LORD a field

which he hath bought, which is not of the fields of ^hhis possession;

23 ⁱ Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 ^k In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did* belong.

25 And all thy estimations shall be according to the shekel of the sanctuary: ^ltwenty gerahs shall be the shekel.

26 ¶ Only the ^mfirstling ⁿof the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: *it is* the LORD's.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, ^oand shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ ^p Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 ^q None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

^a Ver. 13.—^b Or, the land of a homer, &c.—^c ch. 25. 15, 16.—^d ver. 13.—^e ch. 25. 10, 28, 31.—^f ver. 28.—^g Numb. 18. 14. Ezek. 44. 26.—^h ch. 25. 10, 25.—ⁱ ver. 28.—^j ch. 25. 28.—^k Exod. 30. 13.

Numb. 3. 47. & 18. 16. Ezek. 45. 12.—^m Heb. first-born, &c.—ⁿ Exod. 13. 2, 12. & 22. 30. Numb. 18. 17. Deut. 15. 19.—^o ver. 11, 12, 13.—^p ver. 21. Josh. 6. 17, 18, 19.—^q Numb. 21. 2, 3.

wished to redeem the consecrated thing. Thus, if the priest valued it at *forty shekels*, if the former owner redeemed it, he was obliged to give *fifty*.

Verse 14. *Shall sanctify his house*] The yearly rent of which, when thus consecrated, went towards the repairs of the tabernacle; which was the house of the Lord.

Verse 16. *Some part of a field*] Though the preceding words are not in the text, yet it is generally allowed they should be supplied here, as it was not lawful for a man to *vow* his *whole estate*, and thus make his family beggars, in order to enrich the Lord's sanctuary: this, God would not permit. The Rabbins teach, that the land or field, whether good or bad, was valued at *fifty shekels*, for all the years of the jubilee, provided the field was large enough to sow a *homer* of barley. The *חומר* *chomer* was different from the *עמר* *omer*—the latter held about *three quarts*; the former, *seventy-five gallons three pints*; see the note on Exod. xvi. 16. Some suppose that the land was rated not at *fifty shekels*, for the

whole of the years of the jubilee, for this would be but about 3s. per annum; but, that it was rated *according to its produce*, *fifty shekels* for every *homer* of barley it produced.

Verse 21. *As a field devoted*] It is *חֵרֵם* *cherem*, a thing *so devoted to God*, as never more to be capable of being redeemed.—See on ver. 29.

Verse 25. *Shekel of the sanctuary*] A standard shekel; the standard being kept in the sanctuary to try and regulate all the weights in the land by.—See Gen. xx. 16. xxiii. 15.

Verse 28. *No devoted thing—shall be sold or redeemed*] This is the *חֵרֵם* *cherem*, which always meant an absolute unredeemable grant to God.

Verse 29. *Which shall be devoted of men*] Every man who is devoted, shall surely be put to death; or, as some understand it, be the Lord's property, or be employed in his service till death. The law mentioned in these two verses, has been appealed to by the enemies of divine revelation, as a proof, that under the Mosaic dispensation, *human sacrifices*

A.M. 2514. 30 ¶ And ^a all the tithe of the
B.C. 1490. land, *whether* of the seed of the
An. Exod. Ier. land, or of the fruit of the tree, is
2. the LORD's: *it is* holy unto the
Abib or Nisan. LORD.

31 ^b And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever ^c passeth

under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, ^d neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 ^e These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

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^a Gen. 28. 22. Numb. 18. 21, 24. 2 Chron. 31. 5, 6, 12. Neh. 13. 12.
Mal. 3. 8, 10.

^b Ver. 13.—^c See Jer. 33. 15. Ezek. 20. 37. Mic. 7. 14.—^d ver. 10.
^e ch. 26. 46.

were offered to God; but this can never be conceded. Had there been such a law, it certainly would have been more explicitly revealed, and not left in the compass of a few words only, where the meaning is very difficult to be ascertained; and the words themselves differently translated by most interpreters. That there were *persons* devoted to destruction, under the Mosaic dispensation, is sufficiently evident; for the whole Canaanitish nations were thus devoted by the Supreme Being himself; because the cup of their iniquity was full—but that they were not *sacrificed to God*, the whole history sufficiently declares. Houbigant understands the passage as speaking of these alone; and says, *Non alios licebat anathemate voceri, quam Chananæos, quos jusserat Deus ad internecionem deleri.* "It was not lawful to devote any persons to death but the Canaanites, whom God had commanded to be entirely extirpated." This is perfectly correct; but he might have added, that it was because they were the most impure idolaters, and because the cup of their iniquity was full. These, God commanded to be put to death: and who can doubt his right to do so, who is the maker of man, and the fountain of justice? But what has this to do with *human sacrifices*? Just nothing. No more than the execution of an ordinary criminal, or a *traitor*, in the common course of justice, has to do with a sacrifice to God. In the destruction of such idolaters, no religious formality whatever was observed; nor any thing that could give the transaction even the most distant semblance of a sacrifice. In this way, Jericho was commanded to be destroyed, Josh. vi. 17. and the Amalekites, Deut. xxv. 19. 1 Sam. xv. 3. But in all these cases, the people commanded to be destroyed, were such *sinner*s as God's justice did not think proper to spare longer. And has not every system of law the same power? And do we not concede such power to the civil magistrate, for the welfare of the state? God, who is the sovereign Arbitrer of life and death, acts here in his juridical and legislative capacity; but these are victims to *justice*—not *religious sacrifices*.

It may be necessary just farther to note, that two kinds of vows are mentioned in this chapter: 1st. The *נדר* *neder*, (see on chap. vii.) which comprehends all those things which, when once devoted, might be redeemed at a certain price, according to the valuation of the priest. 2dly. The *תרומה* *therem*, those things vowed to God, of which there remained

no power of redemption; they were *most holy*; i. e. so absolutely devoted to God, that they could neither be changed, alienated, nor redeemed: probably, because no mental reservation had been made, as in the above case, may be supposed. On this ground, the word was afterwards applied to the most solemn and awful kind of *excommunication*—meaning a person so entirely devoted to the stroke of vindictive justice, as never to be capable of receiving pardon: and hence the word may be well applied in this sense to the *Canaanites*, the cup of whose iniquity was full, and who were consigned, without reprieve, to final extermination.

Verse 30. *All the tithe of the land*] This God claims as his own; and it is spoken of here as being a point perfectly settled, and concerning which there was neither doubt nor difficulty.—See my view of this subject, Gen. xxviii. after verse 22d, to which I do not see the necessity of adding any thing.

Verse 32. *Whatsoever passeth under the rod*] The signification of this verse is well given by the Rabbins. "When a man was to give the tithe of his sheep or calves to God, he was to shut up the whole flock in one fold, in which there was one narrow door capable of letting out one at a time. The owner, about to give the tenth to the Lord, stood by the door with a rod in his hand, the end of which was dipped in vermilion, or red ochre. The mothers of those lambs or calves stood without: the door being opened, the young ones ran out to join themselves to their dams; and as they passed out, the owner stood with his rod over them, and counted 1, 2, 3, 4, 5, &c. and when the *tenth* came, he touched it with the coloured rod, by which it was distinguished to be the tithe calf, sheep, &c. and whether poor or lean, perfect or blemished, that was received as the legitimate tithe." It seems to be in reference to this custom, that the prophet Ezekiel, speaking to Israel, says, *I will cause you to pass under the rod, and will bring you into the bond of the covenant*:—you shall be once more claimed as the *Lord's property*, and be in all things devoted to his service, being *marked*, or *ascertained* by especial providences and manifestations of his kindness, to be his *peculiar people*.

Verse 34. *These are the commandments*] This conclusion is very similar to that at the end of the preceding chapter. I have already supposed, that this chapter should have followed the 25th, and that the 26th originally terminated the book.

Mr. Ainsworth, the whole of whose writings are animated with the spirit of piety, concludes this book with the following excellent remarks.

"The tithes in Israel being thus sanctified by the commandment of God, to his honour, the maintenance of his ministers, and the relief of the poor, it taught them, and teaches us to honour the Lord with our substance, Prov. iii. 9. acknowledging him to be the author of all our increase and store, Dent. viii. 13—18. Hos. ii. 8. To honour his MINISTERS, and to communicate unto them in all good things, 1 Tim. v. 17, 18. Galat. vi. 6. that they who sow unto us spiritual things, should reap our carnal things, 1 Cor. ix. 11. And to give ALMS of such things as we have, that all things may be clear unto us, Luke xi. 41. Yea even to sell that we have, and give alms; to provide ourselves bags that wax not old, a treasure in the heavens that faileth not, Luke xii. 33."—They who forget their Maker, his ministers, and the poor, are never likely to hear that blessed word in the great day; "Come ye blessed of my Father, inherit the kingdom prepared for you—for I was hungry, and ye gave me meat, thirsty, and ye gave me drink, naked, and ye clothed me, sick, and in prison, and ye came unto me."

Reader, thou hast now gone through the whole of this most interesting book; a book, whose subject is too little regarded by Christians in general. Here thou mayest discover the rigid requisitions of divine justice; the sinfulness of sin; the exceeding breadth of the commandment; and the end of all human perfection. And now what thinkest thou of that word? "Whatsoever the law saith, it saith to them who are under the law," Rom. iii. 19. But who are under the law, the condemning power of the pure, rigid, moral law of God? Not the Jews only, but every soul of man: all to whom it is sent, and who acknowledge it as a divine revelation, and have not been redeemed from the guilt of sin by the grace of our Lord Jesus Christ; for "cursed is every one that continueth not in all things that are written in the book of the law to do them." By this law then is the knowledge, but not the cure, of sin. Hear then what God saith unto thee: "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law, Heb. vii. 11, 12. Now of the things which we have spoken, this is the sum: We have such a high-priest, who is set on the right-hand of the throne of the majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For it is not possible that the blood of bulls and of goats should take away sins, Ibid. x. 4. But Christ being come a high-priest of good things to come,—neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. And for this cause, he is the mediator of the new testament, that by means of death,—they which are called might receive the promise of eternal inheritance. And without shedding of blood is no remission. So Christ was once offered to bear the sins of many: and unto them that look for him shall he

appear the second time, without sin, unto salvation," Heb. ix. 11, 12—15—22—28. We see then that Christ was the END of the law for righteousness (for justification) to every one that believeth. Unto him, therefore, who hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Rev. i. 5, 6.

SECTIONS in the Book of Leviticus, carried on from Exodus which ends with the TWENTY-THIRD.

The TWENTY-FOURTH, called ויקרא *vayikra*, begins chap. i. 6 and ends chap. vi. 7.

The TWENTY-FIFTH, called צו *tsav*, begins chap. vi. 8. and ends chap. viii. 36.

The TWENTY-SIXTH, called שמיני *shemini*, begins chap. ix. 1. and ends chap. xi. 47.

The TWENTY-SEVENTH, called תזריע *tazriâ*, begins chap. xii. 1. and ends chap. xiii. 59.

The TWENTY-EIGHTH, called מצורע *mitsorâ*, begins chap. xiv. i. and ends chap. xv. 33.

The TWENTY-NINTH, called אחרי מות *acharey mot*, begins chap. xvi. 1. and ends chap. xviii. 30.

The THIRTIETH, called קדשים *kedoshim*, begins chap. xix. 1. and ends chap. xx. 27.

The THIRTY-FIRST, called אמר *emor*, begins chap. xxi. 1. and ends chap. xxiv. 23.

The THIRTY-SECOND, called בהר סיני *behar Sinai*, begins chap. xxv. 1. and ends chap. xxvi. 2.

The THIRTY-THIRD, called בכרותי *bechukotai*, begins chap. xxvi. 3. and ends chap. xxvii. 34.

These sections, as was observed on Exodus, have their technical names from some remarkable word, either in the first or second verse of their commencement.

MASORETIC Notes on LEVITICUS.

The number of verses in *Vayikra*, i. e. Leviticus, is 859. The symbol of which is נט"ף *Pe* ף final stands for 800, nun ן for 50, and teth ט for 9.

The middle verse is the 11th of chap. xv. And he that toucheth the flesh, &c.

Its *pareshioth*, or larger sections, are 10, the memorial symbol of which is taken from Gen. xxx. 11. בא גר *ba gad*, a troop cometh: in which beth ב stands for 2, aleph א for 1, gimel ג for 3, and daleth ד for 4.

Its *sedarim*, or Masoretic sections, are 23. The symbol of which is taken from Psal. i. 2. יונה *yehegeh*. In thy law shall he MEDITATE day and night.

Its *perakim*, or modern chapters, are 27. The memorial sign of which is ויהיה *ve-ehyeh*, Gen. xxvi. 3. AND I WILL BE with thee, and will bless thee.

The number of its open divisions, is 52: of its close divisions, 46: total, 98. The memorial sign of which is צח *tsach*, Cant. v. 10. My beloved is WHITE and ruddy. In this word, tsaddi צ stands for 90, and cheth ח for 8.

VERSES, 859. WORDS, 11,902. LETTERS, computed to be 44,989.

See the concluding note on GENESIS.

PREFACE TO THE BOOK

OF

N U M B E R S.

THIS, which is the fourth book in order, of the Pentateuch, has been called Numbers, from its containing an account of the *numbering* and *marshalling* the Israelites, in their journey through the wilderness to the promised land. Its ENGLISH name is derived from the title it bears in the VULGATE Latin, *Numeri*, which is a literal translation of the Greek word *Ἀριθμοί*, its title in the SEPTUAGINT; and from both, our SAXON ancestors called it *Leetel*, *numeration*: “because in this, the children of Israel were numbered,” פֶּן פָּאָם פֶּן יִשְׂרָאֵל הָבִין פָּאָרֶן אֶן פָּאָרֶן גִּזְזֵאלֶה. This title, however, does not properly apply to more than the *three* first chapters, and the xxvi. The book, like the preceding, takes its name among the HEBREWS, from a distinguishing word in the commencement. It is frequently called וַיְדַבֵּר VA-YEDABBER, *and he spoke*, from its initial word; but in most Hebrew bibles, its running title is בְּמִדְבָּר BEMIDBAR *in the wilderness*, which is the *fifth* word in the *first* verse.

The contents of the book of Numbers are briefly the following: On the *first day* of the *first month* of the *second year* after the departure from Egypt, the tabernacle being erected, and it and the priests consecrated, Moses is commanded to make a *census* or enumeration of the people, the Levites excepted, who were appointed to watch over, guard, pitch and carry the tabernacle and its holy furniture.—Chap. i.

To form the vast mass of the people into a regular camp, each tribe by itself under its own captain or chief, known by his proper standard, and occupying an assigned place in reference to the tabernacle.—Chap. ii.

Moses is commanded to separate the Levites to the service of the tabernacle, whom God chooses to take, instead of the first-born of every family, which he claimed as his own. When these were selected in their families, &c. the sum amounted to 22,273.—Chap. iii.

All this tribe is appointed to serve the tabernacle in a variety of offices, each person from the age of thirty till fifty, after which he was excused from farther service.—Chap. iv.

PREFACE TO NUMBERS.

When these points were settled, God commands them to purify the camp, by the expulsion of every unclean person, and establishes the trial of the suspected adulteress by the *waters of jealousy*.—Chap. v.

He next institutes the laws relative to *Nazarites*; and lays down the *form* according to which the people shall be blessed.—Chap. vi.

Then follows a particular account of the offerings made to the tabernacle, by the princes or chiefs of the twelve tribes, and the amount of those offerings.—Chap. vii.

When this work was finished, the Levites were consecrated to their respective services, and the duration of the service of each ascertained.—Chap. viii.

The pass-over is commanded to be kept, and the first one is celebrated in the wilderness, on the 14th of the first month, of the second year after their departure from Egypt.—Chap. ix.

Moses is commanded to make two silver trumpets; he is informed of their use—in what order the different tribes shall march; with the ceremonies at fixing and removing the tabernacle, and the departure of the people from the wilderness of Sinai, on the 20th day, of the second month, of the second year of their Exodus from Egypt.—Chap. x.

The people murmuring, the fire of the Lord consumes many of them; it ceases on the intercession of Moses; they murmur again—*Quails* are sent, and they are smitten with a great plague.—Chap. xi.

Miriam and her brother Aaron rise up seditiously against Moses, having conceived some dislike against his *Cushite* wife; and supposing that he assumed too great an authority over the people; at this sedition the Lord is displeased, and smites Miriam with the leprosy.—Chap. xii.

Twelve spies are sent to examine the promised land;—they pass through the whole, return at the end of forty days, and by bringing an evil report, dishearten the people.—Chap. xiii.

In consequence of this, the whole congregation meditate a return to Egypt—God is displeased, and pronounces that all of them, from twenty years old and upwards, shall die in the wilderness.—They repent—attack the Amalekites contrary to the commandment of God, and are discomfited.—Chap. xiv.

A number of ordinances and directions are given, relative to the manner of conducting the worship of God in the promised land—different laws are repeated, and a sabbath-breaker stoned to death.—Chap. xv.

Korah, Dathan, Abiram and their associates, form an insurrection against Moses—they are swallowed up by an earthquake—the congregation murmur, and 14,700 of them are cut off.—Chap. xvi.

As a proof that God had called Aaron and his family to the priesthood: his *rod*, or *staff*, *buds*, and miraculously brings forth *blossoms* and *fruit*, and is commanded to be laid up before the *Tes-timony*.—Chap. xvii.

The charges of the Priests and Levites, and the portions they were to have of the Lord's offerings, for their support in the work.—Chap. xviii.

The ordinances of the *red heifer*;—the *water of purification*, and its uses.—Chap. xix.

The death of Miriam—the waters of Meribah.—The Lord tells Moses, that because he did

PREFACE TO NUMBERS.

not sanctify him in the eyes of the congregation, he shall not bring the people into the promised land. The king of *Edom* refuses the Israelites a passage through his territories.—Aaron is stripped of his sacerdotal vestments on mount Hor, and they are put on Eleazar, his son, who is to be high-priest in his stead. Aaron dies, and the people mourn for him thirty days.—Chap. xx.

Arad, one of the Canaanitish kings, attacks Israel, and he and his people are utterly destroyed—the people murmur for lack of bread and water—*fiery serpents* are sent among them, they repent—are healed by looking at a *brazen serpent*—they journey and come to *Ber*, where they find water—*Sihon*, king of the Amorites, attacks them, and is defeated—so is likewise *Og*, king of Bashan, and the people possess the lands of both.—Chap. xxi.

Balak, king of Moab, sends for *Balaam* to curse Israel; he departs, is opposed by an angel, and reproved by his ass, whom God, for the purpose, miraculously endued with the gift of speech.—He comes to Balak, king of Moab, and shows him that Jehovah had limited his power.—Chap. xxii.

Balak offers sacrifices, and Balaam, under the influence of God, prophesies good concerning Israel.—Chap. xxiii.

Continuing to foretel the prosperity of Israel, and the destruction of their enemies, the king of Moab dismisses Balaam in great wrath.—Chap. xxiv.

The Israelites, seduced by the women of *Moab* and *Midian*, commit fornication and idolatry:—the chiefs are hanged—bold act of Phineas—Chap. xxv.

A second *census*, or enumeration of the people takes place, and the amount is 601,730, among whom not one of those of the first *census* was now found, except *Joshua* and *Caleb*.—Chap. xxvi.

From the case of the daughters of *Zelophehad*, a law is made to enable *daughters* to inherit. Moses ascends mount Abarim, sees the promised land, and constitutes *Joshua* his successor.—Chap. xxvii.

A repetition of the laws relative to *burnt-offerings*, the *sabbath*, the *pass-over*, *first-fruits*, &c.—Chap. xxviii.

The three solemnities of the seventh month are commanded to be held on the *first*, *teenth*, and *fourteenth* days of the month.—Chap. xxix.

Several laws and ordinances concerning *vows* of different kinds, made by various persons: when they should be confirmed, and in what cases annulled.—Chap. xxx.

Twelve thousand Israelites go against the people of Midian, and slay them, their five kings, and Balaam their prophet; and the Israelites take immense booty in *persons*, *cattle*, *gold*, *silver*, and *precious stones*, of which they make a great offering to the Lord, because in this contest, they lost not one man.—Chap. xxxi.

The children of *Reuben* and *Gad*, and the *half-tribe* of *Manasseh*, request to receive for their inheritance, the territories of *Sihon* and *Og* on the east side of Jordan: their desire is granted on the condition of their going over armed with their brethren, to assist them in conquering the land.—Chap. xxxii.

A circumstantial account of the forty-two journeys of the Israelites from their departure from *Rameses*, till their arrival at *Jordan*. They are commanded to expel all the ancient inhabitants.—Chap. xxxiii.

PREFACE TO NUMBERS.

The borders of the land are described, and the persons appointed by God, who should assist Joshua in dividing the land among the nine tribes and half.—Chap. xxxiv.

Forty-eight cities are to be assigned to the *Levites*, out of the twelve tribes, for their goods and for their cattle; and out of these, they were to appoint six cities of refuge, for the person who had unawares slain his neighbour: to one of which cities the manslayer was to escape, and tarry there till the death of the high priest.—Chap. xxxv.

A law established that the daughters to whom the paternal inheritance descends, shall not marry out of their own tribes, lest their inheritances should become alienated and lost, by being blended with those of other tribes, chap. xxxvi.—See the case of Zelophehad's daughters.—Chap. xxvii.

In this book, which comprehends the history of between thirty-eight and thirty-nine years, we have in one word, a distinct account of the several stages of the Israelites' journey in the wilderness, the various occurrences on the way; their trials, rebellions, punishments, deliverances, conquests, &c. with several laws and ordinances, not mentioned in the preceding books; together with a repetition and explanation of some others which had been previously delivered. The whole forming a most interesting history of the Justice, Mercy, and Providence of God.

THE FOURTH BOOK OF MOSES,

CALLED

N U M B E R S.

Year before the common Year of Christ, 1490.—Julian Period, 3224.—Cycle of the Sun, 27.—Dominical Letter, D.—
Cycle of the Moon, 9.—Indiction, 6.—Creation from Tisri or September, 2514.

CHAPTER I.

On the first day of the second month of the second year after Israel came out of Egypt, God commands Moses to number all the males of the people from twenty years and upwards, who were effective men, and able to go to war, 1—3. A chief of each tribe is associated with Moses and Aaron in this business, 4. the names of whom are given, 5—16. Moses assembles the people, who declare their pedigrees according to their families, 17—19. The descendants of REUBEN are numbered, and amount to 46,500, ver. 20, 21. Those of SIMEON, 59,300, ver. 22, 23. Those of GAD, 45,650, ver. 24, 25. Those of JUDAH, 74,600, ver. 26, 27. Those of ISSACHAR, 54,400, ver. 28, 29. Those of ZEBULUN, 57,400, ver. 30, 31. Those of EPHRAIM, 40,500, ver. 32, 33. Those of MANASSEH, 32,200, ver. 34, 35. Those of BENJAMIN, 35,400, ver. 36, 37. Those of DAN, 62,700, ver. 38, 39. Those of ASHER, 41,500, ver. 40, 41. Those of NAPHTALI, 53,400, ver. 42, 43. The amount of all the effective men in Israel, from twenty years old and upwards, was 603,550, ver. 44—46. The LEVITES are not numbered with the tribes, because they were dedicated to the service of God. Their particular work is specified, 47—54.

A.M. 2514.
B.C. 1490.
An. Exod. I. 2.
I. or 2. f.

AND the LORD spake unto Moses ^a in the wilderness of Sinai, ^b in the tabernacle of the congregation, on the first day of the second month,

in the second year after they were come out of the land of Egypt, saying,

2 ^c Take ye the sum of all the con-

A.M. 2514.
B.C. 1490.
An. Exod. I. 2.
I. or 2. f.

^a Exod. 19. 1. Numb. 10. 11, 12. — ^b Exod. 25. 12.

^c Exod. 30. 12. & 36. 26. ch. 26. 2, 63, 64. 2 Sam. 24. 2. 1 Chron. 21. 2.

NOTES ON CHAP. I.

Verse 1. *The Lord spake unto Moses—on the first day of the second month*] As the tabernacle was erected upon the first day of the first month, in the second year, after their coming out of Egypt, Exod. xl. 17. and this muster of the people was made on the first day of the second month, in the same year; it is evident that the transactions related in the preceding book,

must all have taken place in the space of *one month*, and during the time the Israelites were encamped at mount Sinai, before they had begun their journey to the promised land.

Verse 2. *Take ye the sum, &c.*] God, having established the commonwealth of Israel by just and equitable laws, ordained every thing relative to the due performance of his own

A. M. 311.
B. C. 1490.
An. Exod. Isr.
2.
Jor or 2j.
gregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

3 From ^atwenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their ^barmies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 ¶ And these are the names of the men that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elshama the son of Amminad: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideon.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of ^cDeuel.

15 Of Naphtali; Ahira the son of Enan.

16 ^dThese were the renowned of the congregation, princes of the tribes of their fathers, ^eheads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the Lord commanded Moses, so he numbered them in the wilderness of Sinai.

20 ¶ And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according

^aExod. 11, 12, 13, 14, 15. — ^bExod. 11, 17. — ^cNum. 7, 43. ch. 10, 22.

ch. 2, 14, he is called *Reuel*. — ^dch. 7, 2, 1 Chron. 27, 16. — ^eExod. 11, 21, 25.

word; erected his tabernacle, which was his throne, and the place of his residence, among the people; and consecrated his priest, who came to minister before him: he now orders his subjects to be numbered, 1. That they might see he had not forgotten his promise to Abraham, but was multiplying his posterity. 2. That they might observe due order in their march, towards the promised land. 3. That the tribes and families might be properly distinguished; that all litigations concerning property, inheritance, &c. might, in all future times, be decided. 4. That the promise concerning the Messiah might be known to have its due accomplishment, when, in the fulness of time, God should send him from the seed of Abraham, through the house of David. And, 5. That they might know their strength for war. For although they should ever consider God as their protector and defence; yet it was necessary they should be assured of their own fitness, naturally speaking, to cope with any ordinary enemy, or to surmount any common difficulties.

Verse 2. *Præsumpti, seu electi, pueri* In this census no women were reckoned, nor *clergies*, nor *strangers*, nor the *Levites*, nor *old men*; which, collectively, must have formed an immense multitude: the Levites alone amounted to 22,000. Therefore in *Isaiah* only are reckoned; such as were bred to early arms, and were expert for war.

Verse 14. *Deuel, the son of Phœ* This person is called *Reuel*, chap. 1, 14. As the *ῥαυελ*, *d*, is very like the *ῥεσ*, *r*, it was easy to mistake the one for the other. The *Septuagint* and the *Aramaic* have *Reuel* in this chapter; and in chap. 1, 14, the *ῥαυελ*, the *Samaritan*, and the *Arabic*, have

Deuel, instead of *Reuel*, with which reading a vast number of MSS. concur; and this reading is supported by chap. x. ver. 20. we may safely conclude, therefore, *ῥαυελ* *Dauel*, not *ῥαυελ* *Rauel*, was the original reading. See *Kennicott*.

An ancient Jewish Rabbín pretends to solve every difficulty, by saying that "*Eliasaph* was a proselyte; that before he embraced the true faith, he was called the son of *Reuel*, but that after his conversion, he was called the son of *Deuel*." As *Rauel* may be translated the *breach of God*, and *Dauel*, the *knowledge of God*, I suppose the Rabbín grounded his supposition on the different meanings of the two words.

Verse 15. *These were the renowned* Literally, *the called of the congregation*—those who were summoned by name to attend. The order of the tribes in the above enumeration may be viewed thus:

1. Reuben
2. Simeon
3. Judah
4. Issachar
5. Zebulun

} Sons of Leah.

6. Ephraim
7. Manasseh
8. Benjamin

} Sons of Rachel.

9. Dan . . . 1st son of Bilhah, Rachel's maid.
10. Asher . . . 2d son of Zilpah, Leah's maid.
11. Gad . . . 1st son of Zilpah.
12. Naphtali . . . 2d son of Bilhah.

No word of God can possibly fall to the ground: he alone
 sees the end from the beginning.

A. M. 2541.
B. C. 1490.
An. Exod. Isr.
2.
Ijar or 2ij. The persons appointed
gregation of the children of Israel,
after their families, by the house of
their fathers, with the number of
their names, every male by their
polls;

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are able to go forth to war in Israel: thou and
Aaron shall number them by their ^barmies.

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thers.

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Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishad-
dai.

7 Of Judah; Nahshon the son of Ammina-
dab.

8 Of Issachar; Nethancel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim;
Elishama the son of Ammihud: of Manasseh;
Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son
of Gideoni.

12 Of Dan; Abiezer the son of
Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of ^cDeuel.

15 Of Naphtali; Ahira the son of Enan.

16 ^dThese were the renowned of the congre-
gation, princes of the tribes of their fathers,
^eheads of thousands in Israel.

17 ¶ And Moses and Aaron took these men
which are expressed by their names:

18 And they assembled all the congregation
together on the first day of the second month,
and they declared their pedigrees after their fa-
milies, by the house of their fathers, according
to the number of the names, from twenty years
old and upward, by their polls.

19 As the LORD commanded Moses, so he
numbered them in the wilderness of Sinai.

20 ¶ And the children of Reuben, Israel's
eldest son, by their generations, after their fa-
milies, by the house of their fathers, according

^aExod. 11. 17. — ^bExod. 12. 17. — ^cNumb. 7. 43. — ch. 10. 22.

ch. 2. 14, he is called *Reuel*. — ^dch. 7. 2. 1Chren. 27. 16. — ^eExod. 10. 21, 25.

and he erected his tabernacle, which was his throne, and
the place of his residency, among the people; and consecrated
his priests, who were to minister before him: he now orders
his people to be numbered, 1. That they might see he had
not forgotten his promise to Abraham, but was multiplying
his posterity. 2. That they might observe due order in their
relation to the promised land. 3. That the tribes and
families might be properly distinguished; that all litigations
concerning property, inheritance, &c. might, in all future
times, be prevented. 4. That the promise concerning the
Messiah might be known to have its due accomplishment,
when, in the fulness of time, God should send him from the
seed of Abraham, through the house of David. And, 5.
That they might know their strength for war. For although
they should ever consider God as their protector and defence;
yet it was necessary they should be assured of their own fit-
ness, naturally speaking, to cope with any ordinary enemy,
or to surmount any common difficulties.

Verse 2. *From twenty years old and upward* In this census
no women were reckoned, nor *children*, nor *strangers*, nor the
Levites, nor *old men*; which, collectively, must have formed
an immense multitude: the Levites alone amounted to
22,000. *From twenty years old* only are reckoned; such as
were fit to carry arms, and were expert for war.

Verse 16. *These were the renowned* This person is called
Reuel, chap. 1. 11. After *רֵוֹעַ*, *r*, is very like the *resh*, *r*, it was easy to mistake the one for the other. The
same mistake is made in the name *Reuel* in this chapter; and in
chap. 11. the *Levites*, the *Simeonites*, and the *Arabs*, have

Deuel, instead of *Reuel*, with which reading a vast number
of MSS. concur; and this reading is supported by chap. x.
ver. 20. we may safely conclude, therefore, *רֵוֹעַ דָּוָאֵל* *Dāual*, not
רֵוֹעַל דָּוָאֵל *Rāuel*, was the original reading. See *Kemūcott*.

An ancient Jewish Rabbīn pretends to solve every difficulty,
by saying that "*Eliásaph* was a proselyte; that before he
embraced the true faith, he was called the son of *Reuel*, but
that after his conversion, he was called the son of *Deuel*." As
Rāuel may be translated the *breach of God*, and *Dāuel*,
the *knowledge of God*, I suppose the Rabbīn grounded his
supposition on the different meanings of the two words.

Verse 15. *These were the renowned* Literally, *the called*
of the congregation—those who were summoned by name to
attend. The order of the tribes in the above enumeration
may be viewed thus:

1. Reuben
2. Simeon
3. Judah
4. Issachar
5. Zebulun

Sons of Leah.

6. Ephraim
7. Manasseh
8. Benjamin

Sons of Rachel.

- | | |
|--------------|-----------------------------------|
| 9. Dan | 1st son of Bilhah, Rachel's maid. |
| 10. Asher | 2d son of Zilpah, Leah's maid. |
| 11. Gad | 1st son of Zilpah. |
| 12. Naphtali | 2d son of Bilhah. |

A. M. 2414. to the number of the names, by their
B. C. 1790. polls, every male from twenty years
A. D. 1790. Inc. old and upward, all that were able to
go forth to war;

21 Those that were numbered of them, *even* of the tribe of ^a Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of ^b Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of ^c Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of ^d Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them; *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the children of ^e Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of ^f Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of ^g Joseph, *namely*, of the children of ^h Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the children of ⁱ Manasseh; by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of ^k Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of ^l Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even*

^a Ch. 2. 16, 11. — ^b Ch. 26. 7. — ^c Gen. 29. 14. — ^d Ch. 1. 27. — ^e Ch. 1. 20. — ^f Ch. 1. 30. — ^g Ch. 1. 31. — ^h Ch. 1. 32. — ⁱ Ch. 1. 33. — ^j Ch. 1. 34. — ^k Ch. 1. 35. — ^l Ch. 1. 36.

^m Gen. 30. 20. — ⁿ Gen. 30. 21. — ^o Gen. 30. 22. — ^p Gen. 30. 23. — ^q Gen. 30. 24. — ^r Gen. 30. 25. — ^s Gen. 30. 26. — ^t Gen. 30. 27. — ^u Gen. 30. 28. — ^v Gen. 30. 29. — ^w Gen. 30. 30. — ^x Gen. 30. 31. — ^y Gen. 30. 32. — ^z Gen. 30. 33.

Verse 25. *Forty and five thousand six hundred and fifty*. Mr. Answorth has remarked, that Gad, the least of the tribes, is the only one of all the tribes whose number ends with five; all the others are by *hundreds*, and end with *hundred*, which shows God's admirable providence and blessing in multiplying them so, that not one of *broken* number was among all the tribes. But see on ver. 16.

Verse 33. *The tribe of Ephraim were 40,500*. Ephraim,

as he was blessed beyond his father Jacob, so here he is increased in numbers more than Manasseh, and more than the whole tribe of Benjamin, and his blessing continued above his father. *Heb. xxx. 17.* And thus the prophecy, *Gen. 48. 19.* was fulfilled — *Thy youngest brother [Ephraim] shall be greater than thy first-born [Manasseh]*. No word of God can pass unfulfilled; all that is promised is seen; the end from the beginning; all things are accomplished.

A.M. 2514.
B.C. 1490.
An. Exod. 1st.
2.
Ijar or Zif.

of the tribe of Dan, were threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, were forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, were fifty and three thousand and four hundred.

44 ¶ ^a These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fa-

thers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 *Even* all they that were numbered were ^b six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But ^c the Levites after the tribe of their fathers were not numbered among them.

48 For the Lord had spoken unto Moses, saying,

49 ^d Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 ^e But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, ^f and shall encamp round about the tabernacle.

51 ^g And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: ^h and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their

A.M. 2514.
B.C. 1490.
An. Exod. 1st.
2.
Ijar or Zif.

^a Ch. 26. 64. — ^b Exod. 38. 26. See Exod. 12. 37. ch. 2. 32. & 26. 51. — ^c ch. 2. 33. See ch. 3. & 4. & 26. 57. 1 Chron. 6. & 21. 6. — ^d ch. 2. 33. &

26. 62. — ^e Exod. 39. 21. ch. 3. 7, 8. & 4. 15, 25, 26, 27, 33. — ^f ch. 3. 23, 29, 35, 38. — ^g ch. 10. 17, 21. — ^h ch. 3. 10, 38. & 18. 22.

braces all occurrences; and it is his province alone to determine what is right, and to predict what himself has purposed to accomplish.

Verse 46. *All that were numbered were 603,550.*] What an astonishing increase from *seventy* souls that went down into Egypt, Gen. xlvii. 27. about 215 years before, where latterly they had endured the greatest hardships! But God's promise cannot fail—*They shall be as the stars of heaven for multitude*—and who can resist his will, and bring to nought his counsel? That a comparative view may be easily taken of the state of the tribes, I shall produce them here from the first census mentioned in the first chapter of this book, in their *decreasing* proportion, beginning with the *greatest*, and proceeding to the *least*; and in the second census mentioned chap. xxvi. where the *increase* of some, and the *decrease* of others, may be seen in one point of view. It may be just remarked, that *except* in the case of *Gad* in this chapter, and *Reuben* in chap. xxvi. all the numbers are what may be called *whole* or *round* numbers, beginning with *thousands*, and ending with *hundreds*, *Gad* and *Reuben* alone ending with *tens*; but the Scripture generally uses *round* numbers; *units* and *fractions* being almost constantly disregarded.

1st Census. Num. ch. i.

2d Census. Num. ch. xxvi.

| | | |
|-----------------|--------|--------|
| 1. Judah . . . | 74,600 | 76,500 |
| 2. Dan . . . | 62,700 | 64,400 |
| 3. Simeon . . . | 59,300 | 22,200 |

| | | |
|--------------------|--------|--------|
| 4. Zabulon . . . | 57,400 | 60,500 |
| 5. Issachar . . . | 54,400 | 64,300 |
| 6. Naphtali . . . | 53,400 | 45,400 |
| 7. Reuben . . . | 46,500 | 43,730 |
| 8. Gad . . . | 45,650 | 40,500 |
| 9. Asher . . . | 41,500 | 53,400 |
| 10. Ephraim . . . | 40,500 | 32,500 |
| 11. Benjamin . . . | 35,400 | 45,600 |
| 12. Manasseh . . . | 32,200 | 52,700 |

Total 603,550

Total 601,730

Thus we find *Judah* the *most populous* tribe, and *Manasseh* the *least* so; the difference between them being so great as 42,400, for which no very satisfactory reason can be assigned.

In the second census, mentioned chap. xxvi. 34. *Judah* still has the pre-eminency; and *Simeon*, the third in number before, is become the least. Now we see also, that the little tribe of *Manasseh* occupies the *seventh* place for number. *Seven* of the tribes had an *increase*; *five* a *decrease*. *Manasseh* had an increase of 20,500; *Judah*, 1,900; *Issachar*, 9,900; *Zabulon*, 3,100; *Benjamin*, 10,200; *Dan*, 1,700; *Asher*, 11,900.

On the contrary, there was a *decrease* in *Reuben* of 2,770; in *Simeon*, 37,100; *Gad*, 5,150; *Ephraim*, 8,000; *Naphtali*, 8,000. Decrease in the whole, 61,020 effective men. See on chap. xxvi. but ballanced with the *increase*, the *decrease* was upon the whole, only 1,820.

A. M. 1514.
B. C. 1179.
Am. Acad. 187.
Ijar ör Zif.

54 And the children of Israel did Ijar or Zif.
according to all that the LORD commanded
Moses, so did they.

[illegible]

| | | | | | | | |
|------|---|---------|------|--------|---|--------|---------------|
| LEVI | { | Kishath | { | Amram | } | 2,000. | Num. iii. 26. |
| | | | { | Izhar | | | |
| | | | { | Hileon | | | |
| | | | { | Uziel | | | |
| | | { | Mani | } | | | |

| | | | |
|----------|----------|-----------|------------------------|
| | { Merari | { Gershon | { 6,200. Num. iii. 34. |
| JUDAH | { Shelah | { Musli | |
| | { Pharez | { Hezron | { 74,600. Num. i. 27. |
| | { Zerah | { Hamul | |
| ISSACHAR | { Tola | | |
| | { Phuvah | | |
| | { Job | | { 54,400. Num. i. 29. |

| | | |
|---------|--------------------|--------------------|
| | (Sharon) | |
| ZEBULON | { Sereb
Eilon } | 57,400. Num. 1. 21 |

(Jahel)

DINAH

Children of JACOB by ZILPAH. Gen. xlv. 18.

| | | | | | |
|-----|---|---------|---|---------|------------|
| GAD | { | Ziphion | } | 45,650. | Num. i. 25 |
| | | Haggai | | | |
| | | Shuni | | | |
| | | Ezbon | | | |
| | | Eri | | | |
| | | Arodi | | | |
| | | Archi | | | |

| | | | | | |
|------|---|--------|---|----------|------------|
| ASUR | { | Jannah | } | 41,500. | Num. i. 41 |
| | | Ishuah | | | |
| | | Isui | | | |
| | { | Beriah | | | |
| | | | { | Heber | |
| | | | | Malchiel | |

Children of JACOB by I. FAIR. Gen. Nov. 15.

REUBEN { Hephesh }
 { Phallu } 46,500. Num. i. 21.
 { Hezion }
 { Gadi }
 { Merari }

SIMEON { Jemuel }
 { Jamun }
 { Ohad }
 { Jacnin }
 { Zohar }
 { Shaul }

50,300. Num. 1. 29.

LEVI { Gershon { Labi { 7,500. Num. iii. 22.

Children of JACOB by RACHEL. Gen. xlv. 22.

| | | |
|--------|--------------|---------|
| JOSEPH | { Manasseh } | 32,200. |
| | { Ephraim } | 40,500. |

| | | | | | |
|----------|---|--------|---|---------|-------------|
| BENJAMIN | { | Beiah | } | 35,400. | Num. i. 37. |
| | | Becher | | | |
| | | Ashbel | | | |
| | | Gerah | | | |
| | | Naaman | | | |
| | | Ehi | | | |
| | | Rosh | | | |
| | | Muppim | | | |
| | { | Huppim | } | | |
| | { | Arad | } | | |

Children of JACOB by BILHAH. Gen. xvi. 25.

| | | | |
|----------|--|---------|-------------|
| DAN | Hushim | 62,700. | Num. i. 39. |
| NAPHTALI | <div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;"> { Jabzeel
Guni
Jezer
Shillem } </div> </div> | 53,400. | Num. i. 43. |

I. REUBEN 46,500

Let us now descend to the particular enumeration of each Tribe. REUBEN had *four* sons; now if we suppose, that one of these *four* sons had *seven*, and that each of the other *three* had *eight*; we shall find the number 31, for the *first* Egyptian generation. If we afterwards suppose, that each of these 31 sons had *five* sons, the *second* generation will amount to 155; which, multiplied by 15, will produce 2,325 for the *third* generation; and these, multiplied by 19, will make 44,175 for the *fourth*; so that the *third*, together with the *fourth*, will make 46,500. We shall have the same product, if the given sum, 46,500, be divided by the most probable number of children, for example, by the number 19; we shall then have 2,447 for the *third* generation; which sum being deducted from the sum total, there will remain 44,053 for the *fourth* generation, which is exactly the number that is produced in multiplying 2,440 of the *third* generation, by 18, and the other 7 by 19. If we wish to make the same calculation, with respect to the preceding generations, i. e. divide them by the most probable number of children, we shall have the following sums.

| | |
|----------------|---------|
| Sons of Reuben | 4. |
| I. Generation | 31. |
| II. Ditto | 215. |
| III. Ditto | 2,583. |
| IV. Ditto | 43,917. |

Amount of generations III. and IV. 46,500.

II. SIMEON 59,300.

SIMEON had *six* sons. Let us suppose that each of the three first had *six* children, and each of the three others *seven*; we shall have *thirty-nine* for the first generation. If we multiply 31 of this number by 9, and 8 by 10, we shall have for the second generation 359; of which number, if we multiply 355 by 11, and 4 by 12, the third generation will give us 3,953. Let us then multiply 3,948 of these by 14, and 5 of them by 15, and we shall have for the fourth, 55,347. The *third* and *fourth*, added together, will make 59,300.

III. LEVI 22,300.

Gershon, Levi's eldest son, had *two* children: let us give to one of these, 16 children, and to the other, 17; and we shall have 33 for the *second* generation: 28 of which, multiplied by 15, and 5 by 16, will produce 500 for the *third*. Multiply each by 14, and these will produce 7000; and the *third* and *fourth* together, 7500.

Kohath, Levi's second son, had *four* sons, which form the first line. Give to one of them 10 sons, and 11 to each of the other three; for the *second* generation there will be 43. Multiply them by 10, there will be 430 for the *third*; these multiplied by 19 for the *fourth*, will produce the number of 8170. The *third* and *fourth* added together, make 8,600.

Merari, the third son of Levi, had *two* sons. Give 10

children to each of them, there will then be 20 for the *second* generation. Now if we say that 10 of these 20 had each 15 sons, and each of the others 16, we shall have 310; which multiplied by 19, will give us 5,890 for the *fourth*, and the *two* last together, 6,200. This may be seen by the following example:

| | Gershonites. | Kohathites. | Merarites. |
|---------------------------------|--------------|-------------|------------|
| I. Generation | 2. | 4. | 2. |
| II. Ditto | 33. | 43. | 20. |
| III. Ditto | 500. | 430. | 310. |
| IV. Ditto | 7000. | 8170. | 5890. |
| Am't. of gen. III. & IV. | 7500. | 8600. | 6200. |
| Total number of Levites 22,300. | | | |

IV. JUDAH 74,600.

The sons of Judah were Shelah, Pharez and Zerah. His grandsons by Shelah, were Hezron and Hamul. Hezron had two sons. Suppose each of them had *six* children, which will make 12 for the first generation: to *eight* of whom allow *eight* children, and *nine* to each of the others; and there will be 100 for the *second* generation. To 92 of these, then give 18 children, and 19 to the *eight* others; this will produce for the *third* generation, 1,808. If we then suppose that 1,800 of these had each 18 children, and that each of the other *eight* had 19, the *fourth* generation will be 32,552, which, added to the product of the *third*, will make the descendants of Hezron amount to 34,360.

Hamul had two sons, who, multiplied by 10, produce the number of 20 for the *second* generation: these multiplied by 20, will make 400 for the *third*, and these again by 25, will produce 10,000 for the *fourth*. And thus, the two last generations will amount together, to the number of 10,400.

If we allow *five* sons to Pharez, and *six* to Zerah; we shall have 11 for the first generation. To *three* of whom allow 10 children, and 11 to the other *eight*, this will give us 118 for the *second*. To 113 of these give 14, and 15 to the other *five*, and 1,657 will be produced for the *third*. Give 17 to 1,643, and 18 to the 14 remaining, and for the *fourth* there will be 28,183. The *third* and *fourth* added together will produce the number of 29,840.

According to this calculation, all these generations will amount to the following numbers:

| | |
|--------------------------|---------|
| Hezronites | 34,360. |
| Hamulites | 10,400. |
| Perezites and Zerathites | 29,840. |
| | 74,600. |

V. ISSACHAR 54,400.

ISSACHAR had *five* sons. Suppose that *three* of them had each *five* children, and the other *two*, *six*; we shall have 27 for the first generation. If we then imagine that of these, 19 had each *nine* sons, and each of the other *eight*, 10, the second generation will be 251. Now 141 of these, multiplied by 12, will produce 2892; and the 10 others, multiplied by 13, will make 130; consequently the *third* generation will amount to 3,022. If 3,018 of these had each 17 sons, and each of the other *four* had 18, the *fourth* generation will be 51,378; the *third* and *fourth* generations then, will produce a number of 54,400.

VI. ZEBULON 57,400.

Zebulon had three sons. If we suppose that two of them had in all, 14 children, and the third, six, here will be 20 for the first generation. The second will produce 143 on multiplying 17 by 7, and 3 by 8. If we multiply 135 by 16, and 8 by 17, the third will amount to 2,296. By multiplying the third by 24, the fourth will give us 55,104. The two last will produce, together, 57,400.

VII. GAD 45,650.

Gad had seven sons.

| | | |
|-----------------|-----------------------------------|--------|
| I. Generation : | multiply 3 by 9, and 4 by 10, | |
| | there will be | 67 |
| II. Ditto | multiply 61 by 7, and 6 by 8 | 475 |
| III. Ditto | multiply 471 by 8, and 4 by 9 | 3,804 |
| IV. Ditto | multiply 3,802 by 11, and 2 by 12 | 41,846 |

Amount of generations the III. and IV. 45,650

VIII. ASHER 41,500.

The sons of *Asher*, *Jinnah*, *Ishuah* and *Isui*, multiplied by 8, produce for the

| | | |
|---------------|-----------------------------------|--------|
| I. Generation | | 24 |
| II. Ditto | multiply 24 by 8 | 192 |
| III. Ditto | multiply 182 by 11, and 10 by 12 | 2,122 |
| IV. Ditto | multiply 2,118 by 12, and 4 by 13 | 25,408 |

Amount of generations the III. and IV. 27,590

Heber and *Malchiel* were sons of *Beriah*. Now these two sons multiplied by 5, give us for

| | | |
|---------------|-------------------|--------|
| I. Generation | | 10 |
| II. Ditto | multiply 10 by 11 | 110 |
| III. Ditto | multiply by 9 | 990 |
| IV. Ditto | multiply by 12 | 11,880 |

Amount of generations the III. and IV. 12,870

Another son of *Beriah* had in the

| | | |
|---------------|----------------|-----|
| I. Generation | | 1 |
| II. Ditto | multiply by 8 | 8 |
| III. Ditto | multiply by 10 | 80 |
| IV. Ditto | multiply by 12 | 960 |

Amount of generations the III. and IV. 1,040

All these generations added together, amount to 41,500

IX. JOSEPH.

MANASSEH 32,200.

| | | |
|---------------|---------------------------------|--------|
| I. Generation | | 10 |
| II. Ditto | multiply 6 by 13, and 4 by 14 | 134 |
| III. Ditto | multiply 132 by 12, and 2 by 13 | 1,610 |
| IV. Ditto | multiply by 19 | 30,590 |

Amount of generations the III. and IV. 32,200

EPHRAIM 40,500.

| | | |
|---------------|------------------------------------|--------|
| I. Generation | | 16 |
| II. Ditto | multiply by 10 | 160 |
| III. Ditto | multiply 152 by 12, and 8 by 13 | 1,918 |
| IV. Ditto | multiply 1,916 by 20, and 12 by 21 | 38,572 |

Amount of generations the III. and IV. 40,500

X. BENJAMIN 35,400.

He had 10 sons; two of whom, multiplied by 9, and the other 8 by 10, will give for the

| | | |
|---------------|-------------------------------|--------|
| I. Generation | | 98 |
| II. Ditto | multiply 95 by 9, and 3 by 10 | 885 |
| III. Ditto | multiply by 5 | 4,425 |
| IV. Ditto | multiply by 7 | 30,975 |

Amount of generations the III. and IV. 35,400

XI. DAN 62,700.

| | | |
|---------------|----------------|--------|
| I. Generation | | 11 |
| II. Ditto | multiply by 12 | 132 |
| III. Ditto | multiply by 19 | 2,508 |
| IV. Ditto | multiply by 24 | 60,192 |

Amount of generations the III. and IV. 62,700

XII. NAPHTALI 53,400.

He had 4 sons, the half of whom, multiplied by 7, and the other half by 6, give us for the

| | | |
|---------------|---------------------------------|--------|
| I. Generation | | 26 |
| II. Ditto | multiply 16 by 11, and 10 by 12 | 296 |
| III. Ditto | multiply 288 by 12, and 8 by 13 | 3,560 |
| IV. Ditto | multiply by 14 | 49,840 |

Amount of generations the III. and IV. 53,400

Total number of all the Tribes.

| | |
|---------------|--------|
| I. Reuben | 46,500 |
| II. Simeon | 59,300 |
| III. Levi | 22,300 |
| IV. Judah | 74,600 |
| V. Issachar | 54,400 |
| VI. Zebulon | 57,400 |
| VII. Gad | 45,650 |
| VIII. Asher | 41,500 |
| IX. Manasseh | 32,200 |
| Ephraim | 40,500 |
| X. Benjamin | 35,400 |
| XI. Dan | 62,700 |
| XII. Naphtali | 53,400 |

Total 625,850

And indeed, without counting the Levites, the number of the Israelites (Num. i. 46.) amounts to 603,550
The Levites (Num. iii. 39.) amount to 22,300

The whole number together, as above 625,850

In the above calculations, *Scheuchzer* and *Reyher* take for granted, 1. That from the going down to Egypt to the Exodus, there were four generations. 2. That the first two generations had died in Egypt. 3. That the promise of God in multiplying them as the stars of heaven, had taken place particularly in the two last generations. 4. That these two last generations alone, form the aggregate sums given in the Sacred Text. 5. That their method of accounting for this aggregate through a few generations, is not only per-

fectly natural, and mathematical; but strictly accordant with the truth of the divine promise, the great accuracy of the the promises made by God to them, as the sum of each Jewish lawgiver, and a proof of the inspiration of the Sacred Tribe sufficiently proves. 6. That the whole account shews Writings.

CHAPTER II.

Moses is commanded to teach the Israelites how they are to pitch their tents, and erect the ensigns of their fathers' houses, 1, 2. Judah, Issachar, and Zebulun on the EAST, amounting to 186,400 men, 3—9. Reuben, Simeon, and Gad, on the SOUTH, with 151,450 men, 10—16. The Levites to be in the midst of the camp, 17. Ephraim, Manasseh, and Benjamin, on the WEST, with 108,100 men, 18—24. Dan, Asher, and Naphtali, on the NORTH, with 157,600 men, 25—31. The sum total of the whole, 603,550, 32. But the Levites are not included, 33. The people do as the Lord commands them, 34.

A. M. 2514.

B. C. 1490.

An. Exod. Isr.

2.

Ijar or Zif.

AND the LORD spake unto Moses and unto Aaron, saying,

2^a Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: ^b far off about ^c the tabernacle of the congregation shall they pitch.

3 ¶ And on the east side toward the rising of the sun, shall they of the standard of the camp of Judah pitch throughout their armies: and ^d Nahshon, the son of Amminadab, shall be captain of the children of Judah.

4 And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel, the son of Zuar, shall be captain of the children of Issachar.

6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.

7 Then the tribe of Zebulun: and Eliab, the son of Helon, shall be captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah, were a hundred thousand, and fourscore thousand, and six thousand, and four hundred, throughout their armies. ^e These shall first set forth.

10 ¶ On the south side shall be the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben shall be Elizur, the son of Shedeur.

11 And his host, and those that were numbered thereof, were forty and six thousand and five hundred.

12 And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel, the son of Zurishaddai.

13 And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph, the son of Reuel.

15 And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben were a hundred thousand, and fifty and one thousand, and four hundred and fifty,

A. M. 2514.

B. C. 1490.

An. Exod. Isr.

2.

Ijar or Zif.

^a Ch. 1. 52. — ^b Heb. over against. — ^c Josh. 3. 4. — ^d ch. 10. 14. Ruth 4. 20. 1 Chron. 3. 10. Matt. 1. 4. Luke 3. 32, 33.

^e Ch. 10. 14. — ^f Deut. ch. 1. 14. & 7. 42, 47. & 10. 20.

NOTES ON CHAP. II.

Verse 2. Every man—shall pitch by his own standard] Commentators, critics, philosophers, and professional men have taken a great deal of pains to illustrate this chapter, by shewing the best method of encampment, for such a vast number of men, and the manner in which they conceive the

Israelites formed their camp in the wilderness. As God gave them the plan, it was doubtless in every respect perfect; and fully answered the double purpose of convenience and security. Scheuchzer has entered into this subject with his usual ability, and in very considerable detail. Following the plan of Reyher, as in the preceding chapter, he endeavours to

A. M. 2514. throughout their armies. ^a And they shall set forth in the second rank.
 B. C. 1490.
 An. Exod. I. 17. 17 ¶ ^b Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side *shall be* the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim *shall be* Elishama, the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh, *shall be* Gamaliel, the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan, the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* a hundred thousand, and eight thousand, and a hundred, throughout their armies. ^c And they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer, the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* three-score and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand, and six hundred. ^d They shall go hindmost with their standards.

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: ^e all those that were numbered of the camps throughout their hosts, *were* six hundred thousand and three thousand and five hundred and fifty.

33 But ^f the Levites were not numbered among the children of Israel; as the Lord commanded Moses.

34 And the children of Israel did according to all that the Lord commanded Moses: ^g so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

^a Ch. 10. 1^o. — ^b ch. 10. 17, 21. — ^c ch. 10. 23. — ^d ch. 10. 25.

^e Exod. 30. 26. ch. 1. 46. & 11. 21. — ^f ch. 1. 47. — ^g ch. 1. 2. 3. 6.

ascertain the precise order in which the several tribes were disposed; and as his work is both scarce and dear, the Reader will not be displeased to meet here with a translation of all that refers to the subject.

SCHEUCHZER's DESCRIPTION AND PLAN

OF THE

ENCAMPMENTS OF THE ISRAELITES IN THE WILDERNESS.

"If we form a proper idea of God, of his essence and his attributes, we shall easily perceive that this infinite and supreme Being, wills and executes what his divine will appoints; in a word, we shall see that he is the God of order.

This order displays itself in the perfection, arrangement, and assemblage of all created beings; in the construction of the earth which we inhabit, where every thing is formed in order, number, weight, and measure; and in all bodies, great and small. It is certain that Noah's ark is a perfect model of naval architecture. The temple of Solomon, and that of Ezekiel, were likewise master-pieces in their kind. But at present, we are to consider the divine arrangement of the Israelitish camp, and the manner in which it was formed.

"The Israelitish army was divided into three principal divisions. The first, which was the least in extent, but the strongest and the most powerful, occupied the centre of the army; this was the Throne of God, i. e. the TABERNACLE.

The *second*, which was composed of the *Priests* and *Levites*, surrounded the first. The *third*, and the farthest from the centre, took in all the other tribes of Israel, who were at least about a mile from the Tabernacle. For it appears from Josephus iii. 4. that the nearest approach they dared make to the ark, except during the time of worship, was a distance of 2,000 cubits. The reverence due to the Divine Majesty, the numerous army of the Israelites, composed of 600,000 soldiers, with their families, which made about 3,000,000 souls, naturally demanded a considerable extent of ground. We are not to imagine, that all these families pitched their tents pell mell, without order, like beasts, or as the troops of Tartary, and the Eastern armies: on the contrary, their camp was divided according to the most exact rules. And we cannot even doubt, that their camp was laid out, and the place of every division and tribe exactly assigned by some engineers or geometers, before the army stopped to encamp, in order that every person might, at once, find his own quarter, and the road he ought to take to reach the other tents.

"Four divisions, which faced the four quarters of the heavens, each with its own ensign, formed the centre of the army. JUDAH was placed on the east; and under him he had *Issachar* and *Zebulon*: on the south was REUBEN, and under him *Simeon* and *Gad*: on the west was EPHRAIM, and under him *Manasseh* and *Benjamin*: finally, DAN was on the north, and he had under him *Asher* and *Naphtali*. It has been pretended by some, that these four principal divisions, were not alone distinguished by their ensigns, but that each particular tribe had likewise its standard or ensign. On this subject we might refer to the Talmudists, who have gone so far as to define the *colours*, and the *figures* or *arms* of the very ensigns. They pretend that on that of JUDAH, a *lion* was painted with this inscription: '*Rise, Lord, let thine enemies be dispersed, and let those that hate thee, flee before thee;*' and they found this description of Judah's ensign in Gen. xlix. 9. They give to ISSACHAR an *ass*, Gen. xlix. 14. to ZEBULON, a *ship*, Gen. xlix. 13. to REUBEN, a *river*, Gen. xlix. 4. (others give Reuben the *figure of a man*) to SIMEON, a *sword*, Gen. i. 5. to GAD, a *lion*, Deut. xxxiii. 22. to EPHRAIM, an *unicorn*, Deut. xxxiii. 17. an *ox* to MANASSEH, Deut. xxxiii. 17. a *wolf* to BENJAMIN, Gen. xlix. 27. and a *serpent* to DAN, Gen. xlix. 17. though others give him an *eagle*. In short, they pretend that the ensign of ASHER was a *handful of corn*, Gen. xlix. 20. and that of NAPHTALI a *stag*, Gen. xlix. 21.

"To prove that the sums here are correctly added, we have but to join together the detached numbers, and see if they agree with the total. The Text will furnish us with an example of this: there was in the quarter of

| | | |
|---------|---------|----------|
| Judah | 186,400 | ver. 9. |
| Reuben | 151,450 | ver. 16. |
| Ephraim | 108,100 | ver. 24. |
| Dan | 157,600 | ver. 31. |

"Among other things, we must remark that rule of military tactic, which requires that the *advanced* and *rear-guards* should be stronger than the centre.

"In a well regulated camp, cleanliness is considered indispensably necessary; this is particularly remarkable in the Israelitish army, where the most exact order was maintained.

Hence every person who had any kind of disease, and those who were reputed *unclean*, were forbidden to enter it, Num. v. 2, 3. Deut. xxiii. 10.

"Those who have the health of men, and of a whole army confided to them, are not ignorant, that diseases may be easily produced by putrid exhalations from excrementitious matter; and that such matter will produce in camps, pestilential fevers, and dysenteries. For this reason, care should be always taken, that offices, at a distance from the camp, be provided for the soldiers, and also that those who are sick should be separated from the others, and sent to hospitals, to be properly treated.

"In military tactics, we find two distinct wings spoken of; the right and the left. The Israelitish army, not only had them on one side, as is customary; but on all their four sides. On the *eastern* side, the tribe of Issachar formed the *right*, that of Zebulon the *left*, and that of Judah the *centre*. On the *south*, Simeon formed the *right wing*, Gad the *left*, and Reuben the *centre*. Towards the *west*, Manasseh composed the *right*, Benjamin the *left*, and Ephraim the *centre*. And on the *north*, Asher was on the *right wing*, Naphtali on the *left wing*, and Dan in the *centre*. Notwithstanding this, however, the army was not in danger of being easily broken; for every tribe being numerous, they were supported by several ranks, in such a manner that the first being broken, the second was capable of making resistance; and if the second gave way, or shared the same fate as the first, it found itself supported by the third, and so on with the rest. The square form, in which the Jewish army was ordinarily placed, was the very best for security and defence. The use and importance of the *hollow square*, in military tactics, is well known.

"For so large a multitude of people, and for so numerous an army, it was needful that all the necessary articles of life should be prepared beforehand, or be found ready to purchase. In these respects nothing was wanting to the Israelites. Their bread came down to them from heaven; and they had besides an abundance of every thing that could contribute to magnificence. If we may credit Josephus, they had amongst them *public markets*, and a *variety of shops*. Ant. l. iii. c. 12. sec. 5. The tabernacle being erected, it was placed in the midst of the camp, each of the three tribes stretching themselves on the wings, and leaving between them a sufficient space to pass.

"It was, says Josephus, like a well appointed market, where every thing was ready for sale in due order, and all sorts of artificers kept their shops; so that this camp might be considered a moveable city.

"In Exod. xxxii. 27. we likewise find that mention is made of the *gates* of the camp, 'Put every man his sword by his side, and go in and out from gate to gate, throughout the camp.' From whence we may certainly conclude, that if the camp had *gates*, the Israelites had also *centinels* to guard them. If this be true, we may also believe that they were surrounded with *entrenchments*, or that at least, their gates were defended by some fortifications. *Segutarius* (de Jan. Vet. c. 18. § 10.) pretends, that the Tabernacle was not only guarded by the Levites, but that there were likewise centinels at the gates, and at the entrance of the Israelitish camps. See the note on Exod. xxxii. 27.

"If we examine, and compare the camp of Israel with that of our most numerous armies, which in these days are composed of 100,000, or of 150,000 men, we cannot but consider it of vast extent. The Jews say, it was 12 miles in circumference; this is not at all improbable, and consequently, the front of each wing must be 3 miles in extent. But taking in the tents, the soldiers, and their numerous families, the beasts of burden, the cattle, and the goods, it certainly must have formed a very considerable enclosure, much more than 12 miles. See the notes on Exod. xii. 37. and xiii. 18. *Reyher*, (Math. Mos. p. 568.) assigns to the

Tribe of JUDAH,

A space of $298\frac{2}{3}$ cubits in breadth
and 250 in length

Which makes 74,600 square cubits.

"We must observe, that we are here merely speaking of the ground which the soldiers of this tribe occupied, whilst remaining *close to each other*, in their ranks, and that in this computation, there is but one square cubit allowed for each man; wherefore if we take in the arrangement of the soldiers, the tents, the necessary spaces, the families, the beasts of burden, and the moveables, a much larger extent of ground is requisite. All those circumstances do not come into *Reyher's* calculation. He continues thus,

For the Tribe of ISSACHAR.

217 $\frac{3}{4}$ cubits in breadth
250 in length

Total 54,400

For the Tribe of GAD,

140 $\frac{5}{11}$ cubits in breadth
325 in length

Total 45,650

For the Tribe of ZEBULON,

229 $\frac{3}{4}$ cubits in breadth
250 in length

Total 57,400

For the Tribe of EPHRAIM,

202 $\frac{1}{2}$ cubits in breadth
200 in length

Total 40,500

For the Tribe of REUBEN,

143 $\frac{1}{2}$ cubits in breadth
325 in length

Total 46,500

For the Tribe of MANASSEH,

161 cubits in breadth
200 in length

Total 32,200

For the Tribe of SIMEON,

182 $\frac{6}{11}$ cubits in breadth
325 in length

Total 59,300

For the Tribe of BENJAMIN,

177 cubits in breadth
200 in length

Total 35,400

For the tribe of DAN,

156 $\frac{3}{4}$ cubits in breadth
400 in length

Total 62,700

For the tribe of ASHER,

103 $\frac{3}{4}$ cubits in breadth
400 in length

Total 41,500

For the tribe of NAPHTALI,

133 $\frac{1}{2}$ cubits in breadth
400 in length

Total 53,400

"If we make the ichnography, or even the scenography of the camp on this plan, in following it, we must first, in the centre, form a *parallelogram* of 100 cubits long, and 50 broad, for the *court* of the Tabernacle; with an empty space all round, of 50 cubits broad. We must then place the camp of the Levites towards the *west*, viz.

The *Gershonites*, Num. iii. 22, 23.

Breadth 30 cubits
Length 250 cubits

Total 7500

To the south, the *Kohathites*, Num. iii. 28, 29.

Breadth 86 cubits
Length 100 cubits

Total 8600

To the north, the *Merarites*, Num. iii. 34, 35.

Breadth 62 cubits
Length 100 cubits

Total 6200

"On the *west*, we must place tents for Moses, Aaron, and his sons. Num. iii. 38.

"At the place where the camp of the Levites ends, a space must be left of 2,000 square cubits, after which we must take the dimensions of the camp of the twelve tribes.

"This plan is in the main well imagined, but it does not afford an ichnography of sufficient extent. To come more accurately to a proper understanding of this subject, I shall

examine the rules that are now in use for encampments, and compare them afterwards with what is laid down in the Holy Scriptures, in order that we may hereby form to ourselves an idea of the camp of God; the grandeur and perfection of which, surpassed every thing of the kind ever seen. I shall now mention what I am about to propose, as the foundation upon which I shall proceed.

“ In Exodus xviii. 21. Deut. ii. 15. we find the advice given by Jethro to Moses, respecting political government, and military discipline. ‘Thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.’ (See the note on Exod. xviii. 21.) We may very well compare these *tribunes*, or rather these *chiliarchs*, to our *colonels*; the *centurions* or *hecatonarchs*, to *commanders* or *captains*; the *quinguenaries* or *pentecontarchs*, to *lieutenants*; and the *decurions* or *decarchs*, to our *serjeants*. These chiefs, whether they were named *magistrates* or *officers*, were each drawn from his own particular tribe, so that it was not permitted to place over one tribe, an officer taken from another. Whatever matter the *decarchs* could not decide upon, or terminate, went to the *pentecontarchs*, and from thence by degrees to the *hecatonarchs*, to the *chiliarchs*, to *Moses*, and at length to GOD himself, the sovereign head of the army. If we divide the whole army (such as it was at its departure from Egypt) by the numbers already laid down, we shall find 600 *chiliarchs*, 6,000 *hecatonarchs*, 12,000 *pentecontarchs*, 60,000 *decarchs*, which in all make 78,600 officers. Josephus regulates the number of them still more exactly, by saying that there were chiefs set over 10,000, 1,000, 500, 50, 30, 20, and 10. We find this regulation in *Ant. Jud. B. iii. c. 9*. ‘Take a review of the army, and appoint chosen rulers over tens of thousands; and then over thousands; then divide them into five hundreds; and again into hundreds; and into fifties; and set rulers over each of them, who may distinguish them into thirties; and keep them in order: and at last number them by twenties and by tens: and let there be one commander over each number, to be denominated from the number of those over whom they are rulers.’

“ We ought not to pass over in silence this division by *tens*; for twice 10, makes 20; three times 10, 30; five times 10, 50; ten times 10, 100; ten times 50, 500; ten times 1,000, 10,000. It was in this manner, as is pretended, that *Cungu*, the first of the great *Khams* (as he is called) and after him *Tamerlane*, drew out an army, i. e. by 10, 100, 1,000, 10,000, mentioned in *Athuzen*, c. v. Probably these Tartars borrowed, from the very Hebrews themselves, this manner of laying out a camp. At all events, it is certain that nothing more ancient of the kind can be found, than that mentioned in the books of Moses. To distinguish it from that of the Greeks and Romans, we may with justice call it the Hebrew castrametation, or if we judge it more proper, the Divine castrametation, and consequently the most perfect of all. For although Moses places the *pentecontarchs* in the middle, between the *hecatonarchs* and the *decarchs*, i. e. 50 between 100 and 10; and although Josephus afterwards places 1,000 between 500 and 10,000, and 30 and 20, between 10 and 50, this does not at all derange the progression by *tens*, which is the foundation of arithmetic. These subaltern officers were

equally useful and necessary, as we now see that their number, far from creating confusion, helps to maintain order, and that the more there are of them, the better is order preserved. According to the modern method of carrying on war, the next in rank to the generals of the army (who have the supreme command) are *field marshals* and *brigadiers*, who command 5000 men.

“ There are then, between the *chiliarchs* or *colonels*, and the *hecatonarchs* or *captains*, *lieutenant colonels*; and between the *hecatonarchs* and the *decarchs*, *lieutenant captains*, and these again have under them *lieutenants* and *ensigns*.

“ It is certain that this method of distributing an army by *tens*, and of encamping, which is very concise, has far greater advantages even with respect to expense, than the very best plans of the *Greeks*, *Romans*, or any other ancient nation. On this subject we have the testimony of *Simon Stevin*, *Castrametat. c. 1. art. 1. and c. 4. art. 3. Oper. Math. p. 574. and 596. and fol.* According to this arrangement, each soldier, or, if more proper, each *father of a family*, being thus placed by *ten and ten* in a straight line one after the other, might very easily name themselves *first, second, &c.* Each troop in like manner, might be distinguished by its *ensigns*; that of 100 might have them small; that of 1,000, larger; and that of 10,000 still larger. Every officer from the lowest subaltern, to the general officers of the camp, and even to the generalissimos themselves, had only an easy inspection of ten men each: the *decarch* had the inspection of 10 soldiers; the *hecatonarch* of 10 *decarchs*; and the *chiliarch* of 10 *hecatonarchs*. After the *chiliarchs*, which in no troop can amount to ten, there is the chief or head of each tribe. Each then, exactly fulfilling the duty assigned him, we may suppose every thing to be in good order, even were the camp larger and more numerous. The same may be said respecting the contentions that might arise among the soldiers, as well as every thing relative to the general duty of the officers, as to the labours they were to undertake, whether for striking their tents for works of fortification, or for making entrenchments. This arrangement might be easily retained in the memory, or a general list be kept of the names of both officers and soldiers, to distribute to them their pay, and to keep exact accounts.

“ It was possible in one moment to know the number of those who were either wanting, or were out of their ranks, and to avoid this disorder in future, by obliging each man to attend to his duty, and to keep in his rank. If by chance it happened that any one man wished to desert, or had escaped, it was easy to notice him, and inflict on him the punishment he merited. The *ensigns* being distinguished by their *marks*, and the *company* being known, it was easy to find any soldier whatever.

“ The armies themselves might have certain marks to distinguish them, and by that means they might at once ascertain the person in question, for example, 3 2. 7. 3. might signify the *eighth* soldier, or *father of a family*, of the *second* rank, of the *seventh* company, in the third *chiliad*; 7. 3. 5. the *halberdier* of the *decurion*, or *serjeant*, of the *seventh* line, in the third company, of the *fifth* *chiliad*, or thousand; 5. 8. the *hecatonarchs* or *captains* of the *fifth* company, in the eighth *chiliad*; 7. the *chiliarchs* or *colonels* of the *seventh* rank; 0. finally, the general of the whole army. Further, by the same means, the loss or misplacing of their arms might

be prevented. Again, the soldiers might in a very short time, be instructed and formed to the exercise of arms, each *detachment* having its *sergeant* for its master; and the chariots or other carriages might easily be divided among its several *companies*; 100 under the *attention*, 1000 under the *command* of it; and by this following the above method, every thing might be kept in good order."

A PLAN OF THE WHOLE ISRAELITISH CAMP.

"We shall, finally, in one plate, represent the whole camp of the Israelites, in that order which appears the most proper. For this purpose, we must extract the square roots of the preceding spaces, in order that we may be able to assign to each tribe square areas, or rectangular parallelograms. I therefore find for

| | |
|-----------------|--------------------|
| Reuben | 5049 square cubits |
| Simeon | 3112 |
| The Gershonites | 1224 |
| The Kohathites | 1311 |
| The Merarites | 1117 |
| Judah | 7862 |
| Issachar | 4298 |
| Zebulun | 3188 |
| Gad | 5049 |
| Asher | 2880 |
| Manassah | 2557 |
| Ephraim | 2846 |
| Benjamin | 2600 |
| Dan | 3041 |
| Naphtali | 5202 |

"The tabernacle, which was 100 cubits long and 50 broad, I place in the centre of the camp, at the distance of 340 feet from the camp of the Levites, which is placed exactly in the same manner as described in the Sacred Writings. I find therefore that the whole space of the camp is 259,600,000 feet. Now, according to the manner we have just divided the camp for each tribe, the sum total being 125,210,000, it follows, that the space between the tents contained 134,390,000. If, with *Eisenschmid*, we estimate the Roman mile at 766 French fathoms and two feet (consequently 21,141,604 square feet to a Roman square mile) the Israelitish camp will contain a little more than 12 such square miles."

The Reader will have the goodness to observe, that the preceding observations, as well as the following plate or diagram which was made by Scheuchzer on the exactest proportions, could not be accurately copied here without an engraved plate, which would have created great delay, though little more expence, and after all, the common reader could have profited no more by the plate, than he can by the diagram. It is not even hoped that disquisitions of this kind can give any thing more than a general idea how the thing probably was: for to pretend to minute exactness, in such cases, would be absurd. The Sacred Text informs us that such and such tribes occupied the East, such the West, &c. &c. but how they were arranged individually, we cannot pretend absolutely to say. Scheuchzer's plan is such as we may suppose judgment and skill would lay down; but still it is very probable that the plan of the

Israelites castrametation was more perfect than any thing we can well imagine; for as it was the plan which God himself probably laid down, it must be in every respect what it ought to be, for the comfort and safety of the numerous multitude.

As there are some differences between the method of explaining the command of a large army in the British service, and that used on the Continent, which is followed by Scheuchzer, I shall lay down the descending scale of British command, such some may think applies better to the preceding arrangement of the Israelitish army than the other.

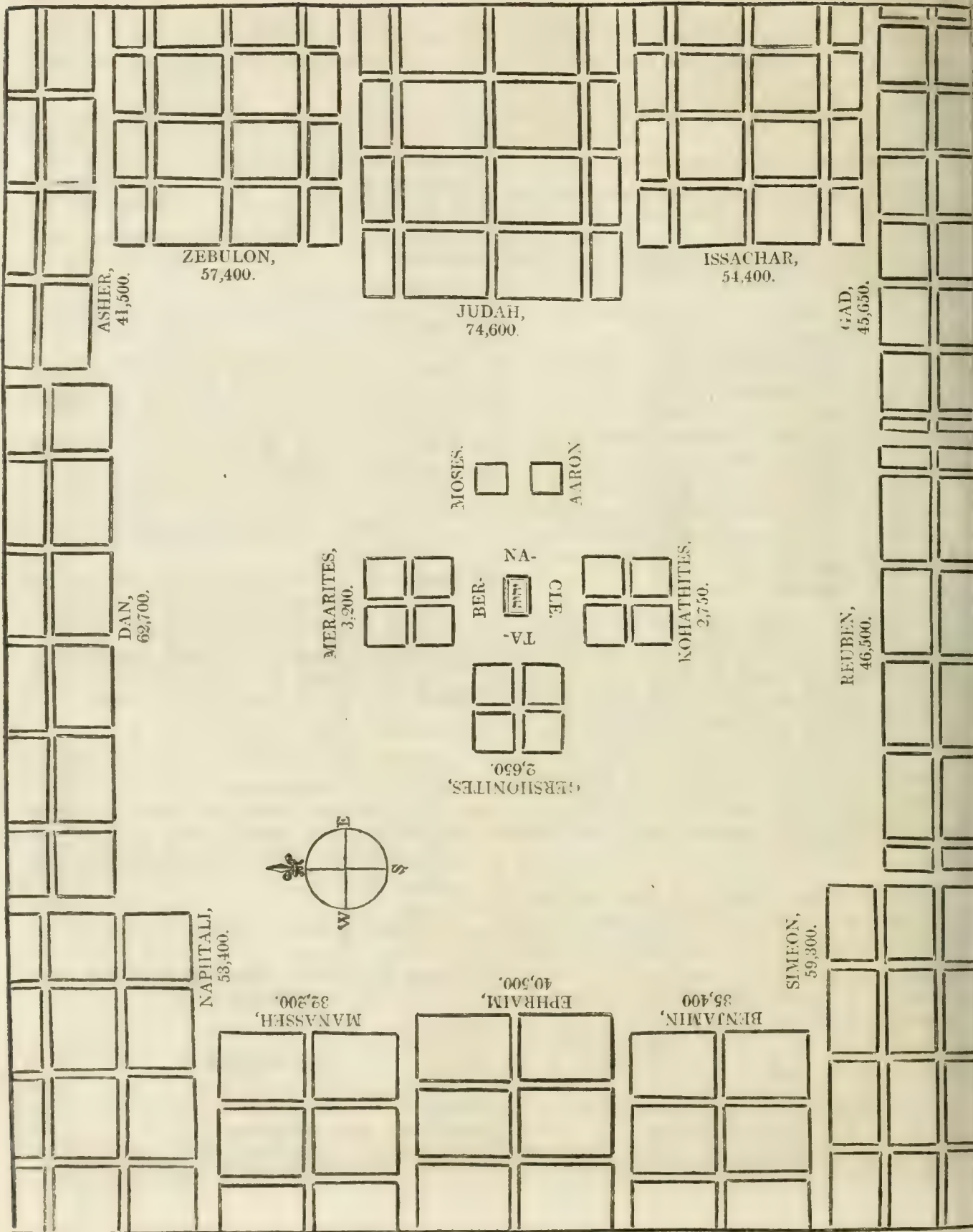
The command of a large army in the British service is thus divided.

1. The commander in chief.
2. Lieutenant-generals, who command divisions of the army (these divisions consist of 2 or 3 brigades each, and may, on an average, amount to 5000 men).
3. Major-generals, who command brigades; (these brigades consist of from 2 to 3000 men [2500 is perhaps the average] according to the strength of the respective regiments of which the brigade is composed.)
4. Colonels in the army, or lieutenant-colonels, who command single regiments; they are assisted in the command of these regiments by the majors of the regiments. [I mention the *major*, that there may be no break in the descending scale of gradation of ranks, as in the event of the absence of the above two officers, he is the next in command].
5. Captains who command companies: these companies (on the war establishment) consist of 100 men each, and there are 10 companies in every regiment, consequently a colonel, or lieutenant-colonel, commands 1000 men.
6. Lieutenants, of which there are 2 to every company.
7. Ensign; 1 to each company.

- | | |
|--|--------------------------------------|
| 1. Commander in chief. | } These are called general officers. |
| 2. Lieutenant-generals commanding divisions 5000 each. | |
| 3. Major-generals, brigades 2500. | |
| 4. Colonels, lieutenant-colonels, and majors; 3 officers belonging to each regiment in the service, and are solely employed in the disciplining and commanding the men: these are mounted on horseback, and termed field-officers. | } to every regiment. |
| 5. 1 Captain | |
| 6. 2 Lieutenants | |
| 7. 1 Ensign | } to each company. |

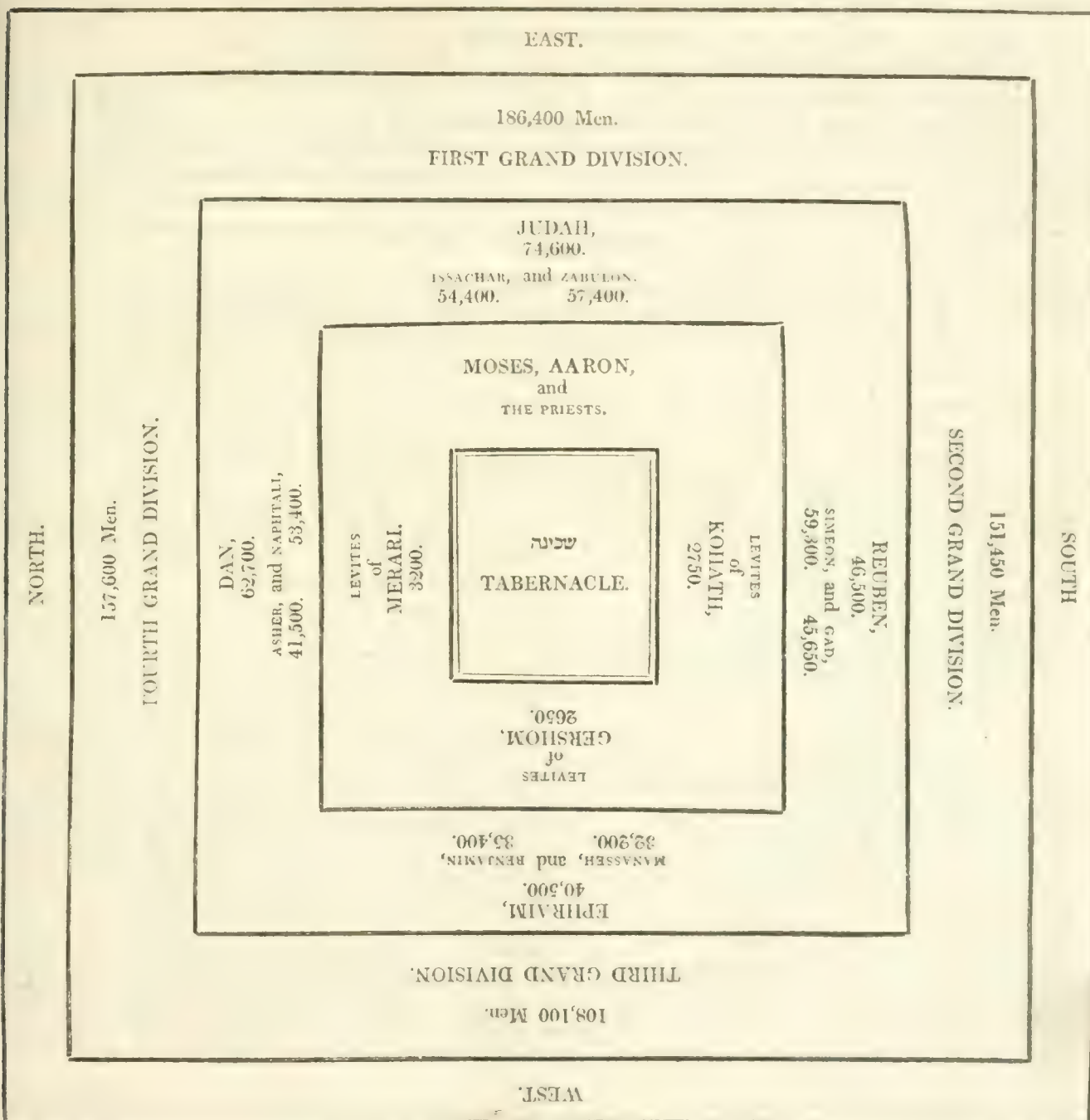
Ascending scale of ranks which every officer must pass through.

- | | |
|--|----------------------|
| Ensign, | } to every regiment. |
| Lieutenant, | |
| Captain, | |
| Major, | |
| Lieutenant-colonel, | |
| Colonel, | } to every regiment. |
| Major-general, brigade-commander. | |
| Lieutenant-general, division-commander. | |
| General in chief, who commands the whole army. | |



Though I particularly refer the Reader to the diagram of the Israelitish camp on the preceding page, taken from Schuchzer's plate, which I have thought necessary to be subjected to his description, yet I think it also proper to introduce the following, as it gives a general and tolerably correct idea of this immense camp, in the description of which, the inspired writer has been so very particular.

The whole may be said to consist of three camps, viz. 1. The camp of the *Lord*. 2. The camp of the *Levites*. 3. And the camp of the *People*. These, in the grand camp in the wilderness, corresponded with the *Holy of Holies*, the *Holy place*, and the *outward court* of the Temple at Jerusalem.—See *Answerth*.



CHAPTER III.

The generations of Aaron and Moses, 1—4. The tribe of Levi to minister to the Lord, under Aaron and his sons, 5—10. They are taken in the place of the first-born, 11—13. Moses is commanded to number them, 14—16. Gershon, Kohath and Merari, the names of the three heads of families of the Levites, 17. Of Gershon and his family, 18—21. Their number 7500, v. 22. Their place, behind the tabernacle, westward, 23. Their chief, Eliasaph, 24. Their charge, 25, 26. Of Kohath and his family, 27. Their number 8600, v. 28. Their place, beside the tabernacle, southward, 29. Their chief, Elizaphan, 30. Their charge, 31. The chief of the Levites, Eleazar, son of Aaron, 32. Of Merari and his family, 33. Their number 6200, v. 34. Their chief, Zuriel, they shall pitch beside the tabernacle, northward, 35. Their charge, 35—37. MOSES and AARON to encamp before the tabernacle, eastward, 38. The amount of all the males among the Levites from a month old and upwards, 22,000, ver. 39. Moses is commanded to number the first-born, 40; and to take the Levites and their cattle, instead of the first-born of man and beast among the Israelites, 41. Moses numbers the first-born, who amount to 22,273, ver. 42. As the first-born were 273 more than the Levites, Moses is commanded to take from the people five shekels a piece for them, 44—47, which is to be given to Aaron and his sons, 48. Moses does accordingly, and finds the amount of the money to be 1365 shekels, 49, 50, which is given to Aaron and to his sons, 51.

A.M. 2514.
B.C. 1400.
An. Exod. I. r.
2.
Lev. or 20.

THESE also are the generations of Aaron and Moses in the day that the Lord spake with Moses in mount Sinai.

2 And these are the names of the sons of Aaron; Nadab the ^afirst-born, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sons of Aaron, ^bthe priests which were anointed, ^cwhom he consecrated to minister in the priest's office.

4 ^dAnd Nadab and Abihu died before the Lord, when they offered strange fire before

the Lord, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office, in the sight of Aaron their father.

5 ¶ And the Lord spake unto Moses, saying, ^eBring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do ^fthe service of the tabernacle.

A.M. 2514.
B.C. 1400.
An. Exod. I. r.
2.
Lev. or 20.

^aExod. 6. 23. — ^bExod. 28. 41. Lev. 8. — ^cHeb. whose hand he filled. — ^dLev. 10. 1. ch. 26. 61. 1 Chron. 24. 2.

^eCh. 8. 6. & 16. 2. — ^fSee ch. 1. 50. & 8. 11, 15, 21, 26.

NOTES ON CHAP. III.

Verse 1. *The generations of Aaron and Moses*] Though Aaron and Moses are both mentioned here, yet the family of Aaron alone, appears in the list: hence, some have thought that the word *Moses*, was not originally in the text. Others think that the words *אלה הדורות ואלה* *elleh toledoth*, these are the generations, should be rendered *these are the acts*, or transactions, or the *history of the lives*, as the same phrase may be understood in Gen. ii. 4. vi. 9. However this may be, it is evident that in this genealogy, the family of Aaron are alone mentioned, probably because these belonged to the priesthood. Moses passes by his own family, or immediate descendants; he gave no rank or privilege to them during his life, and left nothing to them at his death. They became incorporated with the Levites; from or amongst whom they are never distinguished. What a strong proof is this of the celestial origin of his religion! Had it been of man, it must have had the gratification of some impure passion for its object; lust, ambition, or avarice: but none of these ever appear

during the whole of his administration amongst the Israelites, though he had it constantly in his power to have gratified each. What an essential difference between the religion of the *Pentateuch*, and that of the *Koran*! The former is God's workmanship; the latter is a motley mixture of all bad crafts, with here and there a portion of the heavenly fire, stolen from the divine altar in the Old and New Testaments, to give some vitality to the otherwise, inert mass.

Verse 4. *Nadab and Abihu died*] See the notes on Levit. chap. x.

Verse 6. *Bring the tribe of Levi near*] The original word *הקרב* *hakereb*, is properly a sacrificial word, and signifies the presenting of a sacrifice or offering to the Lord. As an oiling, the tribe of Levi was given up entirely to the service of the sanctuary, to be no longer their own, but the Lord's property.

Verse 7. *The charge of the whole congregation*] They shall work for the whole congregation; and, instead of the *first-born*.

A.M. 2314.
B.C. 1490.
An. Exod. I. 8.
Lev. 27.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 And the Lord spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine:

13 Because all the first-born are mine: for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-

born in Israel, both man and beast:

mine shall they be: I am the Lord.

14 And the Lord spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every male, from a month old and upward, shalt thou number them.

16 And Moses numbered them according to the word of the Lord, as he was commanded.

17 And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these are the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi. These are the families of the Levites, according to the house of their fathers.

Ch. 3. 12 & 13. c. — Ver. 12. 7. — Exod. 31. ch. 1. 51 & 13. 40. — Exod. 31. ch. 6. 15. & 17. c. — Exod. 31. 2. Lev. 27. — Ch. 3. 16. 1. — Exod. 13. — Exod. 13. 15. 16. — Ch. 3. 17.

* Ver. 30. ch. 26. 62. — * Heb. 1. 1. — * Gen. 46. 11. Exod. 6. 16 ch. 26. 57. 1 Chron. 6. 1, 16. & 23. c. — * Exod. 6. 17. — Exod. 6. 18. — * Lev. 6. 19.

Verse 8. *All the instruments*] The tabernacle itself and all its contents: see all described ver. 25, 26—31—33—37. The Levites were to perform the most common and laborious offices. It was their business to take down, put up, and carry the tabernacle and its utensils; for it was the object of their peculiar care. In a word, they were the servants of the priests.

Verse 10. *Aaron and his sons shall wait on their priest's office*] It was the business of the priests to offer the different sacrifices to God: to consecrate the show-bread: pour out the libations; burn the incense—sprinkle the blood of the victims, and bless the people. In a word, they were the servants of God alone.

Verse 12. *I have taken the Levites—instead of all the first-born*] The Levites are taken for the service of the sanctuary in place of the first-born. The first-born were dedicated to God in commemoration of his slaying the first-born of the Egyptians, and preserving those of the Israelites. Even the cattle of the Levites were taken in place of the first-born of the cattle of the rest of the tribes—See verse 45.

Several reasons have been assigned, why God should give this honour to the tribe of Levi in preference to all the others, but they do not seem to me to be conclusive. Their zeal in destroying those who had corrupted the worship of God, in the business of the golden calf, Exod. xxxii. 28. has been thought a sufficient reason. A better reason is, that this was the smallest tribe, and they were quite enough for the service. To have had a more numerous tribe, at this time, would have been very inconvenient.

Aaron, says Mr. Ainsworth, being in his priesthood a type

of Christ, all these rites are fulfilled in him. For unto Christ, God gave ch. xiv, Heb. ii. 13. And they are a congregation of first-born, whose names are written in heaven, Heb. xii. 23. being of God's own will brought by the word of truth, that they should be a kind of first-fruits of his creatures, James i. 18. to whom he also gives the first-fruits of his Spirit, Rom. viii. 13. These waited on and glorified the Lord, being first-born unto God and to the Lamb, Rev. xiv. 4. And Christ hath made us kings and priests unto God and his Father,—that we may serve him day and night in his temple, Rev. i. 6.—vii. 15.

Verse 15. *A month old and upward*] The males of all the other tribes were numbered from twenty years and upwards. Had the Levites been numbered in this way, they would not have been nearly equal in number to the first-born of the twelve tribes. Add to this, that as there must have been first-born, of all ages in the other tribes, it was necessary that the Levites, who were to be their substitutes, should be also of all ages: and it appears to have been, on this ground, at least partly, that the Levites were numbered from four years old and upwards.

Verse 16. *Moses numbered them*] Though Moses and Aaron conjointly numbered the tribes, yet Moses alone numbered the Levites: for as the money with which the first-born of Israel, who exceeded the number of Levites, were redeemed, was to be paid to Aaron and his sons, ver. 48. it was decent that he, whose advantage it was, that the number of the first-born of Israel should exceed, should not be authorized to take that number himself.—Dodd, from Josephus Kidder.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Iyar or Zif.

21 ¶ Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them were seven thousand and five hundred.

23 ^a The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.

25 And ^b the charge of the sons of Gershon in the tabernacle of the congregation shall be ^c the tabernacle, and ^d the tent, ^e the covering thereof, and ^f the hanging for the door of the tabernacle of the congregation,

26 And ^g the hangings of the court, and ^h the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and ⁱ the cords of it for all the service thereof.

27 ¶ ^k And of Kohath was the family of the Amramites, and the family of the Izecharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

29 ^l The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites, shall be Elizaphan the son of Uzziel.

31 And ^m their charge shall be ⁿ the ark, and

^o the table, and ^p the candlestick, and ^q the altars, and the vessels of the sanctuary wherewith they minister, and ^r the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari, was Zuriel the son of Abihail: ^s these shall pitch on the side of the tabernacle northward.

36 And ^t under^a the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto.

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ ^x But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, ^y keeping the charge of the sanctuary ^z for the charge of the children of Israel; and ^{aa} the stranger that cometh nigh shall be put to death.

39 ^{bb} All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were twenty and two thousand.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Iyar or Zif.

^a Ch. 1. 53. — ^b Ch. 4. 24, 25, 26. — ^c Exod. 25. 9. — ^d Exod. 26. 1. — ^e Exod. 26. 7, 14. — ^f Exod. 26. 36. — ^g Exod. 27. 9. — ^h Exod. 27. 16. — ⁱ Exod. 26. 13. — ^j 1 Chron. 26. 23. — ^k Ch. 1. 53. — ^l Ch. 4. 15. — ^m Exod. 25. 10. — ⁿ Exod. 25. 23. — ^o Exod. 25. 31. — ^p Exod. 27. 1. &

30. 1. — ^q Exod. 26. 32. — ^r Ch. 1. 53. — ^s Heb. the office of the charge. — ^t Ch. 4. 31, 32. — ^u Ch. 1. 53. — ^v Ch. 18. 5. — ^w ver. 7, 8. — ^{aa} ver. 10. — ^{bb} See ch. 26. 62.

Verse 39. [Which Moses and Aaron numbered] The word *וְאֶהֱרָן*, "and Aaron," has a point over each of its letters, probably designed as a mark of spuriousness. The word is wanting in the Samaritan, Syriac and Coptic; it is wanting also in eight of Dr. Kennicott's MSS. and in four of De Rossi's. Moses alone, as Houbigant observes, is commanded to take the number of the Levites, see ver. 5, 11, 40, 44 and 51.

All the males were 22,000] This total does not agree with the particulars; for the Gershonites were 7500, the Kohathites 8600, the Merarites 6200, total, 22,300. Several methods of solving this difficulty have been proposed by learned men; Dr. Kennicott's is the most simple. Formerly the numbers in the Hebrew bible were expressed by letters, and not by words at full length; and if two nearly similar letters were mistaken for each other, many errors in the

A.M. 2514. 40 ¶ And the LORD said unto Moses,
 B.C. 1490. ^a Number all the first-born of the males
 An. Exod. 1st. of the children of Israel, from a month
 2. old and upward, and take the number
 Ijar or 2ij. of their names.

41 ^b And thou shalt take the Levites for me, (I am the LORD) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 ^c Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD.

^a Ver. 15. — ^b ver. 12, 45. — ^c ver. 15, 41. — ^d Exod. 13. 13. ch. 13. 15.
^e ver. 39, 43.

numbers must be the consequence. Now it is probable that an error has crept into the number of the *Gershonites*, ver. 22, where, instead of 7500, we should read 7200, as *cap* 500, might have been easily mistaken for *resh* 200 especially if the down stroke of the *cap* had been a little shorter than ordinary, which is often the case in MSS. The extra 300 being taken off, the total is just 22,000 as mentioned in the 39th verse.

Verse 43. *All the first-born males were 22,273.* Thus we find there were 273 first-born, beyond the number of the Levites. These are ordered, ver. 46. to be redeemed: and the redemption price is to be five shekels each, ver. 47. about 15s. And this money, amounting to 1365 shekels, equal to £204-15 English, he took of the first-born of Israel, ver. 50. But how was this collected among 22,273 persons? Rabbi Solomon Jarchi says, to prevent contention, Moses took 22,000 slips of parchment, and wrote on each, a son of Levi; and 273 others, on which he wrote five shekels; then he mixed them in a basket, and each man took out one—those who drew the slips, on which five shekels were written, paid the money; the others went free. This is a most stupid and silly tale, for

46 And for those that are to be ^d redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, ^e which are more than the Levites:

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary, shalt thou take them: (^f the shekel is twenty gerahs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; ^g a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary:

51 And Moses ^h gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

ⁱ Lev. 27. 6. ch. 13. 16. — ^k Exod. 39. 13. Lev. 27. 25. ch. 13. 16.
 Ezek. 45. 12. — ^l ver. 46, 47. — ^m ver. 13.

such a mode of settlement never could have been resorted to by an intelligent people. It would have been much more simple to have paid it out of a general fund: and it is very likely that, in this way, the expense was defrayed.

This species of redeeming of men is referred to by St. Peter, 1 Epist. i. 18, 19. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but, with the precious (τιμω ἀμωτι valuable) blood of Christ, as of a lamb without blemish and without spot, &c." And, it is not the first-born only which are thus redeemed; for he, by the grace of God, tasted death for EVERY man, Heb. ii. 9. Reader, give glory to God, that such a ransom has been paid for thy soul; and see, that redeemed from thy vain conversation; thy empty, fruitless and graceless observances, on which thou hast builded thy hopes of salvation; thou walk in newness of life, giving thy whole soul with thankfulness unto the Father who hath translated thee from darkness, and placed thee in the kingdom of his beloved Son: To Him be glory and dominion for ever and ever. Amen!

CHAPTER IV.

Moses is commanded to take the sum of the sons of Kohath from thirty years old and upward, 1—3. The service which they had to perform, 5—15. The office of Eleazar, 16. The family of Kohath to be continued among the

Levites, 17—19. They are not to go into the Holy of Holies, 20. The sum of the sons of Gershon, 21—23. The service they had to perform, 24—27. They are to be under Ithamar, 28. The sum of the sons of Merari, 29, 30. The service they had to perform, 31—33. The sum of all the families of Kohath, 2750, ver. 34—37. The sum of the families of Gershon 2130, ver. 38—41. The sum of the families of Merari, 42—45. The sum total of the families of Gershon, Kohath and Merari, 8550, ver. 46—49.

A. M. 2514.

B. C. 1490.

An. Exod. 18c.

Lev. 18c.

AND the Lord spake unto Moses and unto Aaron, saying,
2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things:

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

7 And upon the table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar,

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

A. M. 2514.

B. C. 1490.

An. Exod. 18c.

Lev. 18c.

^a See ch. 3. 24. 1 Chron. 23. 3, 24. 27. — ^b ver. 15. — ^c ver. 19. — ^d Exod. 26. 31. — ^e Exod. 25. 10, 16. — ^f Exod. 25. 13.

^g Exod. 25. 23, 24, 30. Lev. 24. 6, 8. — ^h Or, pour out withal. — ⁱ Exod. 25. 31. — ^k Exod. 25. 37, 38. — ^l Exod. 30. 1, 2.

NOTES ON CHAP. IV.

Verse 3. From thirty years old] In chap. viii. 24. the Levites are ordered to enter on the service of the tabernacle at the age of twenty-five years; and in 1 Chron. xxiii. 24. they were ordered to commence that work at twenty years of age. How can these different times be reconciled? 1. At the time of which Moses speaks here, the Levitical service was exceedingly severe, and consequently required men full grown, strong and stout, to perform it: the age, therefore, of thirty years, was appointed as the period for commencing this service, the weightier part of which is, probably, here intended. 2. In chap. viii. 24. Moses seems to speak of the service in a general way; the severe, which was to be performed by the full grown Levites, and the less laborious work which younger men might assist in: hence, the age of twenty-five is fixed. 3. In David's time and afterwards, in the fixed tabernacle and temple, the laboriousness of the service no longer existed, and hence, twenty years was the age fixed on for all Levites to enter into the work of the sanctuary. The Rabbins say that the Levites began to learn to do the service at twenty-five, and that having been instructed five years, they began the public service at thirty, and thus they reconcile the two periods referred to above. We may well suppose that the sons of the

prophets continued a considerable time under instructions before they were called fully to exercise themselves in the prophetic office.

Until fifty years old] This was allowing twenty years for public severe service. A very considerate and merciful ordinance. A preacher who devotes his whole time and strength to the service of the church of God, from twenty till fifty or sixty years of age, should be then excused from his severer labour, and maintained at the charge of the sanctuary. This would not only be a great comfort to a worn out servant of God, but also of great use to the work of the ministry, which, to be faithfully and effectually performed, requires all the powers of the body and mind of man. Old faithful ministers are to be highly respected for their work's sake, and to be supplied with all the necessaries and comforts of life; but, how little can they do in the public ministry of the word, however willing to work, when their eye waxes dim and their bodily strength fails!—See on chap. viii. 25. Both for their own sakes, and for the good of the church, they should be excused from a labour to which they must be almost every way inadequate. But notwithstanding this comparative inactivity, their counsels, advice and experience, will always be considered as a treasure to the church of Christ.

A. M. 2514.
B. C. 1490.
An. Exod. I. 1.
2.
Iyar or Zif.
12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar:

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the ^abasons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, ^bthe sons of Kohath shall come to bear it: ^cbut they shall not touch any holy thing, lest they die. ^dThese things are the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the son of Aaron the priest, *pertaineth* ^ethe oil for the light, and the ^fsweet incense, and ^gthe daily meat-offering, and the ^hanointing oil, and the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto ⁱthe most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 ^kBut they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon,

throughout the houses of their fathers, by their families;

23 ^lFrom thirty years old and upward, until fifty years old, shalt thou number them; all that enter in ^mto perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for ⁿburdens:

25 And ^othey shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the ^pappointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 ^qFrom thirty years old and upward, even unto fifty years old, shalt thou number them, every one that entereth into the ^rservice, to do the work of the tabernacle of the congregation.

31 And ^sthis *is* the charge of their burden, according to all their service in the tabernacle of the congregation; ^tthe boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

^a Or, bowls. — ^b ch. 7, 9, & 10, 21. — ^c Deut. 31, 9. — ^d 2 Sam. 6, 13. — ^e 1 Chron. 15, 2, 15. — ^f 2 Sam. 6, 6, 7. — ^g 1 Chron. 15, 9, 10. — ^h ch. 3, 31. — ⁱ Exod. 25, 6. — ^j Lev. 24, 2. — ^k Exod. 30, 34. — ^l Exod. 29, 40. — ^m Exod. 30, 23.

— ⁿ ver. 4. — ^o See Exod. 19, 21. — ^p 1 Sam. 6, 19. — ^q ver. 8. — ^r Heb. to men the warfare. — ^s Or, carriage. — ^t ch. 3, 25, 26. — ^u Heb. month. — ^v ver. 3. — ^w Heb. warfare. — ^x ch. 3, 36, 37. — ^y Exod. 20, 15.

Verse 20. *When the holy things are covered*] Literally, בבלי, *bebalî*, when they are swallowed down; which shews the promptitude with which every thing, belonging to the Holy of Holies,

was put out of sight, for these mysteries must ever be treated with the deepest reverence; and indeed without this, they could not have been to them, the representatives of heavenly realities.

A. M. 2511.
B. C. 1490.
An. Exod. Isr.
2.
Ijar or 2if.

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall ^a reckon the instruments of the charge of their burden.

33 This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ ^b And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families, were two thousand seven hundred and fifty.

37 These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD, by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

^a Exod. 38. 21. — ^b ver. 2. — ^c ver. 22. — ^d ver. 29.

Verse 36. *Those that were numbered*]. In chap. iii. 27, &c. we have an account of the whole number of the Levites; and here of those only who were *able to serve the Lord in the sanctuary*. By comparing the two places we find the numbers to stand thus:

| | | |
|------------|----------|------|
| KOHATHITES | Able men | 2750 |
| | Unable | 5850 |
| Total | | 8600 |

41 ^c These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered ^d according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers.

47 ^e From thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation.

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, ^f every one according to his service, and according to his burden: thus were they numbered of him, ^g as the LORD commanded Moses.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Ijar or 2if.

^c Ver. 3. 25, 30. — ^f ver. 15. 24, 31. — ^g ver. 1, 21.

| | | |
|-------------|----------|------|
| GERSHONITES | Able men | 2630 |
| | Unable | 4870 |
| Total | | 7500 |
| MERARITES | Able men | 3200 |
| | Unable | 3000 |
| Total | | 6200 |

Thus we find that the whole number of the Levites

amounted to 22,300, of whom 8500 were fit for service, and 13,720 unfit, being either too old or too young. What an astonishing number of men, all properly ecclesiastics! all performing some service by which God was glorified, and the congregation at large benefited! See *Ainsworth*.

From this and the preceding chapter, we see the very severe labour which the Levites were obliged to perform, while the journeyings of the Israelites lasted. When we consider that there was not less than 14 tons, 266lbs. of metal employed in the tabernacle, see the notes on *Exod. xxxviii.* besides the immense weight of the skins, hangings, cords, boards, and posts, we shall find it was no easy matter to transport this moveable temple from place to place.

The *Gershonites*, who were 7,500 men in the service, had to carry the tent, coverings, veil, hanging of the court, cords, &c. &c. chap. iii. ver. 25, 26.

The *Kohathites*, who were 8,600 men, had to carry the ark, table, candlestick, altars, and instruments of the sanctuary. *Ibid.* 31.

The *Merarites*, who were 6,200 men, had to carry the boards, bars, pillars, sockets, and all matters connected with these belonging to the tabernacle; with the pillars of the court, their sockets, pins, and cords. *Ibid.* 36, 37.

The tabernacle was an epitome of the temple: the temple and tabernacle were representatives of the church of the living God, and of the humanity of our blessed Lord. As God dwelt in the tabernacle and temple, so his fulness dwelt in the *Man* Christ Jesus. These again were types of the Chris-

tian church, which is termed the body of Christ, *Ephes. i. 23.* where he dwells in the plenitude of the graces of his spirit.

Mr. *Ainsworth* has a very useful note on the 20th verse of this chapter, the most edifying part of which I shall here lay before the Reader. He considers the tabernacle and temple not only as pointing out the old dispensation; the annulling of which was typified by their destruction, but he considers also the former as emblematical of the body of men.

"The apostle," says he, "treating of the death of the saints, uses this similitude: *If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life,* 2 Cor. v. 1--4. So Peter calls his death, the putting off of his tabernacle, 2 Pet. i. 14. And this similitude is very fit! for, as here, in the tabernacle of Moses, the most holy things were first covered, and taken away; see ver. 20. so the soul and its powers are first withdrawn from the body by death. 2. As the curtains and coverings were taken off and folded up; so the skin and flesh of our bodies are pulled off and consumed. 3. As the boards of the tabernacle were disjointed and pulled asunder, so shall our bones and sinews;—compare Job's description of the formation of man, chap. x. 8--12. And Solomon's account of his dissolution, *Eccles. xii. 3, 4.*—4. As the disjointed and dissolved tabernacle was afterwards set up again, *Numb. x. 21.* so shall our bodies in the day of the resurrection; see 1 Cor. xv. 51--54."

CHAPTER V.

The Israelites are commanded to purify the camp by excluding all lepers, and all diseased and unclean persons, 1—3. They do so, 4. Law concerning him who has defrauded another—he shall confess his sin, restore the principal, and add besides, one fifth of its value, 5—7. If he have no kinsman to whom the recompence can be made, it shall be given unto the Lord, 8. All the holy things offered to the Lord shall be the priest's portion, 9, 10. The law concerning jealousy, 11—14. The suspected woman's offering, 15. She is to be brought before the Lord, 16. The priest shall take holy water, and put in it dust from the floor of the tabernacle, 17. Shall put the offering in her hand, and adjure her, 18—20. The form of the oath, 21, 22. which is to be written on a book, blotted out in the bitter waters, and these the suspected person shall be obliged to drink, 23, 24. The jealousy offering shall be waved before the Lord, 25, 26. The effect which shall be produced if the suspected person be guilty, 27. The effect if not guilty, 28. Recapitulation, with the purpose and design of the law, 29, 30.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Jer or Zif.

AND the LORD spake unto Moses, saying,
2 Command the children of Israel, that they put out of the camp every

a leper, and every one that hath an
b issue, and whosoever is defiled by the c dead:

3 Both male and female shall ye

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Jer or Zif.

^a Lev. 15. 3, 46. & ch. 12. 11.—^b Lev. 15. 2.

^c Lev. 21. 1. ch. 9. 6, 10. & 19. 11, 13. & 31. 19.

NOTES ON CHAP. V.

Verse 2. *Put out of the camp every leper*] According to the preceding plan, it is sufficiently evident, that each camp had a space behind it, and on one side, whither the infected

might be removed, and where probably, convenient places were erected for the accommodation of the infected; for we cannot suppose that they were driven out into the naked wilderness. But the expulsion mentioned here, was founded,

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.
Ijar or Zif.

put out, without the camp shall ye put them; that they defile not their camps, ^a in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, ^b When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 ^c Then they shall confess their sin which they have done: and he shall recompense his trespass ^d with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest;

^a Lev. 26. 11, 12. ² Cor. 6. 16 — ^b Lev. 6. 2, 5 — ^c Lev. 5. 5. & 26. 40. Josh. 7. 12. — ^d Lev. 6. 5 — ^e Lev. 6. 6, 7. & 7. 7. — ^f Or, *hence offering*.

1st. On a purely *physical* reason, *viz.* the diseases were *contagious*, and therefore there was a necessity of putting those afflicted by them apart, that the infection might not be communicated. 2. There was also a *spiritual* reason; the camp was the habitation of God, and nothing impure should be permitted to remain where he dwelt. 3. The camp was an emblem of the church where nothing that is defiled should enter; and in which nothing that is unholy should be tolerated. All lepers, all persevering impenitent sinners, should be driven from the sacred pale; nor should any such ever be permitted to enter.

Verse 4. *And the children of Israel—put them out*] This is the earliest account we have of such separations; and probably this ordinance gave the first idea of an *hospital*, where all those who are afflicted with contagious disorders are put into particular wards, under medical treatment. Though no mention be made of the situation, circumstances, &c. of those expelled persons, we may certainly infer that they were treated with that humanity which their distressed state required. Though sinners must be separated from the church of God, yet they should be treated with affectionate regard, because *they may be reclaimed*. It is too often the case, when a man backslides from the way of truth, he is abandoned by all: finding his case desperate, he plunges yet deeper into the mire of sin; and the man becomes incurably hardened, who with tender treatment might have been reclaimed. One class says he cannot finally fall, and shall in due time be restored: another class says he may finally fall and *utterly perish*. If the unfortunate person be restored, his recovery is taken as a proof of the first doctrine: if he be not, his wretched end is considered a proof of the second. In the first case the person himself may presume on his restoration as a point infallibly

beside ^e the ram of the atonement, whereby an atonement shall be made for him.

9 ¶ And every ^f offering^g of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be ^h his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man ⁱ lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be de-

^e Exod. 29. 23. Lev. 6. 17, 18, 26. & 7. 6, 7, 9, 10, 14. ch. 18. 3, 9, 19. Deut. 18. 3, 4. Ezek. 44. 29, 30. — ^f Lev. 10. 13. — ^g Lev. 18. 20.

determined in the divine counsel—or in the second, he may consider his case *hopeless*, and so abandon himself to profligacy and desperation. Thus both parties leave him—and both opinions (misunderstood certainly) render him *secure* or *desperate*: and in either case, totally *inactive* in behalf of his own soul. Who is he that properly estimates the worth of one immortal spirit? He who does, will at once feel, that in a state of *probation*, any man *may fall* through sin—and any sinner may be renewed again unto repentance, through the infinitely meritorious sacrifice, and all powerfully efficacious grace of Christ. This truth properly felt, equally precludes both presumption and despair, and will induce the followers of God to be active in *preserving* those who have escaped from the corruption that is in the world; and make them diligent to *recover* those who have turned back to earth and sin.

Verse 7. *Shall confess their sin*] Without *confession* or *acknowledgement* of sin, there was no hope of mercy held out.

He shall recompense] For without *restitution*, in every possible case, God will not forgive the iniquity of a man's sin. How can any person in a case of defraud, with his neighbour's property in his possession, expect to receive mercy from the hand of a just and holy God? See this subject considered in the notes on Gen. xlii. at the close.

Verse 8. *If he have no kinsman*] The Jews think that this law respects the *stranger* and the *sojourner* only, because every Israelite is in a state of affinity to all the rest; but there might be a *stranger* in the camp who has no relative in any of the tribes of Israel.

Verse 14. *The spirit of jealousy*] רוח קנאה *ruach kinah*, either a supernatural diabolic influence, exciting him to jealousy; or the *passion* or *affection* of jealousy; for so the words may be understood.

A. M. 3514.
B. C. 1190.
An. Exod. Isr.
2.
Ijar or Zif.

filed: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, ^a bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an

oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness ^b *with another* ^c instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside to *another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall ^d charge the woman with an oath of cursing, and the priest shall say unto the woman, ^e The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to ^f rot, and thy belly to swell;

22 And this water that causeth the curse ^g shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: ^h And the woman shall say, Amen, Amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

A. M. 3514.
B. C. 1190.
An. Exod. Isr.
2.
Ijar or Zif.

^a 1 Kings 17. 18. — ^b Ezek. 29. 16. — ^c Or, *being in the power of thy husband*. Rom. 7. 2. — ^d Heb. *under thy husband*.

^e Josh. 6. 26. 1 Sam. 11. 24. — ^f Nch. 10. 19. — ^g Jer. 2. 22. — ^h Heb. *fall*. — ⁱ Ps. 109. 18. — ^j Deut. 25. 12.

Verse 17. *Holy water*] Water out of the laver, called *holy*, because consecrated to sacred uses. This is the most ancient case of the trial by *ordeal*. See at the end of the chapter.

In an earthen vessel] Supposed by the Jews to be such as had never been previously used.

Dust that is on the floor] Probably intended to point out the baseness of the crime of which she was accused.

Verse 18. *Uncover the woman's head*] To take off a woman's veil, and expose her to the sight of men, would be considered a very great degradation in the East. To this St. Paul appears to allude, 1 Cor. xi. 5, 6, and 10.

Verse 21. *The LORD make thee a curse and an oath*] Let thy name and punishment be remembered, and mentioned as an example and terror to all others. Like that mentioned, Jer. xxix. 22, 23. "The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire, because they have committed villany in Israel, and have committed adultery with their neighbours wives." Ainsworth.

Verse 22. *Thy belly to swell, and thy thigh to rot*] What is meant by these expressions cannot be easily ascertained. *לנפל ירך*, *lanepel yarec*, signifies literally *thy thigh to fall*. As the *thigh*, *feet*, &c. were used among the Hebrews delicately, to express the parts which nature conceals; see Gen. xlii. 26. the expression here is probably to be understood in this sense; and the *falling down of the thigh* here, must mean something similar to the *prolapsus uteri*, or falling down of the womb, which might be a natural effect of the preternatural distention of the abdomen. In 1 Cor. xi. 29. St. Paul seems to allude

to the case of the guilty woman, drinking the bitter cursed waters, that caused her destruction. *He who causeth and drinketh, unworthily, eateth and drinketh damnation (or condemnation or judgment) to himself*: and there is probably a reference to the same thing in Psalm cix. 18. and in Dan. ix. 11.

And the woman shall say, Amen, Amen] This is the place where this word occurs in the common form of a concluding wish in prayer. The root *אמן* *amen*, signifies to be *steady*, *true*, *permanent*. And in prayer it signifies, *let it be so—make it steady—at it to stand*. Some have supposed that it is composed of the initial letters of *אדוני מלך נצח*, *Adonai Melech Necham*, *My Lord the faithful King*: but this derivation is both far fetched and unnecessary.

Verse 23. *The priest shall write these curses and he shall blot them out*] It appears that the curses which were written down with a kind of ink, prepared for the purpose, as some of the Rabbins think, without any calx of iron, or other material that could make a permanent dye, were washed off the parchment into the water which the woman was obliged to drink; so that she drank the very words of the execration. The ink used in the East is almost all of this kind, so wet sponge will completely efface the finest of their writings. The Rabbins say, that the trial by the waters of jealousy was omitted after the Babylonish captivity, because accusations were so frequent amongst them. But they were afraid of making the name of the Lord profaned, by being so frequently appealed to! This is a most humiliating confession. — I thought says p. 101 bishop Wilson. — This pigment is not extracted

A.M. 2514. 24 And he shall cause the woman
B. C. 1490. to drink the bitter water that causeth
An. Exod. Isr. the curse : and the water that causeth
2. the curse shall enter into her, and
Lxx or 24. become bitter.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall ^a wave the offering before the LORD, and offer it upon the altar :

26 ^b And the priest shall take an handful of the offering, *even* the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse

shall enter into her, *and become bitter*, and her belly shall swell, and her thigh shall rot: and the woman ^c shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* ^d instead of her husband, and is defiled ;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman ^e shall bear her iniquity.

^a Lev. 8. 27. — ^b Lev. 2. 2, 9. — ^c Deut. 28. 37. Ps. 83. 9, 11. Jer. 24. 9.

Ex. 29. 18, 22. & 42. 18. Zech. 8. 15. — ^d ver. 19. — ^e Lev. 20. 17, 19, 20.

now on adulteresses, yet they have reason from this to conclude, that a more terrible vengeance will await them hereafter, without a bitter repentance ; these being only a shadow of heavenly things, i.e. of what the gospel requires of its professors, *viz.* a strict purity, or a severe repentance." The pious bishop would not preclude the necessity of pardon through the blood of the cross; for without this, the *severest repentance* would be of no avail.

Verse 24. *The bitter water that causeth the curse*] Though the Rabbins think that the priest put some bitter substance in the water, yet, as nothing of the kind is intimated by Moses, we may consider the word as used here metaphorically for affliction, death, &c. These waters were *afflicting* and *deadly* to her who drank them, being guilty. In this sense afflictions are said to be bitter, Isai. xxxviii. 17. so also is death, 1 Sam. xv. 32. Eccles. vii. 28.

Verse 29. *This is the law of jealousies*] And this is the most singular law in the whole Pentateuch : a law that seems to have been copied by almost all the nations of the earth, whether civilized or barbarian, as we find that similar modes of trial for suspected offences were used, when complete evidence was wanting to convict; and where it was expected that the object of their worship would interfere for the sake of justice, in order that the *guilty* should be brought to punishment, and the *innocent* be cleared. For general information on this head, see at the end of this chapter.

Verse 31. *The woman shall bear her iniquity.*] i. e. Her belly shall swell, and her thigh shall rot; see on ver. 22. But if not guilty, after such a trial, she had great honour; and, according to the Rabbins, became *strong, healthy, and fruitful*; for if she was before *barren*, she now began to *bear children*; if before she had only *daughters*, she now began to have *sons*; if before she had *hard travail*, she now had *easy*; in a word, she was blessed in her body, her soul, and her substance : so shall it be done unto the *holy and faithful* woman; for such the Lord delighteth to honour; see 1 Tim. i. 15.

On the principal subject of this chapter, I shall here introduce a short account of the trial by *ordeal*, as practised in different parts of the world, and which is supposed to have taken its origin from the *waters of jealousy*.

The trial by what was afterwards called ORDEAL, is certainly of very remote antiquity, and was evidently of divine appointment. In this place we have an institution relative to a mode of trial precisely of that kind, which among our ancestors was called *ordeal*: and from this all similar trials in *Asia, Africa, and Europe*, have very probably derived their origin.

Ordeal, opðæl, Latin, *ordalium*, is, according to Verstegun, from the Saxon opðæl, *ordal* and *ordel*, and is derived by some from Op, great, and DÆL, judgment, signifying the *greatest, most solemn, and decisive* mode of judgment. Hicks. Others derive it from the *Francic or Teutonic Urdela* which signifies simply to judge. But Lye, in his Anglo-Saxon Dictionary, derives the term from *lye*, which is often, in Anglo-Saxon, a privative particle, and *dal* ðæl, *distinction* or *difference*: and hence applied to that kind of judgment in which there was *no respect of persons*; but every one had absolute justice done him; as the decision of the business was supposed to belong to GOD alone. It always signified an appeal to the *immediate interposition* of GOD, and was therefore called *Judicium Dei*, God's judgment; and we may naturally suppose was never resorted to but in very important cases, where persons accused of great crimes protested their innocence, and there was no sufficient evidence by which they could be cleared from the accusation, or proved to be guilty of the crime laid to their charge. Such were the cases of jealousy referred to in this chapter.

The Rabbins who have commented on this text, give us the following information: When any man, prompted by the spirit of jealousy, suspected his wife to have committed adultery, he brought her first before the judges, and accused her of the crime; but as she asserted her innocence, and refused to acknowledge herself guilty, and as he had no wit-

nesses to produce, he required that she should be sentenced to drink the waters of bitterness, which the law had appointed; that God, by this means, might discover what she wished to conceal. After the judges had heard the accusation and the denial, the man and his wife were both sent to Jerusalem, to appear before the Sanhedrim, who were the sole judges in such matters. The Rabbins say, that the judges of the Sanhedrim, at first, endeavoured with threatenings to confound the woman, and cause her to confess her crime—when she still persisted in her innocence, she was led to the eastern gate of the court of Israel, where she was stripped of the clothes she wore, and dressed in black, before a number of persons of her own sex. The priest then told her, that if she knew herself to be innocent, she had no evil to apprehend; but if she were guilty, she might expect to suffer all that the law threatened; to which she answered, *Amen, amen*.

The priest then wrote the words of the law upon a piece of vellum, with ink that had no vitriol in it, that it might be the more easily blotted out. The words written on the vellum were, according to the Rabbins, the following:

"If a strange man have not come near thee, and thou art not polluted by forsaking the bed of thy husband, these bitter waters which I have cursed will not hurt thee: but if thou have gone astray from thy husband, and have polluted thyself by coming near to another man, may thou be accursed of the Lord, and become an example for all his people; may thy thigh rot, and thy belly swell till it burst! may these cursed waters enter into thy belly, and being swelled therewith, may thy thigh putrify!"

After this the priest took a new pitcher, filled it with water out of the brazen bason that was near the altar of burnt offerings, cast some dust into it taken from the pavement of the temple, mingled something bitter, as wormwood, with it, and having read the curses abovementioned to the woman, and received her answer of *Amen*, he scraped off the curses from the vellum into the pitcher of water. During this time, another priest tore her clothes as low as her bosom, made her head bare, untied the tresses of her hair, fastened her torn clothes with a girdle below her breasts, and presented her with the tenth part of an ephah, or about three pints of barley meal, which was in a frying pan, without oil or incense.

The other priest who had prepared the waters of jealousy, then gave them to be drank by the accused person, and as soon as she had swallowed them, he put the pan with the meal in it, into her hand. This was waved before the Lord, and a part of it thrown into the fire of the altar. If the woman were innocent, she returned with her husband; and the waters, instead of incommoding her, made her more healthy and fruitful than ever: if on the contrary she were guilty, she was seen immediately to grow pale, her eyes started out of her head, and, lest the temple should be defiled with her death, she was carried out, and died instantly with all the ignominious circumstances related in the curses, which the Rabbins say had the same effect on him with whom she had been criminal, though he were absent and at a distance. They add, however, that if the husband himself had been guilty with another woman, then the waters had no bad effect even on his criminal wife; as in that case the transgression on the one part was, in a certain sense, balanced by the transgression on the other.

There is no instance in the Scriptures of this kind of ordeal having ever been resorted to; and probably it never was during the purer times of the Hebrew republic.—God had rendered himself so terrible by his judgments, that no person would dare to appeal to this mode of trial, who was conscious of her guilt: and in cases of simple adultery, where the matter was either detected or confessed, the parties were ordered by the law to be put to death.

But other ancient nations have also had their trials by ordeal.

We are told by *Ferdoozee*, a Persian poet, whose authority we have no reason to suspect, that the fire ordeal was in use at a very early period among the ancient Persians. In the famous epic poem called the *Shah Nameh*, of this author, who is not improperly stiled the *Homer of Persia*, under the title *Dustan Seeavesh ve Soodabeh*, he gives a very remarkable and circumstantial account of a trial of this kind.

It is very probable that the fire ordeal originated among the ancient Persians, for by them fire was not only held sacred, but considered as a god, or rather as the visible emblem of the supreme Deity; and indeed this kind of trial continues in extensive use among the Hindoos to the present day. In the code of Gentoo laws, it is several times referred to under the title of *Purra Reh*, but in the *Shah Nameh*, the word سوگند *Soogend* is used, which signifies literally an oath, as the persons were obliged to declare their innocence by an oath, and then put their veracity to test by passing through the کوه آتش *kohi atesh*, or fire pile; see the *Shah Nameh* in the title *Dustan Seeavesh ve Soodabeh*; and Halhead's code of Gentoo laws; Preliminary Discourse, p. lviii. and chap. v. sect. 3. pp. 117, &c.

A circumstantial account of the different kinds of ordeal practised among the Hindoos, communicated by Warren Hastings, Esq. who received it from Ali Ibrahim Khan, chief magistrate at Benares, may be found in the *Asiatic Researches*, vol. i. p. 389.

This trial was conducted among this people nine different ways: first, by the balance; secondly, by fire; thirdly, by water; fourthly, by poison; fifthly, by the *côsha*, or water in which an idol has been washed; sixthly, by rice; seventhly, by boiling oil; eighthly, by red hot iron; ninthly, by images.

There is, perhaps, no mode of judiciary decision that has been in more common use in ancient times, than that of ordeal, in some form or other. We find that it was also used by the ancient Greeks 500 years before the Christian æra; for in the *Antigone* of Sophocles, a person suspected by Creon of a misdemeanor, declares himself ready "to handle hot iron, and to walk over fire;" in proof of his innocence, which the scholiast tells us was then a very usual purgation.

Ἡμεν δ' ἐτοιμοὶ καὶ μύδρους αἰρεῖν χεῖρας,

Καὶ πυρὶ διερπεῖν, καὶ θεοὺς ὀρκισσάμεν.

Ver. 270.

Virgil informs us, that the priests of Apollo at *Soracte*, were accustomed to walk over burning coals unhurt.

—et medium freti pietate, per ignem

Cultores multa premnis vestigia pruna. *Æn.* xi. v. 787.

Grotius gives many instances of water ordeal in Bithyma, Sardinia, and other places. Different species of fire and water ordeal, is said to have prevailed among the Indians on the coast of Malabar; the negroes of Loango, Mosambique, &c. &c. and the *Calmuc Tartars*.

The first formal mention I find of this trial in Europe, is in the laws of king *Ina*, composed about A.D. 700. See L. 77. entitled, *Dombe haten irene and paterp*, *Decision by hot iron and water*: I find it also mentioned in the council of *Mentz*, A.D. 847; but *Agobard*, archbishop of Lyons, wrote against it 60 years before this time. It is afterwards mentioned in the council of *Treves*, A.D. 895. It did not exist in Normandy till after the *Conquest*, and was probably first introduced into England in the time of *Ina*, in whose laws, and those of *Athelstan* and *Ethelred*, it was afterwards inserted. The ordeal by fire was for noblemen and women, and such as were free born: the water ordeal was for husbandmen, and the meaner classes of the people, and was of two sorts; by cold water and by hot. See the proceedings in these trials declared particularly, in the law of king *Ina*; WILKINS, *Leges Anglo-Saxonicae*, p. 27.

Several popes published edicts against this species of trial. Henry III. abolished trials by ordeal in the third year of his reign, 1219.—See the act in *Rymer*, vol. i. p. 228. and see *Dugdale's Origines Juridicales*, fol. 87. *Spelman's Glossary*, *Wilkins*, *Hicks*, *Lambard*, *Somner*, and *Du Cange*, art. *Ferrum*.

The ordeal, or trial by battle or combat, is supposed to have come to us from the *Lombards*, who, leaving Scandinavia, overran Europe: it is thought that this mode of trial was instituted by Frothia III. king of Denmark, about the time of the birth of Christ; for he ordained that every controversy should be determined by the sword. It continued in *Holsatia* till the time of Christian III. king of Denmark, who began his reign in 1535.—From these Northern nations, the practice of duels was introduced into Great Britain.

I need scarcely add, that this detestable form of trial was the foundation of the no less detestable crime of duelling, which so much disgraces our age and nation, a practice that is defended only by ignorance, false honour, and injustice: it is a relic of barbarous superstition, and was absolutely unknown to those brave and generous nations the Greeks and Romans, whom it is so much the fashion to admire; and who, in this particular, so well merit our admiration!

The general practice of duelling is supposed to have taken its rise in 1527, at the breaking up of a treaty between the emperor Charles V. and Francis I. The former having sent a herald with an insulting message to Francis, the king of France sent back the herald with a cartel of defiance, in which he gave the Emperor the lie, and challenged him to single combat; Charles accepted it; but after several messages concerning the arrangement of all the circumstances relative to the combat, the thoughts of it were entirely laid aside. The example of two personages so illustrious, drew such general attention, and carried with it so much authority, that it had considerable influence in introducing an important change in manners all over Europe.

It was so much the custom in the middle ages of Christianity to respect the cross, even to superstition, that it would have been indeed wonderful if the same ignorant bigotry had not converted it into an ordeal: accordingly we find it used for this purpose in so many different ways, as almost to preclude description.

Another trial of this kind was the *Corsned*, or the consecrated bread and cheese: this was the ordeal to which the clergy commonly appealed when they were accused of any crime. A few concluding observations from Dr. Henry, may not be unacceptable to the Reader.

“If we suppose that few or none escaped conviction, who exposed themselves to these fiery trials, we shall be very much mistaken. For the histories of those times contain innumerable examples of persons plunging their naked arms into boiling water, handling red hot balls of iron, and walking upon burning ploughshares, without receiving the least injury. Many learned men have been much puzzled to account for this, and disposed to think that Providence graciously interposed in a miraculous manner for the preservation of injured innocence.

But if we examine every circumstance of these fiery ordeals with due attention, we shall see sufficient reason to suspect that the whole was a gross imposition on the credulity of mankind. The accused person was committed wholly to the priest, who was to perform the ceremony three days before the trial, in which he had time enough to bargain with him for his deliverance, and give him instructions how to act his part. On the day of trial, no person was permitted to enter the church but the priest and the accused, till after the iron was heated, when twelve friends of the accuser, and twelve of the accused, and no more, were admitted and ranged along the wall on each side of the church, at a respectful distance. After the iron was taken out of the fire, several prayers were said: the accused drank a cup of holy water, and sprinkled his hand with it, which might take a considerable time if the priest were indulgent. The space of nine feet was measured by the accused himself, with his own feet, and he would probably give but scanty measure. He was obliged only to touch one of the marks with the toe of his right foot, and allowed to stretch the other foot as far towards the other mark as he could, so that the conveyance was almost instantaneous. His hand was not immediately examined, but wrapped in a cloth prepared for that purpose three days. May we not then, from all these precautions, suspect that these priests were in possession of some secret that secured the hand from the impression of such a momentary touch of hot iron, or removed all appearances of these impressions in three days; and that they made use of this secret when they saw reason? Such readers as are curious in matters of this kind, may find two different directions for making ointments that will have this effect, in the work here quoted. What greatly strengthens these suspicions is, that we meet with no example of any champion of the church who suffered the least injury from the touch of hot iron in this ordeal: but where any one was so foolhardy as to appeal to it, or to that of hot water, with a view to deprive the church of any of her possessions, he never failed to burn his fingers, and lose his cause.” I have made the scanty extract above, from a very extensive history of the trial by ordeal, which was written several years ago, but never published.

CHAPTER VI.

The vow of the Nazarite, 1, 2. *In what it consisted*, 3—8. *When accidentally defiled, how he is to be purified*, 9—12. *The sacrifices he is to bring, and the rites he is to perform when the vow of his separation is fulfilled*, 13—21. *The manner in which the priests are to bless the people*, 22—26. *The name of the LORD is to be put on the children of Israel, whom He promises to bless*, 27.

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AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall ^aseparate^b themselves to vow a vow of a Nazarite, to separate themselves unto the LORD :

3 He shall separate himself from wine and strong drink ; and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his ^dseparation shall he eat nothing that is made of the ^evine tree, from the kernels even to the husk.

^a Or, make themselves Nazarites. — ^b Lev. 27. 2. Judg. 13. 5. Acts 21. 23. Rom. 1. 1. — ^c Amos 2. 12. Luke 1. 15. — ^d Or, Nazariteship.

NOTES ON CHAP. VI.

Verse 2. *When either man or woman shall separate, &c.]* The word נָזִיר *nazir*, from נָזַר *nazar*, to separate, signifies merely a separated person; i. e. one peculiarly devoted to the service of God, by being separated from all servile employments. From the Nazarites sprung the Rechabites, from the Rechabites the Essenes, from the Essenes the Anchorites, or Hermits; and, in imitation of those, the different monastic orders. Some contend strongly, that the Nazarite was a type of our Lord; but neither analogy nor proof can be produced. Our blessed Lord both drank wine and touched the dead, which no Nazarite would do: as to his either shaving his hair, or letting it grow, we know nothing. His being called a Nazarene, Matt. ii. 23. is nothing to the purpose; as it can mean no more than either that he was an inhabitant of Nazareth, which was a place of no credit, and therefore used as a term of reproach; or that he was, in a general sense, consecrated to the service of God—so was Samson, Samuel, Jeremiah, and John Baptist; or rather that he was the נֶצֶר *netser*, or BRANCH, Isai. xi. 1. Zech. vi. 12. which is quite a different word: but this title is expressly applied to our blessed Lord by the above prophets; but in no place do they, or any other prophets, call him a Nazarite, in the sense in which נָזִיר *nezir* is used. Indeed, it could not in truth be applied to him, as the distinguishing marks of a Nazarite never belonged to him. He was, it is true, the נֶצֶר *netser*, or branch, out of the root of Jesse, the genuine heir to the throne of David, whose dominion should extend over the universe, who should be King of kings, and Lord of lords: but the word Ναζαρεαιος, Matt. ii. 23. signifies merely a Nazorean, or inhabitant of Nazareth.

Verse 3. *No vinegar of wine, &c.]* חֹמֶט *chomets*, signifies fermented wine, and is probably used here to signify wine of a strong body, or any highly intoxicating liquor. Dr. Lightfoot supposes, that the LEPER being the most defiled and loathsome of creatures, was an emblem of the wretched miserable state of man by the fall; and that the NAZARITE was the emblem of man in his state of innocence. Wine and

5 All the days of the vow of his separation there shall no razor come upon his head; until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

6 All the days that he separateth himself unto the LORD, he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration of his God is upon his head.

8 All the days of his separation he is holy unto the LORD.

^e Heb. vine of the wine. — ^f Judg. 13. 5. & 16. 17. 1 Sam. 1. 11. — ^g Lev. 21. 11. ch. 19. 11, 16. — ^h Lev. 21. 1, 2, 11. ch. 9. 6. — ⁱ Heb. separation.

grapes are here particularly forbidden to the Nazarite, because, as the Doctor thinks, being an emblem of man in his paradisiacal state, he was forbidden that tree and its fruits, by eating of which Adam fell; for the Doctor, as well as the Jewish Rabbins, believed the tree of knowledge to have been none other than the vine.

Vinegar of strong drink] See the note on Lev. x. 9.

Verse 5. *There shall no razor come upon his head]* The vow of the Nazarite consisted in the following particulars: 1. He consecrated himself in a very especial and extraordinary manner to God. 2. This was to continue for a certain season, probably never less than a whole year, that he might have a full growth of hair to burn in the fire which is under the sacrifice of the peace-offering, ver. 18. 3. During the time of his separation, or Nazarate, he drank no wine nor strong drink; nor used any vinegar formed from any inebriating liquor, nor ate fresh or dried grapes, nor tasted even the kernels or husks of any thing that had grown upon the vine. 4. He never shaved his head, but let his hair grow, as the proof of his being in this separated state, and under vows of peculiar austerity. 5. He never touched any dead body, nor did any of the last offices, even to his nearest kin; but was considered as the priests, who were wholly taken up with the service of God, and regarded nothing else. 6. *All the days of his separation he was holy*, ver. 8. During the whole time, he was to be incessantly employed in religious acts. It is very likely that St. Paul had taken the vow of a Nazarite on him, from the circumstance mentioned Acts xviii. 18. *Having shorn his head in Cenchrea, for he had a vow.*

Verse 7. *The consecration of his God is upon his head.]* Literally, the separation of his God is upon his head; meaning his hair, which was the proof and emblem of his separation. Now, as the hair of the Nazarite was a token of his subjection to God through all the peculiarities of his Nazarate, a woman, who is married, is considered as a Nazarite for life; i. e. separated from all others, and joined to

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9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall ^ashave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And ^bon the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year ^cfor a trespass-offering: but the days that were before shall ^dbe lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite, ^ewhen the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation;

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt-offering, and one ewe lamb of the first year without blemish ^ffor a sin-offering, and one ram without blemish ^gfor peace-offerings;

15 And a basket of unleavened bread, ^hcakes of fine flour mingled with oil, and wafers of unleavened bread ⁱanointed with oil, and their meat-offering, and their ^kdrink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering:

17 And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 ^lAnd the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace-offerings.

19 And the priest shall take the ^msodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and ⁿshall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

20 And the priest shall wave *them* *for* a wave-offering before the LORD: ^othis *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath

* Acts 18. 18. & 21. 24. —^b Lev. 5. 7. & 14. 22. & 15. 14, 29. —^c Lev. 5. 6. —^d Heb. *fall*. —^e Acts 21. 26. —^f Lev. 4. 2, 27, 32. —^g Lev. 3. 6.

^h Lev. 2. 4. —ⁱ Exod. 29. 2. —^k ch. 15. 5, 7, 10. —^l Acts 21. 24. —^m 1 Sam. 2. 15. —ⁿ Exod. 29. 23, 24. —^o Exod. 29. 27, 28.

one husband, who is her lord: hence St. Paul, probably alluding to this circumstance, says, 1 Cor. xi. 10. *The woman ought to have power upon her head; i. e. wear her hair and veil; for this hair is a proof of her Nazarate, and of her being in subjection to her husband, as the Nazarite was under subjection to the LORD, by the rule of his order.*

Verse 10. *Two turtles, or two young pigeons*] The same kind of offering made by him who had an issue, Lev. xv. 14, &c.

Verse 18. *Shall take the hair—and put it in the fire*] The hair was permitted to grow for this purpose; and as the Nazarite was a kind of sacrifice, offered to God through the whole term of his Nazarate, or separation, and no human flesh or blood could be offered on the altar of the Lord, he offered his hair, at the conclusion of his separation, as a sacrifice—that hair which was the token of his complete subjection to the Lord, and which was now considered as the Lord's property.

That the hair of the head was superstitiously used among different nations, we have already had occasion to remark,

see the notes on Lev. xix. 27. And that the Gentiles might have learnt this from the Jews, is possible, though some learned men think that this consecration of the hair to a deity, was in use among the heathens before the time of Moses, and in nations who had no intercourse or connexion with the Jews.

Verse 21. *This is the law of the Nazarite*] We learn from Maimonides, in his Treatise of the Nazarite, that a man might become a Nazarite in behalf of another; that is, might assist him in bearing the expenses of the sacrifices, &c. “A son may fulfil the vow his deceased father had made, but did not live to accomplish:—He that saith, Upon me be the shaving of a Nazarite, he is bound to bring the offerings of shaving for cleanness, and may offer them by the hand of what Nazarite he will. If he say, Upon me be half the oblations of a Nazarite,—then he bringeth half the offerings by what Nazarite he will, and that Nazarite payeth his offerings out of that which is his.”

“By this,” says Mr. Ainsworth, “we may see the reason of that which James said to Paul, though he had no Nazarite's

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vowed, and of his offering unto the LORD for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ^aye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and ^bkeep thee:

25 The LORD ^cmake his face shine upon thee, and ^dbe gracious unto thee:

26 ^eThe LORD lift up his countenance upon thee, and ^fgive thee peace.

27 ^gAnd they shall put my name upon the children of Israel; and ^hI will bless them.

^a Lev. 9. 22. 1 Chron. 23. 13. — ^b Ps. 121. 7. John 17. 11. — ^c Ps. 31. 16. & 67. 1. & 80. 3, 7, 19. & 119. 135. Dan. 9. 17. — ^d Gen. 43. 29.

^e Ps. 4. 6. — ^f John 14. 27. 2 Thess. 3. 16. — ^g Deut. 28. 12. 1 Chron. 7. 14. 1 Sam. 43. 7. Dan. 9. 13, 17. — ^h Ps. 115. 12.

vow upon him—We have four men who have a vow on them; *they take and sanctify thyself with them, and BE AT CHARGES WITH THEM, that they may shave their head., &c.* Then Paul took the men, and the next day, sanctifying himself with them, entered into the temple to signify the accomplishment of the days of sanctification, (or Nazariteship) until that an offering should be offered for every one of them, see Acts xxi. 23—26. For though Paul had not vowed, or fulfilled a Nazariteship himself, yet might he contribute with them, and partake of their charges, about the sacrifices."

Verse 23. *On this wise ye shall bless the children of Israel]* The prayer which God makes for his followers, and puts into their mouth, we are sure must be right; and to it, when sincerely, faithfully, and fervently offered, we may confidently expect an answer. If he condescend to give us a *form of blessing*, or a *form of prayer*, we may rest assured that he will accept what he himself has made. This consideration may produce great confidence in them who come with either prayer or praise to the Throne of Grace, both of which should be, as far as circumstances will admit, in the *very words of Scripture*: for we can readily attach a consequence to the *words of God*, which we shall find difficult to attach to the best ordered words of men. *Take with you words, and turn unto the Lord.* What words? Why those which God immediately puts into their mouths. *Take away all iniquity, and receive us graciously; so will we render the calves of our lips*—we shall then give the *sacrifices*, of which our lips have spoken, when we made our vows unto thee.—See Hos. xiv. 2.

Verse 24. *The Lord bless thee]* There are three forms of blessing here, any or all of which the priests might use on any occasion. The following is a verbal translation:

1. May Jehovah bless thee, and preserve thee!
2. May Jehovah cause his faces to shine upon thee, and be gracious unto thee!
3. May Jehovah lift up his faces upon thee, and may he put prosperity unto thee!

This is a very comprehensive and excellent prayer, and may be paraphrased thus:

1. May God *speak good unto thee*, by giving thee his excellent *promises*! See the note on Gen. ii. 3. May he *preserve* thee in the possession of all the *good* thou hast, and from all the *evil* with which thou art threatened.

2. May the Holy Trinity *illuminate thy heart*, giving thee the true knowledge of thyself and of thy Maker: and may he shew thee his *graciousness* in pardoning thy sins, and supporting thy soul!

3. May God give thee communion with the Father, Son, and Spirit, with a constant sense of his *approbation*! and grant thee *prosperity* in thy soul, and in all thy *secular affairs*!

This I suppose to be the spirit and design of this form of benediction. Others will, doubtless, interpret it after their manner. Several wise and learned men believe, that the mystery of the Holy Trinity is not obscurely hinted at in it. God the FATHER blesses and keeps his followers. God the SON is gracious unto sinners in remitting their offences, which he died to blot out. God, the HOLY SPIRIT, takes of the things which are Christ's, and shews them unto genuine Christians, and diffuses the *peace of God* in their hearts. In a word, Christ, the gift of the Father by the energy of the Holy Spirit, came to *bless every one of us*, by turning us away from our iniquities.

1. Every genuine Christian is a true *Nazirite*. He is *separated* from the world, and dedicated solely to the service of God. 2. His life is a life of self-denial: he mortifies and keeps the flesh in obedience to the spirit. 3. All this enters into the spirit of his baptismal vow: for in that he promises to renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh—to keep God's holy word and commandments, and to walk in the same all the days of his life. 4. The person who is faithful, has the *blessing of God* entailed upon him. *Thus shall ye bless the children of Israel, &c. &c.*—See the notes on ver. 5. and 7.

CHAPTER VII.

When the tabernacle was fully set up, it appeared that the princes of the twelve tribes had prepared six covered waggons, drawn by two oxen each, one waggon for two tribes, for the service of the tabernacle, 1—3. Moses is commanded to receive this offering, and distribute the whole to the Levites according to their service, 4, 5. Moses does so, and gives two waggons and four oxen to the sons of Gershon, 6, 7. and four waggons and eight oxen to the sons of Merari, 8. The sons of Kohath have none, because they were to bear the ark, &c. on their shoulders, 9. Each prince is to take a day for presenting his offerings, 10, 11. On the first day, Nahshon, of the tribe of JUDAH, offers a silver charger, a silver bowl, a golden spoon, a young bullock, a ram, a lamb, and a kid, for a SIN-OFFERING—two oxen, five rams, five he-goats, and five lambs, for a PEACE-OFFERING, 12—17. On the second day, Nethaneel, of the tribe of ISSACHAR, offers the like, 18—23. On the third day, Eliab, of the tribe of ZEBULUN, offers the like, 24—29. On the fourth day, Elizur, of the tribe of REUBEN, offers the like, 30—35. On the fifth day, Shelumiel, of the tribe of SIMEON, made a similar offering, 36—41. On the sixth day, Eliasaph, of the tribe of GAD, made his offering, 42—47. On the seventh day, Elishama, of the tribe of EPHRAIM, made his offering, 48—53. On the eighth day, Gamaliel, of the tribe of MANASSEH, made his offering, 54—59. On the ninth day, Abidan, of the tribe of BENJAMIN, made his offering, 60—65. On the tenth day, Ahiezer, of the tribe of DAN, made his offering, 66—71. On the eleventh day, Pagiel, of the tribe of ASHER, made his offering, 72—77. On the twelfth day, Ahira, of the tribe of NAPHTALI, made the same kind of offering, 78—83. The sum total of all vessels and cattle which were offered, was twelve silver chargers, and twelve silver bowls: twelve golden spoons: twelve bullocks, twelve rams, and twelve kids: twenty-four bullocks, sixty rams, sixty he-goats, and sixty lambs, 84—88. The offerings being ended, Moses goes into the tabernacle, and hears the voice of the Lord from the mercy-seat, 89.

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2.
Ijar or Zif.

AND it came to pass on the day that Moses had fully ^aset up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That ^bthe princes of Israel, heads of the house of their fathers, who were the princes of the tribes, ^cand were over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered waggons, and twelve oxen;

a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

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4 ¶ And the LORD spake unto Moses, saying,
5 ^dTake it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the waggons and the oxen, and gave them unto the Levites.

7 Two waggons and four oxen ^ehe gave unto the sons of Gershon, according to their service:

^a Exod. 40. 18. Lev. 8. 10, 11. — ^b ch. 1. 4, &c. — ^c Heb. who stood.

^d Exod. 25. 2. & 35. 5. — ^e ch. 4. 25.

NOTES ON CHAP. VII.

Verse 1. On the day that Moses had fully set up the tabernacle] The transactions mentioned in this chapter, took place on the second day of the second month, of the second year after the departure from Egypt: and the proper place of this account is immediately after the tenth chapter of Leviticus.

Verse 3. Six covered waggons] שש עגלות טב שש esheloth tsab, six tilted waggons. The Septuagint translates ἐξ ἀμαξῶν λαμπηνικῶν, with which the Coptic agrees: but what lampenic charjots were, no person pretends to know. Covered, or tilted, is probably the meaning of the original. The waggons were

given for the more convenient exporting the heavier parts of the tabernacle, which could not be conveniently carried on men's shoulders.

Verse 5. According to his service.] That is, distribute them among the Levites as they may need them—giving most to those who have the heaviest burdens to bear.

Verse 7. Two waggons—unto the sons of Gershon] The Gershonites carried only the curtains, coverings, and hangings, chap. iv. 25. And although this was a cumbersome carriage, and they needed the waggons, yet it was not a heavy one.

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8 ^a And four waggons and eight oxen he gave unto the sons of Merari, according unto their service, ^b under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because ^c the service of the sanctuary belonging unto them ^d was that they should bear upon their shoulders.

10 ¶ And the princes offered for ^e dedica ting of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was ^f Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering was one silver charger, the weight thereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after

^g the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a ^h meat offering:

14 One spoon of ten shekels of gold, full of ⁱ incense:

15 ^k One young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for a ^l sin offering:

17 And for ^m a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab.

18 ¶ On the second day, Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered for his offering one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary: both of them full of fine flour mingled with oil for a meat offering:

20 One spoon of gold of ten shekels, full of incense:

^a Ch. 4. 31. — ^b ch. 4. 28, 33. — ^c ch. 4. 15. — ^d ch. 4. 6, 8, 10, 12, 14. — ^e 2 Sam. 6. 13. — ^f See Deut. 20. 5. 1 Kings 8. 63. 2 Chron. 7. 5, 9. Ezra 6. 16.

Neh. 12. 37. Ps. 30. title. — ^g ch. 2. 3. — ^h Exod. 30. 13. — ⁱ Lev. 2. 1. — ^j Exod. 30. 34. — ^k Lev. 1. 2. — ^l Lev. 4. 23. — ^m Lev. 3. 1.

Verse 8. Four waggons—unto the sons of Merari] Because they had the boards, bars, pillars, and sockets of the tabernacle to carry, chap. iv. 31, 32. therefore they had as many more waggons as the Gershonites.

Verse 9. Unto the sons of Kohath he gave none] Because they had the charge of the ark, table, candlestick, altars, &c. chap. iv. 5—15. which were to be carried upon their shoulders: for those sacred things must not be drawn by beasts.

Verse 10. And the princes offered] Every prince, or chief, offered in the behalf, and doubtless at the expense of his whole tribe.

Verse 13. A silver charger] קֶזַיִת kaârath, a dish, or deep bowl, in which they kneaded the paste.—See Exod. xxv. 29.

One silver bowl] מִזְרָק mizrak, a bason, to receive the blood of the sacrifice in.—See on Exod. xxvii. 3.

Verse 14. One spoon] כַּף caph, a censer, on which they put the incense.—See Exod. xxv. 29.

It is worthy of remark, that the different tribes are represented here as bringing their offerings precisely in the same order in which they encamped about the tabernacle.—See chap. ii. and chap. x.

| | | | |
|-------------|-----------|-------------------|--------|
| 1. JUDAH | the chief | Nahshon, ver. 12. | East. |
| 2. ISSACHAR | . . | Nethaneel, 18. | |
| 3. ZEBULUN | . . | Eliab, 24. | |
| 4. REUBEN | . . | Elizur, 30. | South. |
| 5. SIMEON | . . | Shelumiel, 36. | |
| 6. GAD | . . | Eliasaph, 42. | |

| | | | |
|--------------|-----|---------------|--------|
| 7. EPHRAIM | . . | Elishama, 48. | West. |
| 8. MANASSEH | . . | Gamaliel, 54. | |
| 9. BENJAMIN | . . | Abidan, 60. | |
| 10. DAN | . . | Ahiezer, 66. | North. |
| 11. ASHER | . . | Pagiel, 72. | |
| 12. NAPHTALI | . . | Ahira, 78. | |

It is worthy of remark also, that every tribe offers the same kind of offering, and in the same quantity, to shew, that as every tribe was equally indebted to God for its support, so each should testify an equal sense of obligation. Besides, the vessels were all sacrificial vessels, and the animals were all clean animals, such as were proper for sacrifices; and therefore every thing was intended to point out, that the people were to be a holy people, fully dedicated to God, and that God was to dwell among them: hence there were fine flour and oil, for a meat-offering, ver. 13. A bullock, a ram, and a lamb, for a burnt-offering, ver. 15, 16. Five oxen, five rams, five he-goats and five lambs, for a peace-offering, ver. 17. Thus, as the priests, altar, &c. were anointed, and the tabernacle dedicated, so the people, by this offering, became consecrated to God. Therefore every act here was a religious act.

“Thus,” says Mr. Ainsworth, “by sacrifices of all sorts, figuring the death of Christ, and the benefits that were to be received thereby, they reconciled and made themselves and theirs acceptable to God, and were made partakers of his grace, to remission of sins, and sanctification through faith, and in the work of the Holy Ghost, in the communion and feeling whereof they rejoiced before God.”

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21 One young bullock, one ram, one lamb of the first year, for a burnt offering :

22 One kid of the goats for a sin offering :

23 And for a sacrifice of ^a peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nethaneel the son of Zuar.

24 ¶ On the third day ^b Eliab the son of Helon, prince of the children of Zebulun did offer :

25 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering :

26 One golden spoon of ten shekels, full of incense :

27 One young bullock, one ram, one lamb of the first year, for a burnt offering :

28 One kid of the goats for a sin offering :

29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliab the son of Helon.

30 ¶ On the fourth day ^c Elizur the son of She-deur, prince of the children of Reuben, did offer :

31 His offering was one silver charger of the weight of a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering :

32 One golden spoon of ten shekels, full of incense :

33 One young bullock, one ram, one lamb of the first year, for a burnt offering :

34 One kid of the goats for a sin offering :

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day ^d Shelumiel the son of Zurishaddai, prince of the children of Simeon, did offer :

37 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering :

38 One golden spoon of ten shekels, full of incense :

39 One young bullock, one ram, one lamb of the first year, for a burnt offering :

40 One kid of the goats for a sin offering :

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day ^e Eliasaph the son of Deuel, prince of the children of Gad, offered :

43 His offering was one silver charger of the weight of a hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering :

44 One golden spoon of ten shekels, full of incense :

45 One young bullock, one ram, one lamb of the first year, for a burnt offering :

46 One kid of the goats for a sin offering :

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day ^f Elishama the son of Ammihud, prince of the children of Ephraim, offered :

49 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering :

^a Lev. 7. 11—18. ¹ Kings 2. 63. — ^b ch. 1. 9. ch. 2. 7. — ^c ch. 1. 5. ch. 2. 10.

^d Ch. 1. 16. ch. 2. 12. — ^e ch. 1. 14. ch. 2. 14. — ^f ch. 1. 10. ch. 2. 18.

Verse 48. *On the seventh day*] Both Jewish and Christian writers have been surprised that this work of offering went forward on the seventh day, (which they suppose to have been a sabbath) as well as on the other days. But, 1st. there is no absolute proof that this seventh day of offering was a sabbath.

2. Were it even so, could the people be better employed than in thus consecrating themselves and their services to the Lord? We have already seen that every act was a religious act; and we may rest assured, that no day was too holy for the performance of such acts as are recorded here.

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50 One golden spoon of ten *shekels*, full of incense :

51 One young bullock, one ram, one lamb of the first year, for a burnt offering :

52 One kid of the goats for a sin offering :

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day offered ^a Gamaliel the son of Pedahzur, prince of the children of Manasseh :

55 His offering *was* one silver charger, of the weight of a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

56 One golden spoon of ten *shekels*, full of incense :

57 One young bullock, one ram, one lamb of the first year, for a burnt offering :

58 One kid of the goats for a sin offering :

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day ^b Abidan the son of Gideon, prince of the children of Benjamin, offered :

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

62 One golden spoon of ten *shekels*, full of incense :

63 One young bullock, one ram, one lamb of the first year, for a burnt offering :

64 One kid of the goats for a sin offering :

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Abidan the son of Gideon.

66 ¶ On the tenth day ^c Ahiezer the son of Ammishaddai, prince of the children of Dan, offered :

67 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

68 One golden spoon of ten *shekels*, full of incense :

69 One young bullock, one ram, one lamb of the first year, for a burnt offering :

70 One kid of the goats for a sin offering :

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day ^d Pagiel the son of Ocran, prince of the children of Asher, offered :

73 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

74 One golden spoon of ten *shekels*, full of incense :

75 One young bullock, one ram, one lamb of the first year, for a burnt offering :

76 One kid of the goats for a sin offering :

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day ^e Ahira the son of

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^a Ch. 1. 10. ch. 2. 20.—^b ch. 1. 11. ch. 2. 22.

^c Ch. 1. 12. ch. 2. 25.—^d ch. 1. 13. ch. 2. 27.—^e ch. 1. 15. ch. 2. 29.

Verse 72. On the eleventh day] The Hebrew form of expression here, and in the 73th verse, has something curious in it. **ביום עשתי עשר יום** *beyom ashtey ásar yom*—In the day, the first and tenth day. **ביום שנים עשר יום** *beyom shencim ásar yom*—In the day, two and tenth day. But this is the idiom of the language ; and to an original Hebrew, our almost anomalous words *eleventh* and *twelfth*, by which we

translate the original, would appear as strange as his, literally translated, would appear to us. In reckoning after *twelve*, it is easy to find out the composition of the words *thirteen*, as *three* and *ten* ; *fourteen*, *four* and *ten*, and so on ; but *eleven* and *twelve* bear scarcely any analogy to *ten* and *one*, and *ten* and *two*, which nevertheless they intend. But this is a subject of philology, rather than of biblical criticism.

A. M. 2514. Enan, prince of the children of
B. C. 1490. Naphtali, offered :
An. Exod. Isr. 9.
Ijar or Zif.

79 His offering was one silver charger, the weight whereof was a hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering :

80 One golden spoon of ten *shekels*, full of incense :

81 One young bullock, one ram, one lamb of the first year, for a burnt offering :

82 One kid of the goats for a sin offering :

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this was the offering of Ahira the son of Enan.

84 This was the dedication of the altar, in the day when it was anointed, by the princes of Israel : twelve chargers of silver, twelve silver bowls, twelve spoons of gold :

85 Each charger of silver weighing a hundred and thirty *shekels*, each bowl seventy : all the silver vessels weighed two thousand and four

A. M. 2514. hundred *shekels*, after the shekel of the sanctuary :
B. C. 1490.
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Ijar or Zif.

86 The golden spoons were twelve, full of incense, weighing ten *shekels* a piece, after the shekel of the sanctuary : all the gold of the spoons was a hundred and twenty *shekels*.

87 All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering : and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was ^a anointed.

89 ¶ And when Moses was gone into the tabernacle of the congregation ^b to speak with ^c him, then he heard ^d the voice of one speaking unto him from off the mercy seat, that was upon the ark of testimony, from ^e between the two cherubims : and he spake unto him.

^a Ver. 1, 10—84. — ^b ch. 12. 8. Exod. 33. 9, 11.

^c That is, God. — ^d Exod. 25. 22. — ^e Exod. 25. 18—21. 1 Sam. 4. 4.

Verse 84. *This was the dedication of the altar, in the day, &c.*] Meaning here, the time in which it was dedicated; for as each tribe had a whole day, for its representative or prince to present the offerings it had provided, consequently the dedication, in which each had his day, must have lasted twelve days: the words therefore in this text refer to the last day or *twelfth*, in which this dedication was completed.

Verse 88. *After that it was anointed*] By the anointing, the altar was consecrated to God: by this dedication it was solemnly appointed to that service for which it had been erected.

Verse 89. *To speak with him*] To confer with God, and to receive farther discoveries of his will.

He heard the voice of one speaking unto him] Though Moses saw no similitude, but only heard a voice, yet he had the fullest proof of the *presence*, as well as of the being of the Almighty. In this way, God chose to manifest himself during that dispensation; till the fulness of the time came, in which the WORD was made flesh, and DWELT AMONG US. No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him.

The mercy-seat] See the note on Exod. xxv. 17. As God gave oracular answers from this place, and spoke to Moses, as it were face to face, hence the place was called the ORACLE, דִּבְרִי debir, or speaking place, from דָּבַר dabar, he spoke, 1 Kings vi. 23. And as this mercy-seat represented our blessed Redeemer, so the Apostle says, that God, who had at sundry times, and in divers manners, SPOKEN in time

past to the fathers by the prophets, hath, in these last days, SPOKEN unto us by his Son, Heb. i. 1, 2. Hence the incarnated Christ is the true דִּבְרִי debir, or oracle, in and by whom God speaks unto man.

On this occasion, we find there were offered

| | |
|---|----------------|
| 12 Silver chargers, each weighing | 130 shekels. |
| 12 Silver bowls, each | 70 shekels. |
| Total amount of silver vessels | 2,400 shekels. |
| 12 Golden spoons, each weighing | 10 shekels. |
| Total amount of golden vessels | 120 shekels. |

| | |
|---|---|
| A silver charger, at 130 shekels, reduced to Troy weight, makes | oz. dwts. gr. 75 9 16 ⁸ / ₁ |
| A silver bowl, at 70 shekels, amounts to | 40 12 21 ² / ₃ |
| Total weight of the 12 chargers | 905 16 3 ³ / ₁ |
| Total weight of the 12 bowls | 487 14 20 ⁶ / ₁ |

Total 1393 10 23⁷/₁

Which, at 5s. per oz. is equal to £383 1 8¹/₂

| | |
|---|--|
| The 12 golden spoons, allowing each to be amount to | oz. dwts. gr. 5 16 3 ³ / ₁ |
| Which, at £4 per ounce, is equal to | 69 13 13 ⁵ / ₁ |

| | |
|---|--|
| And added to the amount of the silver make a total of | £320 14 10 ¹ / ₂ |
| | 383 1 8 ¹ / ₂ |
| | £703 16 6 ³ / ₁ |

| | |
|-----------|----|
| Peatlands | 12 |
| Rivers | 12 |
| Landfill | 12 |
| Grass | 24 |
| Heaths | 30 |
| The goats | 30 |
| Wander | 32 |

Total ... 10 ...

By which, many of our countrymen, who have been placed in the most dangerous and distressing situations, have been rescued, and their families preserved from the same. The following is a list of the names of the persons who have been rescued, and the names of the persons who have been preserved from the same.

CHAPTER VIII.

Directions for the days are to be kept, 1, 1-3. The Levites are to be numbered, 4. The Levites to be consecrated to their service by being circumcised, sprinkled, shaved, purified, and their feet washed, 6, 7. To be a month's journey, and a sacrifice, 8. The people to put their hands upon them, 9, 10. A sacrifice to give them before the Lord, 11. The Levites to lay their hands on the heads of the bullocks, &c. 12. The Levites are taken to assist Aaron and his sons in the place of all the first-born of Israel, 13-19. Moses and Aaron do as they are commanded, the Levites are presented, purified, and commence their service, 20-22. They are to begin their service at twenty-five years of age, and leave off at fifty, 23-25. After this they shall have the general designation of the service, 26.

AND the LORD spake unto Moses,
saying,

2. Speak unto Aaron, and say unto him, When thou ^a lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 ^b And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the

flowers thereof, was ^c beaten work :
^d according unto the pattern which
the LORD had shewed Moses, so he
made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,
6 Take the Levites from among the children
of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle ^e water of purifying upon them, and ^f let ^g them shave all their flesh, and let them wash their clothes, and so make themselves clean.

^a Exod. 9, 57. & 40-25. — ^b Exod. 9, 14. — ^c Exod. 25, 18. — ^d Exod. 25, 12. — ^e Gen. 13, 13, 17, 18.

* Heb. *let'sence se arri*; *imposon*, &c — *Ex. 11, v. 2*.

NOTES ON CHAP. VIII.

Verse 2. *The seven lamps shall give light*] The whole seven shall be lighted at one time, that seven may be ever burning.

Verse 4. *The work of the candlestick, &c.*] See many curious particulars relative to this candlestick in the notes on Exod. xxv. 31 and 39. The *candlestick* itself was an emblem of the church of Christ; the *oil*, of the graces and gifts of the Spirit of God; and the *light* of those gifts and graces in *action* among men. See Rev. i. 12—20. God builds his church and sends forth his Spirit to dwell in it, to sanctify and cleanse it, that it may be shewn unto the world as his *own* workmanship. The *seven lights* in the candlesticks, point out the *seven spirits of God*, the Holy Ghost being thus termed, Rev. iii. 1. from the *variety* and *abundance* of his gifts and influences: *seven* being used among the Hebrews to denote any thing *full, complete, and perfect*. A *candlestick* or *lamp*

without oil, is of no use : oil not burning is of no use. So a church or society of religious people, without the influence of the Holy Ghost, are dead, while they have a name to live : and if they have a measure of this light, and do not let it shine by purity of living and holy zeal before men, their religion is neither useful to themselves nor to others. Reader, it is possible to be in the church of God, and not be of that church—it is possible to have a measure of the Spirit, and neither profit nor be profited. Feel this dreadful possibility, and pray to God that thou be not a proof of it.

Verse 7. *Sprinkle water of purification* מֵי טָהוֹרִים *may, chat-*
taath, water of sin, or water of the sin offering. As this puri-
fying water was made by the *ashes of the red heifer, cedar*
wood, hyssop, and scarlet; and the heifer herself was sacri-
ficed, and her blood sprinkled seven times before the taber-
nacle. Numb. xix. 9. she may be considered as a proper
sacrifice for sin; and consequently the water thus prepared

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
Ijar or Zif.

8 Then let them take a young bullock with ^a his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 ^b And thou shalt bring the Levites before the tabernacle of the congregation: ^c and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel ^d shall put their hands upon the Levites:

11 And Aaron shall ^e offer the Levites before the LORD for an ^f offering of the children of Israel, that ^g they may execute the service of the LORD.

12 ^h And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be ⁱ mine.

15 And after that shall the Levites go in to

do the service of the tabernacle of the congregation: and thou shalt cleanse them, and ^k offer them for an offering.

16 For they *are* wholly given unto me from among the children of Israel; ^l instead of such as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me.

17 ^m For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the firstborn of the children of Israel.

19 And ⁿ I have given the Levites as ^o a gift to Aaron and his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: ^p that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
Ijar or Zif.

^a Lev. 2. 1.—^b See Exod. 29. 4. & 40. 12.—^c Lev. 8. 3.—^d Lev. 1. 4.
^e Heb. wave.—^f Heb. wave offering.—^g Heb. they may be to execute, &c.
^h Exod. 29. 10.—ⁱ ch. 3. 45. & 16. 9.—^k ver. 11. 13.—^l ch. 3. 12, 45.

^m Exod. 13. 2, 12, 13, 15. ch. 3. 13. Luke 2. 23.—ⁿ ch. 3. 9.—^o Heb. given.
^p ch. 1. 53. & 16. 46. & 18. 5. 2 Chron. 26. 16.

be termed the *water of the sin-offering*. As the ashes were kept ready at hand for purifying from all legal pollutions, the preparation might be considered as a *concentration* of the essential properties of the sin-offering; and might be resorted to at all times with comparatively little expense or trouble, and no loss of time. As there were so many things by which legal pollution might be contracted, it was necessary to have always at hand, in all their dwellings, a mode of purifying at once convenient and unexpensive. As the *water* by which the Levites were here purified must have been the water prepared from the ashes of the red heifer, this ordinance was undoubtedly instituted *before* this time, though not described till the sixth chap. 1—10. of this book: but that chapter might be in connexion with any of the preceding ordinances, as well as where it is now found. We see from Heb. ix. 13 and 14. that these ashes mingled with water, and sprinkled on the unclean, and which sanctified to the purification of the flesh, were intended to typify the *blood of Christ*, which purges the conscience from dead works, to serve the living God, ver. 15.; for, as without this sprinkling with the *water of the sin-offering*, the Levites were not fit to serve

God in the wilderness; so without this sprinkling of the blood of Christ, no conscience can be purged from dead works, to serve the living God. See the notes on chap. xix. 1—10.

Verse 10. *Shall put their hands upon the Levites*] It has been argued from this, that the congregation had a part in the appointment of their own ministers; and that this was done by the *imposition of hands*. However that may be, it appears, that what was done on *this occasion*, meant no more than that the people gave up this whole tribe to God, in place of their *first-born*; and that by this act they bound themselves to *provide for them*, who, because of their sacred service, could follow no *secular* work. And surely it was right, that they who served the altar should live by the altar. The ministers of God perform offices for ^q the people, which the people cannot perform for themselves; and nothing can be more reasonable than that the people should give them the necessaries and comforts of life, while they are thus employed in their behalf.

Verse 17. *For all the first-born—are mine*] See the manner of redeeming the first-born, chap. xviii. 6.

A.M. 2514. 21 ^a And the Levites were purified,
B.C. 1490. and they washed their clothes; ^b and
An. Exod. Lxx. Aaron offered them as an offering be-
2. fore the LORD; and Aaron made an
Iyr or 27. atonement for them to cleanse them.

22 ^c And after that went the Levites in to do
their service in the tabernacle of the congrega-
tion before Aaron, and before his sons: ^d as
the LORD had commanded Moses concerning
the Levites, so did they unto them.

23 ¶ And the Lord spake unto Moses, saying,

24 This is it that *belongeth* unto the Levites:

^a Ver. 7. — ^b ver. 11, 12. — ^c ver. 15. — ^d ver. 5, &c. — ^e See ch. 4, 3.
1 Chron. 23, 3, 24, 27.

[Verse 21. *And Aaron made an atonement for them*] Though the Levites had been most solemnly consecrated to the Lord's service, and though all legal washings and purifications were duly performed on the occasion; yet they could not approach God till an atonement had been made for them. How strange is it, after all these significations of the will and purpose of God, relative to man, that any priest, or any people, will attempt to draw nigh to God without an atonement! As sure as God hath spoken it, there is no entrance into the Holiest, but through the blood of Jesus, Heb. x. 19, 20.

[Verse 24. *From twenty-five years old*] See the note on chap. iv. 47. where the two terms of twenty-five and thirty years, are reconciled.

[Verse 26. *To keep the charge, and shall do no service.*] They shall no longer be obliged to perform any laborious service, but act as general directors and counsellors; therefore they were to be near the camp, sing praises to God, and see that no stranger or unclean person was permitted to enter. So the Jews, and many other persons, have generally understood this place.

1. If it required so much legal purity to fit the Levites for their work in the tabernacle; can we suppose that it requires

^e from twenty and five years old and upward, they shall go in ^f to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall ^g cease waiting upon the service *thereof*, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, ^h to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

A.M. 2514.
B.C. 1490.
An. Exod. Lxx.
2.
Iyr or 27.

^f Heb. to war the warfare of, &c. 1 Tim. 1, 18. — ^g Heb. return from the warfare of the service. — ^h ch. 1, 53.

less spiritual purity to fit ministers of the Gospel to proclaim the righteousness of the Most High, and administer the sacred ordinances of Christianity to the flock of Christ? If these must be without spot, as the priests before without blemish, and these were only typical men; we may rest assured that a Christian minister requires no ordinary measures of holiness to prepare him for an acceptable and profitable discharge of his office.

2. If the Christian ministry be established to prepare men for the kingdom of God, of the holiness of which, the purity of the camp was but a faint emblem; how can any man expect to enter that place of blessedness, who has not his heart sprinkled from an evil conscience, and his body washed with pure water—his life and conversation agreeable to the sacred precepts laid down in the Gospel of Christ? If the Law of Moses were more read in reference to the Gospel; the Gospel itself, and its requisitions would be much better understood. Reader, however it may be with thee, *Antinomianism* is more general among religious people than is usually imagined. What multitudes of all denominations are expecting to enter into the kingdom of God, without any proper preparation for the place! Without holiness none shall see the Lord; and from this decision of the divine justice, there shall never be any appeal.

CHAPTER IX.

The Israelites are reminded of the law that required them to keep the pass-over at its proper time, and with all its rites, 1—3. They kept the pass-over on the fourteenth day of the first month, 4, 5. The case of the man who, being unclean through touching a dead body, could not keep the pass-over, 6, 7. Moses enquires at the Lord concerning them, 8. And the Lord appoints the fourteenth day of the second month for all those who through any accidental uncleanness, or by being absent on a journey, could not keep it at the usual time, 9—12. Those who neglect to keep this solemn feast, to be cut off from among his people, 13. The stranger, who wishes to keep the pass-over, is at liberty to do it, 14. The cloud covers the tabernacle both by day and night, from the time of its dedication, 15, 16. This cloud regulates all the encampments and marchings of the Israelites through the wilderness, 17—22. Their journeyings and restings were all directed by the commandment of the Lord, 23.

AND the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep ^a the passover at his appointed season.

3 In the fourteenth day of this month, ^b at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the pass-over.

5 And ^c they kept the pass-over on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were ^d defiled by the dead body of a man, that they

could not keep the pass-over that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season, among the children of Israel?

8 And Moses said unto them, Stand still, and ^e I will hear what the Lord will command concerning you.

9 ¶ And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the pass-over unto the Lord.

11 ^f The fourteenth day of the second month at even they shall keep it, and ^g eat it with unleavened bread and bitter herbs.

^a Exod. 12. 1, &c. Lev. 23. 5. ch. 23. 14. Deut. 16. 1, 2. — Heb. *before the time of the pass-over*. — Exod. 12. 6. — Josh. 5. 10. — ^b ch. 5. 2, 3.

10. 11, 16. — See John 13. 24. — ^c Exod. 13. 15, 19, 26. ch. 27. 2. — ^d ch. 17. 5. — ^e 2 Chron. 35. 2, 10. — ^f Exod. 12. 3.

NOTES ON CHAP. IX.

Verse 1. *The Lord spake unto Moses*] The fourteen first verses of this chapter, certainly refer to transactions that took place at the time of those mentioned in the commencement of this book, before the numbering of the people; and several learned men are of opinion that these fourteen verses should be referred back to that place. We have already met with instances where *transpositions* have, very probably, taken place; and it is not difficult to account for them. As in very early times writing was generally on leaves of the Egyptian flag *papyrus*, or on thin *laminæ* of different substances, facts and transactions thus entered, were very liable to be deranged; so that when afterwards a series was made up into a book, many transactions might be inserted in wrong places; and thus the exact *chronology* of the facts be greatly disturbed. MSS. written on leaves of trees, having a *hole* in each, through which a cord is passed to keep them all in their places, are frequently to be met with in the cabinets of the curious, and some such are now before me—should the cord break or be accidentally unloosed, it would be exceedingly difficult to string them all in their proper places: accidents of this kind I have often met with, to my very great perplexity; and in some cases found it almost impossible to restore each individual leaf to its own place; for it should be observed that these separate pieces of oriental writing, are not *paged* like the leaves of our printed books: nor are there frequently, any catchwords or signatures at the bottom to connect the series. This one consideration will account for several *transpositions*, especially in the Pentateuch, where they occur more frequently than in any other part of the sacred writings. Houbigant, who grants the existence of such transpositions, thinks that this is no sufficient reason

why the present order of narration should be changed: "It is enough," says he, *non legorare libros eos Mos's esse acta rerum suo tempore gestarum, non historiam ab perpetuo elaboratam*, "to know that these books contain an account of things transacted in the days of Moses; though not in their regular or chronological order."

Verse 2. *According to all the rites of it*] See all these rites and ceremonies largely explained in the notes on Exod. xii.

Verse 7. *We are defiled by the dead body of a man*] It is probable that the defilement mentioned here, was occasioned by assisting at the burial of some person—a work both of necessity and mercy. This circumstance, however, gave rise to the ordinance delivered in the 10, 11, 12, 13 and 14 verses, so that on particular occasions the pass-over might be twice celebrated; 1st. At its regular time, the 14th of the first month. 2d. An extra time, the 14th of the second month. But the man who had no legal hindrance, and did not celebrate it on one or other of these times, was to be cut off from the people of God; and the reason given for this cutting off, is, that *he brought not the offering of God in his appointed season*—therefore, *that man shall bear his sin*, ver. 13. We have already seen, from the authority of St. Paul, that Christ, our pass-over, is sacrificed for us; and that it was his sacrifice that was pointed out by the paschal lamb: on this, therefore, we may observe, that those who do not sooner or later eat the true Pass-over; and get the salvation procured by the sprinkling of his blood, shall be cut off from among those that shall enter into the rest prepared for the people of God; and for the same reason too—*They bring not the offering of God in its appointed season, and therefore they shall bear their sin*.

And the LORD said unto Moses, ¹² "Thou shalt have some of it unto the morning; 'for he that is brought out of the tabernacle to all the ordinances of the presence they shall keep it."

¹³ But the man that is clean, and is not in a journey, and forbeareth to keep the pass-over, even the same soul ^a shall be cut off from among his people: because he ^a brought not the offering of the LORD in his appointed season, that man shall ^b bear his sin.

¹⁴ And if a stranger shall sojourn among you, and will keep the pass-over unto the LORD; according to the ordinance of the pass-over, and according to the manner thereof, so shall he do: ^cye shall have one ordinance, both for the stranger, and for him that was born in the land.

¹⁵ ¶ And ^don the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony: and ^eat even there was upon the tabernacle as it were the appearance of fire, until the morning.

¹⁶ So it was alway: the cloud covered it *by day*, and the appearance of fire *by night*.

¹⁷ And when the cloud ^fwas taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

¹⁸ At the commandment of the LORD, the children of Israel journeyed: and at the commandment of the LORD they pitched: ^gas long as the cloud abode upon the tabernacle they rested in their tents.

¹⁹ And when the cloud ^htarried long upon the tabernacle many days, then the children of Israel ⁱkept the charge of the LORD, and journeyed not.

²⁰ And so it was, when the cloud was a few days upon the tabernacle: according to the commandment of the LORD, they abode in their tents, and according to the commandment of the LORD, they journeyed.

²¹ And so it was, when the cloud ^jabode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether it was *by day* or *by night* that the cloud was taken up, they journeyed.

²² Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel ^kabode in their tents, and journeyed not: but when it was taken up, they journeyed.

²³ At the commandment of the LORD, they rested in the tents, and at the commandment of the LORD, they journeyed: they ^lkept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

Exod. ix. 10. — Exod. ix. 11. — Exod. ix. 12. — Exod. ix. 13. — Exod. ix. 14. — Exod. ix. 15. — Exod. ix. 16. — Exod. ix. 17. — Exod. ix. 18. — Exod. ix. 19. — Exod. ix. 20. — Exod. ix. 21. — Exod. ix. 22. — Exod. ix. 23.

Exod. ix. 10. — Exod. ix. 11. — Exod. ix. 12. — Exod. ix. 13. — Exod. ix. 14. — Exod. ix. 15. — Exod. ix. 16. — Exod. ix. 17. — Exod. ix. 18. — Exod. ix. 19. — Exod. ix. 20. — Exod. ix. 21. — Exod. ix. 22. — Exod. ix. 23.

Vers. 15. *The cloud covered the tabernacle*. — See the whole account of this supernatural cloud largely explained.—Exod. xii. 21, and xl. 34—38.

Caldart observes that the 15th verse, beginning a new subject, should begin a new chapter, as it has no connection with what goes before; and he thinks this chapter ought to begin with the 15th verse, should end with the 23rd verse of the 24th chapter.

Vers. 21. *Whether by day or by night*. — As the heat of the day is very severe in that country, the children of Israel were chosen for the purpose of a journey; though it is very hard, that in the case of the Israelites, this was chosen for a journey.

Vers. 22. *For it was a year*. — It was by the Divine counsel given that they were directed in all their peregrinations: and from the above words we see that their *mode of journeying* is different from ours, more very rapid.

Vers. 23. *Keep the charge of the LORD*. — When we consider the strong dependence which this people ever testified to

follow their own will in all things, we may be well surprised to find them in these journeyings, so implicitly following the direction of God. There could be no trick or imposture here. Moses had in both the most common of cases, would have imitated the *appearances* referred to in this chapter. The cloud, and every thing in its motion, was so entirely *supernatural*, that the people had no doubt of its being the symbol of the Divine presence.

God chose to keep this people so dependent upon himself, and so obedient to the directions of his own will, that he could not even give them regular laws of travelling or resting. They were to do both when and where God saw best. Thus they were ever kept ready for their march, though with the consent of no time when they should commence it. But this was all well: they had the presence of God with them; the cloud by day and the fire by night demonstrated that God was sure of them. Besides, that it were a temptation at will to God Almighty; how soon, in

what place, or in what circumstances, he may call thee to march into the eternal world, thou knowest not! But this uncertainty cannot perplex thee, if thou be properly subject to the will of God, ever willing to lose thy own in it. But thou

canst not be thus subject, unless thou have the testimony of the presence and approbation of God. How awful to be obliged to walk into the valley of the shadow of death without this! Reader, prepare to meet thy God.

CHAPTER X.

Moses is commanded to make two silver trumpets for calling the assembly, 1, 2. On what occasions these trumpets should be sounded. First, for calling the assembly to the door of the tabernacle, 3. Secondly, to summon the princes and captains of the thousands of Israel, 4. Thirdly, to make the eastern camps strike their tents, 5. Fourthly, to make those on the south do the like, 6. No alarm to be sounded when the congregation only is to be assembled, 7. The sons of Aaron alone, shall sound these trumpets, it shall be a perpetual ordinance, 8. Fifthly, the trumpets are to be sounded in the time of war, 9. Sixthly, on festival occasions, 10. On the twentieth day of the second month, in the second year, the Israelites began their journey from the wilderness of Sinai, and came to the wilderness of Paran, 11, 12. By the commandment of God to Moses, the first division, at the head of which was the standard of JUDAH, marched first, 13, 14. Under him followed the tribe of ISSACHAR, 15. and after them the tribe of ZEBULON, 16. Then the Gershonites and Merarites followed with the tabernacle, 17. At the head of the second division was the standard and camp of REUBEN, 18. and under him were, that of SIMEON, 19. and that of GAD, 20. Next followed the Kohathites, bearing the sanctuary, 21. Then followed the third division, at the head of which was the standard of the camp of EPHRAIM, 22. and under him MANASSEH, 23. and BENJAMIN, 24. At the head of the fourth division, was the standard of the camp of DAN, 25. and under him ASHER, 26. and NAPHTALI, 27. This was their ordinary method of marching in the wilderness, 28. Moses entreats Hobab the Midianite to accompany them through the wilderness, 29. He refuses, 30. Moses continues and strengthens his entreaties with reasonings and promises, 31, 32. They depart from Sinai three days' journey, 33. The cloud accompanies them by day and night, 34. The words used by Moses when the ark set forward, 35. and when it rested, 36.

A. M. 2514.

B. C. 1490.

An. Exod. Isr.

2.

Abib or Nisan.

AND the LORD spake unto Moses, saying,
2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the^a calling of the assembly, and for the journeying of the camps.

3 And when^b they shall blow with them,

all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one trumpet, then the princes, which are^c heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then^d the camps

A. M. 2514.

B. C. 1490.

An. Exod. Isr.

2.

Abib or Nisan.

^a Isai. 1. 13.—^b Jer. 4. 5. Joel 2. 15.

^c Exod. 13. 21. ch. 1. 16. & 7. 2.—^d ch. 2. 3.

NOTES ON CHAP. X.

Verse 2. *Make thee two trumpets of silver*] The necessity of such instruments will at once appear, when the amazing extent of this numerous army is considered, and how, even the sound of two trumpets could reach them all, is difficult to conceive; but we may suppose, that when they were sounded, the motion of those that were within reach of that sound, taught the others in *succession*, what they should do.

As the trumpets were to be blown by the *priests* only, the sons of Aaron, there were only *two*, because there were only two such persons to use them, at this time, *Eliezar* and *Ithamar*. In the time of Joshua, there were *seven* trumpets used

by the priests; but these were made according to our text, of *rams' horns*, Josh. vi. 4. In the time of Solomon, when the priests had greatly increased, there were 120 priests sounding with trumpets, 2 Chr. v. 12.

Josephus intimates, that one of these trumpets was always used to call the *nobles* together: the other to assemble the *people*; see ver. 4. It is possible, that these trumpets were made of different *lengths* and *wideness*, and consequently they would emit different tones. Thus the *sound* itself would at once shew, which was the summons for the *congregation*, and which for the *princes* only. These trumpets were allowed to be emblematical of the sound of the Gospel; and in this

A.M. 2514. that lie on the east parts shall go forward.

B. C. 1490. 6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

2. 7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

3. 8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

4. 9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

5. 10 Also in the day of your gladness, and in

your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.

11 ¶ And it came to pass, on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey according to the commandment of the LORD, by the hand of Moses.

14 ¶ In the first place, went the standard

^a Ch. 2. 10. — ^b ver. 3. — ^c Joel 2. 1. — ^d ch. 31. 6. Josh. 6. 4. 1 Chron. 15. 24. 2 Sam. 13. 12. 1 Mac. 16. 8. — ^e ch. 31. 6. Josh. 6. 5. 2 Chron. 15. 14. — ^f Judg. 2. 18. & 4. 3. & 6. 9. & 10. 8, 12. 1 Sam. 10. 18. Ps. 106. 42. — Gen. 3. 1. Ps. 106. 4. — ^g ch. 29. 1. Lev. 23. 24. 1 Chron.

15. 24. 2 Chron. 5. 12. & 7. 6 & 29. 26. Ezra 3. 10. Neh. 12. 35. Ps. 81. 3. — ^h ver. 9. — ⁱ ch. 9. 17. — ^j Exod. 40. 36. ch. 2. 9, 16, 24, 31. — ^k Exod. 19. 1. ch. 1. 1. & 9. 5. — ^l Gen. 21. 21. ch. 12. 16. & 13. 3, 26. Deut. 1. 1. — ^m ver. 5, 6. ch. 2. 34. — ⁿ ch. 2. 3. 9.

reference, they appear to be frequently used. Of the fate of the trumpets of the sanctuary, see the note on Exod. xxv. 31.

Verse 5. *When ye blow an alarm*] *תרועה* *teruah*, probably meaning short, broken, sharp tones, terminating with long ones, blown with both the trumpets at once. From the similarity in the words, some suppose that the Hebrew *teruah*, was similar to the Roman *tarantara*, or sound of their clarion.

Verse 6. *When ye blow a second alarm*] A single alarm, as above stated, was a signal for the eastward division to march; two such alarms, the signal for the south division; and probably three for the west division, and four for the north. It is more likely, that this was the case, than that a single alarm served for each, with a small interval between them.

The camps, or grand divisions of this great army, always lay, as we have already seen, to the east, south, west, and north: and here, the east and south camps alone are mentioned; the first containing Judah, Issachar and Zebulun: the second, Reuben, Simeon and Gad. The west and north divisions are not named, and yet we are sure they marched in consequence of express orders or signals, as well as the other two. There appears therefore a deficiency here in the Hebrew Text, which is thus supplied by the Septuagint, *και σαλπιετε σημασιαν τριτην, και εξαρουσιν αι παρεμβολαι αι παρεμβολουσαι παρα θαλασσαν, και σαλπιετε σημασιαν τεταρτην, και εξαρουσιν αι παρεμβολαι αι παρεμβολουσαι προς βορραν*. "And when ye blow a third alarm or signal, the camps on the east shall march: and when ye blow a fourth alarm or signal, the camps on the north shall march." This addition however, is not acknowledged by the Samaritan, nor by any of the other versions, but the Coptic. Nor are there any various readings in the collections of Kennicott and De Rossi,

which countenance the addition in the above versions. Houbigant thinks this addition so evidently necessary that he has inserted the Latin in his text, and in a note supplied the Hebrew words; and thinks that these words were originally in the Hebrew Text, but happened to be omitted in consequence of so many similar words occurring so often in the same verse, which might dazzle and deceive the eye of a transcriber.

Verse 9. *If ye go to war*] These trumpets shall be sounded for the purpose of collecting the people together; to deliberate about the war, and to implore the protection of God against their enemies.

Verse 10. *In the day of your gladness*] On every festival the people shall be collected by the same means.

Ye shall be remembered before the Lord] When ye decamp, incamp, make war, and hold religious festivals, according to his appointment, which appointment shall be signified to you by the priests, (who at the command of God, for such purposes, shall blow the trumpets) then ye may expect both the presence and blessing of Jehovah, in all that ye undertake.

Verse 11. *The twentieth day of the second month*] The Israelites had lain encamped in the wilderness of Sinai about eleven months and twenty days, compare Exod. xix. 1. with this verse. They now received the order of God to decamp, and proceed towards the promised land: and therefore the Samaritan introduces at this place, the words which we find Deut. 1. 6—8. *The Lord our God spake unto us in Horeb, saying: Ye have dwelt long enough in this mount, turn and take your journey, &c.*

Verse 12. *The cloud rested in the wilderness of Paran*] This was three days' journey from the wilderness of Sinai,

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2.
Abil or Naam.

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of the camp of the children of Judah, according to their armies: and over his host was Nahshon, the son of Amminadab.

11 And over the host of the tribe of the children of Issachar, was Netthanee, the son of Zuar.

16 And over the host of the tribe of the children of Zebulun, was Eliab, the son of Helon.

17 And the tabernacle was taken down: and the sons of Gershon, and the sons of Merari, set forward, bearing the tabernacle.

18 ¶ And the standard of the camp of Reuben set forward, according to their armies: and over his host was Elizur, the son of Shedeur.

19 And over the host of the tribe of the children of Simeon, was Shelumiel, the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad, was Eliasaph, the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary: and the other did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim set forward, according to their armies: and over his host was Elishama, the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh, was Gamaliel, the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin, was Abidan, the son of Gideon.

25 ¶ And the standard of the camp of the children of Dan set forward, which was the rearward of all the camps throughout their hosts: and over his host was Ahiezer, the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher was Pagiel, the son of Ocran.

27 And over the host of the tribe of the children of Naphtali, was Ahira, the son of Enan.

28 Thus were the journeyings of the children of Israel, according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of

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B.C. 1406.
An. Exod. 11.
2.
Jah or Zif.

see ver. 17. —^a ch. 1. 51. —^b ch. 1. 14. 1. & 7. 6, 7, 8. —^c ch. 2. 10, 16. —^d ch. 1. 13. & 7. 9. —^e That is, the Gershonites and the Merarites: see

ver. 17. ch. 1. 51. —^f ch. 2. 18, 21. —^g ch. 2. 25, 31. Josh. 6. 9. —^h Heb. These. —ⁱ ch. 2. 31.

see ver. 33. and the people had three stations—the first at *Rebboth Hazeroth*, the second at *Hazeroth*, chap. xi. 35. and the third in the wilderness of *Paran*, see chap. xii. 16. But it is extremely difficult to determine these journeyings with any degree of exactness: and we are often at a loss to know, whether the place in question, was in a *direct* or *retrograde* position from the place previously mentioned.

Verse 14. *The standard—of Judah*] See this order of marching explained at large on chap. ii. The following is the order in which this vast company proceeded in their march:

JUDAH
Issachar
Zebulun
Gershonites, and
Merarites carrying the tabernacle.
REUBEN
Simeon
Gad
The Kohathites with the sanctuary.
EPHRAIM
Manasseh
Benjamin.
DAN
Asher
Naphtali.

Verse 29. *Moses said to Hobab*] For a circumstantial account of this person, see the notes on Exod. ii. 15, 16, and 18. iii. 1. iv. 20, 24.; and for the transaction recorded here, and which is probably out of its place, see Exod. xviii. 5. where the subject is discussed at large.

We are journeying] God has brought us out of thralldom, and we are thus far on our way through the wilderness, travelling towards the place of rest which he has appointed us, trusting in his promise, guided by his presence, and supported by his power. *Come thou with us, and we will do thee good.* Those who wish to enjoy the heavenly inheritance, must walk in the way towards it, and associate with the people who are going in that way.—True religion is ever benevolent.—They who know most of the goodness of God, are the most forward to invite others to partake of that goodness. That religion, which excludes all others from salvation, unless they believe a particular creed, and worship in a particular way, is not of God. Even *Hobab*, the Arab, according to the opinion of Moses, might receive the same blessings which God had promised to Israel, provided he accompanied them in the same way.

The Lord hath spoken good concerning Israel.] The name *Israel*, is taken in a general sense, to signify the *followers of God*: and to them, all the promises in the Bible are made. God has spoken good of them; and he has spoken good to them; and not one word that he hath spoken shall fail. Reader, hast thou left thy unhalloved connexions in life? Hast thou

A. M. 2514. B. C. 1490. An Exod. Isr. 2. *Hab. or Ob.* ^a Raguel, the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, ^b I will give it you: come thou with us, and ^c we will do thee good: for ^d the Lord hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us ^e instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that ^f what goodness the Lord shall

do unto us, the same will we do unto thee.

33 ¶ And they departed from ^g the mount of the Lord three days' journey: and the ark of the covenant of the Lord ^h went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the Lord was upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, ⁱ Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the ^j many thousands of Israel.

^a Exod. 2. 18. — ^b Gen. 12. 7. — ^c Judg. 1. 16. & 4. 11. — ^d Gen. 22. 12. — Exod. 3. 8. & 6. 7. 8. — ^e Job 29. 15. — ^f Judg. 1. 16. — ^g See Exod. 3. 1.

^h Deut. 1. 33. — ⁱ Job. 33. 4. 5. — ^j Ps. 134. 2. — ^k Jer. 34. 2. — ^l Ezek. 20. 6. — ^m Exod. 13. 21. — ⁿ Num. 9. 15. 17. — ^o Ps. 93. 1. 2. & 132. 6. — ^p Heb. ten thousand thousands.

got into the camp of the Most High? Then continue to follow God with Israel, and thou shalt be incorporated in the heavenly family, and share in Israel's benedictions.

Verse 30. *I will not go; but I will depart to my own land, and to my kindred.* From the strong expostulations in verses the 31. and 32. and from Judges i. 16. iv. 11. and 1 Sam. xv. 6. it is likely, that Hobab changed his mind: or that if he did go back to Madian, he returned again to Israel, as the above scriptures shew, that his posterity dwelt among the Israelites in Canaan. Reader, after having been almost persuaded to become a Christian, to take Christ, his cross, his reproach, and his crown, for thy portion, art thou again purposing to go back to thy own land, and to thy kindred? Knowest thou not that this land is the place of destruction—that the children of this world, who are not taking God for their portion, are going to perdition? Up, get thee hence, for the Lord will destroy this place by fire: and all who are not of the kindred and family of Christ, shall perish at the brightness of his appearing!

Verse 31. *Thou mayest be to us instead of eyes, &c.* But what need had they of Hobab, when they had the pillar and fire continually to point out their way? Answer. The cloud directed their general journeys, but not their particular excursions. Parties took several journeys while the grand army lay still. See chap. xiii. xx. xxxi. xxxii. &c. They therefore needed such a person as Hobab, who was well acquainted with the desert, to direct these particular excursions; to point them out watering places, and places where they might meet with fuel, &c. &c. What man cannot, under the direction of God's providence, do for himself, God will do in the way of especial mercy. He could have directed them to the fountains, and to the places of fuel; but Hobab can do this, therefore let Hobab be employed: and let Hobab know, for his encouragement, that while he is serving others in the way of God's providence, he is securing his own best interests. On these grounds Hobab should be invited; and for this

reason Hobab should go. Man cannot do God's work; and God will not do the work which he has qualified and commanded man to perform. Thus then the Lord is ever seen, even while he is helping man by man. See some valuable observations on this subject in *Harmer*, vol. ii. 286. Instead of, *And thou mayest be to us instead of eyes*—the Septuagint translate the passage thus, καὶ εἶπεν αὐτῷ προσβύτης, *And thou shalt be an elder among us.* But Moses probably refers to Hobab's accurate knowledge of the wilderness, and to the assistance he could give them as a guide.

Verse 33. *The ark went before them*] We find from ver. 21. that the ark was carried by the *Kohathites* in the centre of the army: but as the army never moved, till the cloud was taken up, it is said to go before them, i. e. to be the first to move, as without this motion, the Israelites continued in their encampments.

Verse 35. *Rise up, Lord, and let thine enemies be scattered*] If God did not arise in this way and scatter his enemies, there could be no hope that Israel could get safely through the wilderness. God must go first, if Israel would wish to follow in safety.

Verse 36. *Return, O Lord, unto the many thousands of Israel.*] These were the words spoken by Moses at the moment the divisions halted in order to pitch their tents. In reference to this subject, and the history with which it is connected, the 68th Psalm seems to have been composed. *Many thousands*; literally, the *ten thousands thousands*. Unless the ark went with them, and the cloud of the divine glory with it, they could have neither direction nor safety: unless the ark rested with them, and the cloud of glory with it, they could have neither rest nor comfort. How necessary are the word of God, and the Spirit of God, for the direction, comfort, and defence, of every genuine follower of Christ! Reader, pray to God that thou mayest have both with thee through all the wilderness;—through all the changes and chances of this mortal life:—if thou be guided by his counsel, thou shalt be at last received into his glory.

CHAPTER XI.

The people complain, the Lord is displeased, and many of them are consumed by fire, 1. Moses intercedes for them, and the fire is quenched, 2. The place is called Taberah, 3. The mixed multitude long for flesh, and murmur, 4—6. The manna described, 7—9. The people weep in their tents, and the Lord is displeased, 10. Moses deplores his lot in being obliged to hear and bear with all their murmurings, 11—15. He is commanded to bring seventy of the elders to God, that he may endue them with the same spirit, and cause them to divide the burden with him, 16, 17. He is also commanded to inform the people that they shall have flesh for a whole month, 18—20. Moses expresses his doubt of the possibility of this, 21, 22. The Lord confirms his promise, 23. The seventy men are brought to the tabernacle, 24. And the spirit of prophecy rests upon them, 25. Eldad and Medad stay in the camp and prophesy, 26, 27. Joshua beseeches Moses to forbid them, 28. Moses refuses, 29, 30. A wind from the Lord brings quails to the camp, 31, 32. While feeding on the flesh, a plague from the Lord falls upon them, and many of them die, 33. The place is called Kibroth-hattaavah, or the graves of lust, 34. Their journey to Hazeroth, 35.

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AND ^awhen the people ^bcomplained, ^cit displeased the LORD: and the LORD heard it; ^dand his anger was kindled; and the ^efire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.

2. And the people cried unto Moses; and when Moses ^fprayed unto the LORD, the fire ^gwas quenched.

3 And he called the name of the place ^hTaberah:

because the fire of the LORD burnt among them.

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2.

4 ¶ And the ⁱmixt multitude that was among them ^kfell a lusting: and the children of Israel also ^lwept again, and said, ^mWho shall give us flesh to eat?

5 ⁿWe remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now ^oour soul is dried away: there is

^a Deut. 9. 22.—^b Or, were as it were complainers.—^c Heb. it was evil in the ears of, &c.—^d Ps. 78. 21.—^e Lev. 10. 2. ch. 16. 35. 2 Kings 1. 12. Ps. 106. 18.—^f Jam. 5. 16.—^g Heb. sunk.—^h That is, a burning.

Deut. 9. 22.—ⁱ As Exod. 12. 33.—^k Heb. lusted a lust.—^l Heb. returned and wept.—^m Ps. 78. 13. & 106. 14. 1 Cor. 10. 6.—ⁿ Exod. 16. 3.—^o ch. 21. 5.

NOTES ON CHAP. XI.

Verse 1. *And when the people complained*] What the cause of this complaining was, we know not. The conjecture of St. Jerom is probable; they complained because of the length of the way. But surely no people had ever less cause for murmuring—they had God among them; and miracles of goodness were continually wrought in their behalf.

It displeased the Lord] For his extraordinary kindness was lost on such an ungrateful and rebellious people. *And his anger was kindled*—Divine Justice was necessarily incensed against such inexcusable conduct.

And the fire of the Lord burnt among them] Either a supernatural fire was sent for this occasion, or the lightning was commissioned against them, or God smote them with one of those hot suffocating winds, which are very common in those countries.

And consumed—in the uttermost parts of the camp.] It pervaded the whole camp, from the centre to the circumference, carrying death with it to all the murmurers; for we are not to suppose, that it was confined to the uttermost parts of the camp, unless we could imagine, that there were none culpable any where else. If this were the same with the case men-

tioned ver. 4. then, as it is possible that the mixed multitude occupied the outermost parts of the camp, consequently the burning might have been confined to them.

Verse 2. *The fire was quenched.*] Was sunk, or swallowed up, as in the margin. The plague, of whatever sort, ceased to act, and the people had respite.

Verse 4. *The mixt multitude*] *הַמִּזְתָּה* *hasaphsaph*, the collected or gathered people. Such as came out of Egypt with the Israelites; and are mentioned Exod. xii. 38. This mongrel people, who had comparatively little of the knowledge of God, feeling the difficulties and fatigues of the journey, were the first to complain—and then we find the children of Israel joined them in their complainings, and made a common cause with these demi-infidels.

Verse 5. *We remember, &c.*] The choice aliments which those murmurers complained of having lost by their leaving Egypt, were the following: *fish, cucumbers, melons, leeks, onions, and garlic.* An European may smile at such delicacies; but delicacies they were in that country. Their *fish* is excellent, their *cucumbers* and *water melons* highly salubrious and refreshing: and their *onions, garlic, &c.* exquisitely flavoured, differing as much from vegetables of the same species in these northern climes, as a *bad turnip* does from a *good apple*. In

A.M. 2514. nothing at all, beside this manna, be-
B.C. 1490. fore our eyes.
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7 And ^a the manna was as coriander seed, and the ^b colour thereof as the colour of ^c bdellium.

8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and ^d the taste of it was as the taste of fresh oil.

9 And ^e when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families; every man in the door of his tent: and ^f the anger of the LORD was kindled greatly; Moses also was displeased.

11 ^g And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, ^h Carry them in thy bosom, as a ⁱ nursing father beareth the sucking child, unto the land which thou ^k swarest unto their fathers?

13 ^l Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 ^m I am not able to bear all this people alone, because it is too heavy for me.

15 And if thou deal thus with me, ⁿ kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not ^o see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me ^p seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and ^q officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will ^r come down and talk with thee there: and ^s I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

18 And say thou unto the people, ^t Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept ^u in the ears of the LORD, saying, Who shall give us flesh to eat? ^v for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 ^w But even a ^x whole month, until it come out at your nostrils, and it be loathsome unto

^a Exod. 16. 31. — ^b Heb. one of it as ^c bdellium. — ^c Gen. 2. 12. — ^d Exod. 16. 31. — ^e Exod. 16. 13. 14. — ^f 1st Sam. 1. 12. — ^g 1st Sam. 4. 11. — ^h 1st Sam. 19. 23. — ⁱ 1st Chron. 2. 7. — ^j Gen. 28. 3. & 50. 24. Exod. 13. 3. — ^k Matt. 15. 35. — ^l Mark 8. 4. — ^m Exod. 18. 18. — ⁿ See

1 Kings 12. 4. — ^o Jonah 1. 3. — ^p Zeph. 3. 15. — ^q See Exod. 21. 1. 9. — ^r Deut. 16. 18. — ^s 1st Sam. 26. 1. — ^t Gen. 11. 2. & 1st Chron. 12. 1. — ^u 1st Sam. 10. 6. — ^v 2 Kings 2. 15. — ^w Neh. 9. 20. — ^x 1st Sam. 11. 3. — ^y 1st Chron. 19. 10. — ^z Exod. 16. 7. — ^{aa} 1st Sam. 3. 1. — ^{ab} 1st Chron. 29. 1. — ^{ac} 1st Chron. 29. 1. — ^{ad} 1st Chron. 29. 1.

short, this enumeration takes in almost all the commonly attainable delicacies in those countries.

Verse 7. *The manna was as coriander seed*] Probably this short description is added to shew the iniquity of the people in murmuring, while they had so adequate a provision. But the baseness of their minds appears in every part of their conduct.

About the *bdellium* of the ancients, the learned are not agreed: and I shall not trouble the Reader with conjectures. See the note on Gen. ii. 12. Concerning the manna, see the notes on Exod. xvi.

Verse 11—15. The complaint and remonstrance of Moses in those verses, serve at once to shew the deeply distressed state of his mind, and the degradation of the minds of the people. We have already seen, that the slavery they had so long endured, had served to debase their minds, and to render them incapable of every high and dignified sentiment, and of every generous act.

Verse 17. *I will take of the spirit which is upon thee*] From this place, Origen and Theodoret take occasion to compare

Moses to a lamp, at which seventy others were lighted, without losing any of its brightness. To convince Moses, that God had sufficiently qualified him for the work which he had given him to do, he tells him that of the gifts and graces which he has given him, he will qualify seventy persons to bear the charge with him. This was probably intended as a gracious reproof. Query. Did not Moses lose a measure of his gifts in this business? And is it not right that he whom God has called to and qualified for some particular office, should lose those gifts which he either undervalues or refuses to employ for God in the way appointed? Is there not much reason to believe, that many cases have occurred, where the spiritual endowments of particular persons have been taken away, and given to others who made a better use of them? Hence the propriety of that exhortation, Rev. iii. 11. *Hold that fast which thou hast, that no man take thy crown.*

The gracious God never called a man to perform a work without furnishing him with adequate strength: to refuse to do it, on the pretence of inability, is little short of rebellion against God.

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you : because that ye have despised the LORD which is among you, and have wept before him, saying, ^a Why came we forth out of Egypt ?

21 ¶ And Moses said, ^b The people, among whom I am, are six hundred thousand footmen ; and thou hast said, I will give them flesh, that they may eat a whole month !

22 ^c Shall the flocks and the herds be slain for them, to suffice them ? or shall all the fish of the sea be gathered together for them, to suffice them ?

23 And the LORD said unto Moses, ^d Is the LORD's hand waxed short ? thou shalt see now whether ^e my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and ^f gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD ^g came down in a cloud, and spake unto him, and took of the spirit that

was upon him, and gave it unto the seventy elders : and it came to pass, that, ^h when the spirit rested upon them, ⁱ they prophesied, and did not cease.

26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad : and the spirit rested upon them : and they were of them that were written, but ^k went not out unto the tabernacle : and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, ^l forbid them.

29 And Moses said unto him, Enviest thou for my sake ? ^m would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them.

30 And Moses gat him into the camp, he and the elders of Israel.

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^a Chap. 1. 5.—^b Gen. 12. 2. Exod. 12. 37. & 38. 26. ch. 1. 46.
^c See 2 Kings 7. 2. Matt. 13. 33. Mark 8. 4. John 6. 7. 9.—^d Isai. 50. 2.
& 52. 1.—^e ch. 23. 19. Ezek. 12. 25. & 24. 11.—^f ver. 16.—^g ver. 17.

ch. 12. 5.—^h See 2 Kings 2. 15.—ⁱ See 1 Sam. 10. 5, 6, 10. & 19. 20, 24,
25. Joel 2. 29. Acts 2. 17, 18. 1 Cor. 14. 1, &c.—^k See 1 Sam. 20. 26. Jer.
50. 5.—^l See Mark 9. 38. Luke 9. 49. John 3. 26.—^m 1 Cor. 14. 5.

This institution of the seventy persons to help Moses, the Rabbins consider as the origin of their grand council, called the *Sanhedrin*. But we find that a council of seventy men, elders of Israel, had existed among the people, a year before this time. See Exod. xxiv. 9. see the advices given by Jethro to Moses, Exod. xviii. 17, &c. and the notes there.

Verse 22. *Shall the flocks and the herds be slain*—] There is certainly a considerable measure of weakness and unbelief manifested in the complaints and questions of Moses on this occasion : but his conduct appears at the same time so very simple, honest, and affectionate, that we cannot but admire it, while we wonder that he had not stronger confidence in that God, whose miracles he had so often witnessed in Egypt.

Verse 23. *Is the Lord's hand waxed short* ?] Hast thou forgotten the miracles which I have already performed ? Or thinkest thou that my power is decreased ? The power that is unlimited, can never be diminished.

Verse 25. *When the spirit rested upon them, they prophesied*] By *prophesying* here we are to understand their performing those civil and sacred functions for which they were qualified ; exhorting the people to quiet and peaceable submission, to trust and confidence in the goodness and providence of God, would make no small part of the duties of their new office. The ideal meaning of the word נביא *nabi*, is to pray, entreat, &c. The prophet is called נביא *nabi*, because he prays, supplicates, in reference to God—exhorts, entreats, in reference to man. See on Gen. xv. 7.

Verse 27. *Eldad and Medad do prophesy*] These, it seems, made two of the seventy elders—they were written, though they went not out to the tabernacle—they were enrolled as of the elders, but went not to meet God at the tabernacle, probably at that time prevented by some legal hindrance—but they continued in the camp using their new function in exhorting the people.

Verse 28. *My lord Moses, forbid them*.] Joshua was afraid that the authority and influence of his master Moses might be lessened by the part Eldad and Medad were taking in the government of the people ; which might ultimately excite sedition or insurrection among them.

Verse 29. *Enviest thou for my sake* ?] Art thou jealous of their influence only on my account ? I am not alarmed ; on the contrary, I would to God that all his people were endued with the same influence, and actuated by the same motives.

Persons may be under the especial direction of grace and providence, while apparently performing a work out of regular order. And if the act be good, and the effects good, we have no right to question the motive, nor to forbid the work. What are order and regularity in the sight of man, may be disorder and confusion in the sight of God, and *vice versa*. John wished to prevent a man from casting out demons in the name of Jesus, because he did not follow Christ in company with the disciples. Our Lord's conduct in that case should regulate ours in all similar ones ; see Luke ix. 49, 50.

A. M. 2514.
B. C. 1499.
An. Exod. 14.

31 ¶ And there went forth a ^awind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp; and as it were two cubits high upon the face of the earth.

32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten ^chomers: and they spread them all abroad for themselves round about the camp.

^a Exod. 16. 13. Ps. 78. 26. 27. 28. & 105. 40. — ^b Heb. as it were the wing of a dove. — ^c Exod. 16. 36. Gen. 40. 11.

Verse 31. *And from the Lord*] An extraordinary one, not the effect of a natural cause. *And brought quails*, a bird which in great companies, visits Egypt about the time of the year March or April, at which the circumstance marked here took place. Mr. Hasselquist, the friend and pupil of the famous Linnaeus, saw many of them about this time of the year, when he was in Egypt. See his Travels, p. 209.

Two cubits high upon the face of the earth.] We may consider the quails as flying within two cubits of the ground; so that the Israelites could easily take as many of them as they wished, while flying within the reach of their hands or their clubs. The common notion is, that the quails were brought round about the camp, and fell there in such multitudes as to lie two feet thick upon the ground: but the Hebrew will not bear this version. The Vulgate has expressed the sense *volabantque in aere duobus cubitis altitudine super terram*. And they flew in the air, two cubits high above the ground.

Verse 32. *The people stood up, &c.*] While these immense flocks were flying at this short distance from the ground, fatigued with the strong wind, and the distance they had come, they were easily taken by the people; and as various flocks continued to succeed each other for two days and a night, enow for a month's provision might be collected in that time. If the quails had fallen about the tents, there was no need to have stood up two days and a night in gathering them; but if they were on the wing, as the text seems to suppose, it was necessary for them to use dispatch, and avail themselves of the passing of these birds whilst it continued. — See Harmer, and see the note on Exod. xvi. 13.

And they spread them all abroad] Maillet observes, that birds of all kinds come to Egypt for refuge from the cold of a northern winter: and that the people catch them, pluck, and bury them in the burning sand for a few minutes, and thus prepare them for use. This is probably what is meant by spreading them all abroad round the camp.

Some authors think that the word שְׂלִימִים *shelimim*, rendered quails in our translation, should be rendered locusts. There is no need of this conjecture: all difficulties are easily resolved without it. The Reader is particularly referred to the note on Exod. xvi. 13.

Verse 33. *The wrath of the Lord was kindled*] In what

33 And while the ^aflesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place ^cKibroth-hattaavah: because there they buried the people that lusted.

35 ^eAnd the people journeyed from Kibroth-hattaavah unto Hazeroth; and ^fabode at Hazeroth.

A. M. 2514.
B. C. 1499.
An. Exod. 14.
2.

^a Ps. 78. 30. 31. — ^b That is, the graves of lust. — Deut. 32. 22. — ^c Gen. 33. 17. — ^d Heb. they were buried.

way, and with what effects, we cannot precisely determine. Some heavy judgment fell upon these murmurers and complainers, but of what kind the sacred writer says nothing.

Verse 34. *Kibroth-hattaavah*] The graves of lust; and thus their scandalous crime was perpetuated by the name of the place.

1. St. Jude speaks of persons who were murmurers and complainers, walking after their own lusts, ver. 16. and seems to have this people particularly in view, whom the sacred text calls *μαρομνησται, complainers of evil*. They could never be satisfied; even God himself could not please them, because they were ever preferring their own wisdom to his. God will save us in his own way, or not at all; because that way, being the plan of infinite wisdom, it is impossible that we can be saved in any other. How often have we professed to pray, "Thy will be done!" And how seldom, very seldom, have our hearts and lips corresponded! How careful should we be in all our prayers to ask nothing but what is perfectly consistent with the will of God. Many times our prayers and desires are such, that, were they answered, our ruin would be inevitable. "Thy will be done" is the greatest of all prayers; and he who would pray so, and successfully, must at least have the spirit of these words in all his petitions. The Israelites asked flesh when they should not have asked for it: God yields to their murmuring; and the death of multitudes of these murmurers was the consequence! We hear of such punishments, and yet walk in the same way, presuming on God's mercy, while we continue to provoke his justice. Let us settle it as an indisputable truth, that God is better acquainted with our wants than we are ourselves; that he knows infinitely better what we need; and that he is ever more ready to hear than we are to pray, and is wont to give more than we can desire or deserve.

2. In no case has God at any time withheld from his iniquitous followers any of the spiritual or temporal mercies they needed. Were he to call us to travel through a wilderness, he would send us bread from heaven, or cause the wilderness to smile and blossom as the rose. How strange is it that we will neither believe that God has worked, or will work, unless we see him working!

CHAPTER XII.

Miriam and Aaron raise a sedition against Moses because of the Ethiopian woman he had married, 1, and through jealousy of his increasing power and authority, 2. The character of Moses, 3. Moses, Aaron and Miriam are suddenly called to the tabernacle, 4. The Lord appears in the pillar of the cloud, and converses with them, 5. Declares his purpose to communicate his will to Moses only, 6—8. His anger is kindled against Miriam, and she is smitten with the leprosy, 9, 10. Aaron deplores his transgression, and intreats for Miriam, 11, 12. Moses intercedes for her, 13. The Lord requires that she be shut out of the camp for seven days, 14. The people rest till she is restored, 15, and afterwards leave Hazeroth, and pitch in the wilderness of Paran, 16.

A.M. 2514.
B.C. 1490.
An. Exod. Isr.
2.

AND Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for ^bhe had ^cmarried an Ethiopian woman.

2 And they said, Hath the Lord indeed spoken only by Moses? ^dhath he not spoken also by us? And the Lord ^eheard it.

3 (Now the man Moses was ^fvery meek, above all the men which were upon the face of the earth.)

4 ^gAnd the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out

ye three unto the tabernacle of the congregation. And they three came out.

5 ^hAnd the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him ⁱin a vision, and will speak unto him ^kin a dream.

7 ^lMy servant Moses is not so, ^mwho is faithful in all ⁿmine house.

A.M. 2514.
B.C. 1490.
An. Exod. Isr.
2.

¹Or, Cushite.—²Exod. 2. 24.—³Heb. taken.—⁴Exod. 15. 20. M. 6. 1.—⁵Gen. 29. 33. ch. 11. 1. 2 Kings 19. 1. Isai. 37. 4. Ezek. 35. 13, 15.—⁶Ecclus. 45. 1.—⁷Ps. 76. 9.—⁸ch. 11. 25. & 16. 19.—

¹Gen. 15. 1. & 46. 2. Job 33. 15. Ezek. 1. 1. Dan. 6. 2. & 10. 8, 16, 17. Luke 1. 11, 22. Acts 10. 11, 17. & 22. 17, 18.—²Gen. 31. 10, 11. 2 Kings 3. 5. Matt. 1. 20.—³Ps. 105. 26.—⁴Heb. 3. 2, 5.—⁵1 Tim. 3. 15.

NOTES ON CHAP. XII.

Verse 1. *Miriam and Aaron spoke against Moses*] It appears that jealousy of the power and influence of Moses was the real cause of their complaint, though his having married an Ethiopian woman; *האשה הכנית* *ha ishah ha-kushit*: THAT WOMAN, the Cushite, probably meaning Zipporah, who was an Arab born in the land of Midian, was the ostensible cause.

Verse 2. *Hath the Lord indeed spoken only by Moses*] It is certain that both Aaron and Miriam had received a portion of the prophetic spirit, see Exod. iv. 15. and xv. 20., and therefore they thought they might have a share in the government; for though there was no kind of gain attached to this government; and no honour but such as came from God, yet the love of power is natural to the human mind; and in many instances men will sacrifice even honour, pleasure and profit to the lust of power.

Verse 3. *Now the man Moses was very meek*] How could Moses, who certainly was as humble and modest as he was meek, write this encomium upon himself? I think the word is not rightly understood; *עני* *anah*, which we translate meek, comes from *ענה* *anah*, to act upon, to humble, depress, afflict, and is translated so in many places in the Old Testament: and in this sense it should be understood here. "Now this man Moses was depressed or afflicted more than any man, *האדם האדמה* *ha-adamah*, of that land." And why was he so?

Because of the great burden he had to bear in the care and government of this people; and because of their ingratitude and rebellion both against God and himself: of this depression and affliction, see the fullest proof in the preceding chapter. The very power they envied was oppressive to its possessor, and was more than either of their shoulders could sustain.

Verse 4. *And the Lord spake suddenly*] The sudden interference of God in this business, shews at once the importance of the case, and his displeasure.

Verse 6. *If there be a prophet*] We see here the different ways in which God usually made himself known to the prophets, viz. by visions, emblematic appearances, and by dreams, in which the future was announced by dark speeches, *בחדות* *be-chiduth*, by enigmas or figurative representations, ver. 8. But to Moses God had communicated himself in a different way—he spoke to him face to face, apparently, shewing him his glory; not in dark or enigmatical speeches; this could not be admitted in the case in which Moses was engaged, for he was to receive laws by divine inspiration, the precepts and expressions of which must all be *ad captum vulgi*, within the reach of the meanest capacity. As Moses, therefore, was chosen of God to be the lawgiver, so was he chosen to see these laws duly enforced for the benefit of the people among whom he presided.

Verse 7. *Moses—is faithful*] *נאמן* *neeman*, a perfect or superintendant. So Samuel is termed, 1 Sam. ii. 35. iii. 20.

A.M. 2514.
B.C. 1490.
An. Exod. Isr. 2.
8 With him will I speak ^a mouth to mouth, even ^b apparently, and not in dark speeches; and ^c the similitude of the LORD shall he behold: wherefore then ^d were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 ¶ And the cloud departed from off the tabernacle; and, ^e behold, Miriam became ^f leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, ^g lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be ^h as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, ⁱ If her father had but spit in her face, should she not be ashamed seven days? let her be ^k shut out from the camp seven days, and after that let her be received in again.

15 ^l And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

16 ¶ And afterward the people removed from ^m Hazeroth, and pitched in the wilderness of Paran.

^a Exod. 33. 11. Deut. 34. 10. — ^b 1 Cor. 13. 12. — ^c Exod. 33. 19. — ^d 2 Pet. 2. 10. Jude 8. — ^e Deut. 24. 9. — ^f 2 Kings 5. 27. & 10. 3. 2 Chron. 26. 19, 20.

^g 2 Sam. 19. 19. & 24. 10. 1 Sam. 30. 12. — ^h 1 Cor. 13. 12. — ⁱ See Exod. 12. 9. — ^j Lev. 15. 16. — ^k ch. 5. 2. — ^l ch. 21. 9. — ^m ch. 20. 24, 25. — ⁿ ch. 11. 35. & 33. 13.

David is so called, 1 Sam. xviii. 27. *Neeman*, and son-in-law of the king. Job xii. 20. speaks of the *Neemim* as a name of dignity. It seems also to have been a title of respect given to ambassadors, Prov. xiii. 17. xxv. 13. Calmet well observes that the word *fidelity* is often used for an employ, office or dignity, and refers to 1 Chron. ix. 22, 26, 31. 2 Chron. xxxi. 12, 15. xxxiv. 12, &c. Moses was a faithful well tried servant in the house of God; and therefore he uses him as a familiar, and puts confidence in him.

Verse 10. *Miriam became leprous*] It is likely Miriam was *chief* in this mutiny; and it is probable that it was on this ground she is mentioned *first*, see ver. 1. and punished here, while Aaron is spared. Had he been smitten with the leprosy, his sacred character must have greatly suffered, and perhaps the *priesthood* itself have fallen into contempt. How many priests and preachers who deserved to be exposed to reproach and infamy, have been spared for the sake of the holy character they bore, that the ministry might not be blamed! but the just God will visit their transgressions in some other way. Nothing tends to discredit the work of God so much as the transgressions and miscarriages of those who minister in holy things.

Verse 14. *If her father had but spit in her face*] This appears to have been done only in cases of great provocation on the part of the child; and strong irritation on the side of the parent. *Spitting in the face* was a sign of the deepest contempt. — See Job xxx. 10. Isai. 1. 6. Mark xiv. 65. In a case where a parent was obliged by the disobedient conduct of his child, to treat him in this way; it appears he was banished from the father's presence for *seven days*. If then, this was an allowed and judged case in matters of high provocation on the part of a child; should not the punishment be equally severe, where the creature has rebelled against the Creator?—therefore Miriam was shut out of the camp for seven days, and thus debarred from coming into the presence of God her father, who is represented as dwelling

among the people. To a soul who knows the value and inexpressible blessedness of communion with God, how intolerable must seven days of spiritual darkness be! But how indescribably wretched must their case be, who are cast out into outer darkness, where the light of God no more shines; and where his approbation can no more be felt for ever! Reader, God save thee from so great a curse!

Several of the fathers suppose there is a great mystery hidden in the quarrel of Miriam and Aaron with Moses and Zipporah. Origen, and after him several others, speaks of it in the following manner: "1. Zipporah, a *Cushite* espoused by *Moses*, evidently points out the choice which Jesus Christ has made of the *Gentiles* for his spouse and church. 2. The jealousy of Aaron and Miriam against Moses and Zipporah signifies the hatred and envy of the Jews against Christ and the apostles, when they saw that the mysteries of the kingdom of heaven had been opened to the Gentiles; of which they had rendered themselves unworthy. 3. The *leprosy* with which Miriam was smitten, shows the gross ignorance of the Jews; and the ruinous disordered state of their religion, in which there is neither a head, a temple nor a sacrifice. 4. Of none but Jesus Christ can it be said, that he was the *meek* and patient of men—that he saw *God face to face*, that he had every thing clearly revealed without enigmatical representations; and that he was *faithful in all the house of God*." This, and much more, Origen states in the sixth and seventh homilies on the book of Numbers; and yet all this he considers as little in comparison of the vast mysteries that lie hidden in these accounts; for the shortness of the time, and the magnitude of the mysteries, only permit him "to pick a few flowers from those vast fields—not as many as the exuberance of those fields affords; but only such as by their odour he was led to select from the rest." *Latant in ingentibus campis parvas flosculos legimus, et non peritiam exuberet, sed quantum odorata sufficiunt capere.*

Verse 16. *The wilderness of Paran*] This could not be

the same Paran with that mentioned Deut. 1. i. for that was on the borders of the promised Land, see the note on Deut. i. 1, 2. they were long near the borders of Canaan, and might have speedily entered into it, had it not been for their provocations and iniquities. They spent thirty-eight years in a journey which might have been accomplished in a few weeks! How many through their unfaithfulness have been *many years*

in gaining that for which, in the ordinary procedure of divine grace, a few days had been sufficient. How much ground may a man lose in the divine life, by one act of unfaithfulness or transgression! Israel wandered in the wilderness because Israel despised the pleasant land, and did not give credence to the word of the Lord. They would have a golden calf, and they had nothing but tribulation and woe in return.

CHAPTER XIII.

Twelve men, one out of every tribe, are sent to examine the nature and state of the land of Canaan, 1—3. Their names, 4—16. Moses gives them particular directions, 17—20. They proceed on their journey, 21, 22. Come to Eshcol, and cut down a branch with a cluster of grapes, which they bear between two of them upon a staff, 23, 24. After forty days they return to Paran, from searching the land, and shew to Moses and the people, the fruit they had brought with them, 25, 26. Their report—they acknowledge that the land is good; but that the inhabitants are such as the Israelites cannot hope to conquer, 27—29. Caleb endeavours to do away the bad impression, made by the report of his fellows, upon the minds of the people, 30. But the others persist in their former statement, 31, and greatly amplify the difficulties of conquest, 32, 33.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.

AND the LORD spake unto Moses, saying,

2^a Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them^b from the wilderness of Paran: all those men were heads of the children of Israel.

4 And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6^c Of the tribe of Judah, ^dCaleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, ^eOshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Ashur, Sethur the son of Michael.

A. M. 2514.
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An. Exod. Isr.
2.

^a Ch. 32. 8. Deut. 1. 22.—^b ch. 12. 16. & 32. 3. Deut. 1. 19. & 9. 23.

^c Ch. 34. 19. 1 Chron. 4. 15.—^d ver. 30. ch. 14. 6, 30. Josh. 14. 6, 7, 13, 14. Judg. 1. 12.—^e ver. 16.

NOTES ON CHAP. XIII.

Verse 2. *Send men that they may search*] It appears from Deut. i. 19—24. that this was done in consequence of the request of the people, after the following address of Moses: *And when we departed from Horeb, we went through all that great and terrible wilderness—and we came unto Kadesh Barnea; and I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee, fear not, neither be discouraged. And ye came near unto me every one of you, and said: WE WILL SEND MEN BEFORE US, AND THEY SHALL SEARCH US OUT THE LAND, and bring us word again, by what way we must go up, and into*

what cities we shall come. And the saying pleased me well, and I took twelve men of you, one of a tribe, &c. &c. Nearly the whole of these verses is added here by the Samaritan.

Every man a ruler] Not any of the princes of the people; see chap. i. for these names are different from these: but, these now sent, were men of consideration and importance in their respective tribes.

Verse 13. *SETHUR the son of Michael.*] It would have been strange had not the numerous searchers after the explanation of the mystical number 666. Rev. xiii. 18. xvii. 5. met with nothing to their purpose, in the name of this son of Michael. *Sethur*, סתר, from סתר, *sathur*, to hide or conceal, signifies *hidden* or *mysterious*, and includes in it the numerical letters of the No. 666. ס 60. ת 400. ו 6 + ר 200 = 666.

A.M. 2514.
B.C. 1490.
An. Exod. 1st.
2.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.
15 Of the tribe of Gad, Geuel the son of Machi.

16 These are the names of the men which Moses sent to spy out the land. And Moses called ^a Oshea the son of Nun, Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way ^b southward, and go up into ^c the mountain :

18 And see the land, what it is ; and the people that dwelleth therein, whether they be strong or weak, few or many ;

19 And what the land is that they dwell in, whether it be good or bad ; and what cities they be that they dwell in, whether in tents, or in strong holds ;

^a Ver. 3. Exod. 17. 2. ch. 14. 6. 30. — ^b Ver. 21. — ^c Gen. 14. 10. Judg. 1. 9. 19. — ^d Neh. 9. 25. 35. — ^e Jer. 34. 14. — ^f Deut. 34. 5. 7. 25. — ^g ch. 34. 3. Josh. 15. 1.

But of what utility can such expositions be to any subject of history or theology?

Verse 16. *And Moses called Oshea—Jehoshua.*] OSHEA, Heb. ^{וֹשֵׁעַ} should be written *Hoshea*. The word signifies *saved*, or a *saviour*, or *salvation*—but ^{יְהוֹשֻׁעַ} he shall save : or the *salvation of God* ; a *letter*, says Calmet, of the incommunicable name of God, being *added* to his former name. This was not the first time in which he had the name *Joshua* ; see Exod. xvii. 9. and the note there. Some suppose he had this change of name in consequence of his victory over Amalek ; see Exod. xvii. 13, 14.

Verse 18. *See the land, what it is*] What sort of a COUNTRY it is ; how situated ; its natural advantages or disadvantages.

And the people—whether they be strong or weak] Healthy, robust, hardy men ; or little, weak, and pusillanimous.

Verse 20. *The land, whether it be fat or lean*] Whether the SOIL be rich or poor ; which might be known by its being well wooded, and by the fruits it produced ; and therefore they were desired to examine it as to the trees, &c. and to bring some of the fruits with them.

Verse 21. *From the wilderness of Zin*] The place called ^{צִין} *Tsin*, here, is different from that called ^{סִין} *Sin*, or *Seen*, Exod. xii. 1. the latter was nigh to Egypt, but the former was near *Kadesh Barnea*, not far from the borders of the Promised Land.

“The spies having left Kadesh Barnea, which was in the desert of *Paran*, see ver. 26. they proceeded to the desert of *Tsin*, all along the land of Canaan, nearly following the course of the river Jordan, till they came to Rehob, a city situated near mount Libanus, at the northern extremity of the Holy Land, towards the road that leads to *Hamath*. Thence they returned through the midst of the same land,

A.M. 2514.
B.C. 1490.
An. Exod. 1st.
2.

20 And what the land is, whether it be ^a fat or lean, whether there be wood therein, or not. And ^c be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first-ripe grapes.

21 ¶ So they went up, and searched the land from the wilderness of Zin unto ^b Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron ; where ^d Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now ^e Hebron was built seven years before ^f Zoan in Egypt.)

23 ^m And they came unto the ⁿ brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff ; and they brought of the pomegranates, and of the figs.

^a Josh. 19. 28. — ^b Josh. 11. 21, 22, & 15. 13, 14. — ^c Judg. 1. 10. — ^d ver. 33. ^e Josh. 24. 11. — ^f Ps. 78. 12. — ^g Isa. 19. 11. & 30. 4. — ^h Deut. 1. 24, 25. ⁱ Or, *valley*, ch. 32. 9. — ^j Judg. 16. 4.

by the borders of the Sidonians and Philistines, and passing by mount Hebron, rendered famous by the residence of Abraham formerly, and by the gigantic descendants of *Anak*, at that time, they passed through the valley of the brook of *Eschol*, where they cut down the bunch of grapes mentioned ver. 23. and returned to the Israelitish camp, after an absence of forty days,” ver. 25.—See Calmet on this place.

Verse 22. *Hebron was built seven years before Zoan in Egypt.*] The *Zoan* of the Scriptures is allowed to be the *Tanis* of the heathen historians, which was the capital of lower Egypt. Some think it was to humble the pride of the Egyptians, who boasted the highest antiquity, that this note concerning the higher antiquity of Hebron, was introduced by Moses. Some have supposed that it is more likely to have been originally a marginal note, which in process of time crept into the text : but all the versions acknowledge it, and all the MSS. that have as yet been collated.

Verse 23. *They bare it between two upon a staff*] It would be very easy to produce a great number of witnesses to prove that grapes in the promised land, and indeed in various other hot countries, grow to a prodigious size. By Calmet, Schenker, and Harmer, this subject has been exhausted, and to these I may refer the reader. Pliny mentions bunches of grapes in Africa, each of which was larger than an infant. *Radzvil* saw at Rhodes, bunches of grapes three quarters of an ell in length, each grape as large as a plumb. *Dandini* saw grapes of this size at mount Libanus ; and *Paul Lucas* mentions some bunches which he saw at Damascus, that weighed above forty-five pounds. From the most authentic accounts, the Egyptian grape is very small, and this being the only one with which the Israelites were acquainted, the great size of the grapes of *Hebron* would appear still more extraordinary. I have myself once cut down a bunch of grapes

A.M. 511.
B.C. 1490.
An Exod. lsr.
2.

24 The place was called the ^abrook ^bEshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, ^cunto the wilderness of Paran, to ^dKadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with ^emilk and honey; ^fand this is the fruit of it.

28 Nevertheless ^gthe people *be* strong that dwell in the land, and the cities *are* walled, and very great: and moreover we saw ^hthe children of Anak there.

29 ⁱThe Amalekites dwell in the land of the

south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And ^kCaleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 ^lBut the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And they ^mbrought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone, to search it, *is* a land that eateth up the inhabitants thereof: and ⁿall the people that we saw in it, *are* ^omen of a great stature.

33 And there we saw the giants, ^pthe sons of Anak, *which* come of the giants: and we were in our own sight as ^qgrasshoppers, and so we were ^rin their sight.

^a Or, valley.—^b That is, a cluster of grapes.—^c ver. 3.—^d ch. 20. 1, 16. & 32. 3. & 33. 36. Deut. 1. 19. Josh. 14. 6.—^e Exod. 3. 8. & 33. 3.—^f Deut. 1. 25.—^g Deut. 1. 28. & 9. 1, 2.—^h ver. 33.—ⁱ Exod. 17. 8. ch. 14. 43. Judg. 6. 5. 1 Sam. 11. 48. & 15. 3, &c.

^k See ch. 14. 6, 24. Josh. 14. 7.—^l ch. 32. 9. Deut. 1. 28. Josh. 14. 8.—^m ch. 11. 36, 37.—ⁿ Amos 2. 9.—^o Heb. men of stature.—^p Deut. 1. 28. & 9. 10. & 9. 2.—^q Isai. 40. 22.—^r 1 Sam. 17. 42.

nearly twenty pounds in weight. Those who live in cold climates can scarcely have any conception to what perfection both grapes and other fruits grow in climates that are warm, and where the soil is suitable to them.

From what is mentioned ver. 20. *now the time was the time of the first-ripe grapes*, it is very probable that the spies received their orders about the beginning of August, and returned about the middle of September, as in those countries grapes, pomegranates, and figs, are ripe about this time; see Harmer, vol. i. p. 108—110. At Sheeraz, in Persia, I find from a MS. journal, that the small *white grape*, *askerie*, came into season August 6; and *pomegranates* September 6; and the large *red grape*, *sahibi*, Sept. 10.

The spies carrying the bunch of grapes on a staff between two men, was probably not rendered necessary by the size of the bunch or cluster; but to preserve it from being bruised, that the Israelites might have a fair specimen of the fruit. As Joshua and Caleb were the only persons who gave a favourable account of the land, it is most likely that they were the persons who had gathered these fruits, and who brought them to the Israelitish camp. And it is likely they were gathered as short a time as possible, before their return, that they might not be injured by the length of the time they had been separated from their respective trees.

Verse 27. *We came unto the land, &c.*] It is astonishing, that men so dastardly as these, should have had courage enough to risk their persons in searching the land. But probably, though destitute of valour, they had a sufficiency of cunning; and this carried them through. The report they

brought was exceedingly discouraging, and naturally tended to produce the effect mentioned in the next chapter. The conduct of Joshua and Caleb was alone magnanimous, and worthy of the cause in which they were embarked.

Verse 32. *Men of a great stature*] אנשי מדה *Anshey mid-doth*, men of measures—two men's height; i. e. exceeding tall men.

Verse 33. *There we saw the giants*] נפילים *Nephilim*. It is evident that they had seen a robust, sturdy, warlike race of men, and of great stature; for the asserted fact is not denied by Joshua or Caleb.

Tales of *gigantic men* are frequent in all countries: but they are generally of such, as have lived in times very remote from those in which such tales are told. That there have been *giants* at different times, in various parts of the earth, there can be no doubt:—but that there ever was a nation of men twelve and fourteen feet high, we cannot, should not believe. *Goliath* appears to have been at least nine feet high: this was very extraordinary. I knew three young men in my own neighbourhood—two of them brothers, each of whom was upwards of seven feet, the third was eight feet six inches: and these men were very well proportioned. Others I have seen of extraordinary stature, but they were generally disproportioned, especially in their limbs. These instances serve to prove the possibility of cases of this nature. The *Enakim* might appear to the Israelites as a very tall, robust nation: and in comparison of the latter, it is very probable that they were so: as it is very likely, that the growth of the Israelites had been greatly cramped with their long and severe servitude

in Egypt. And this may, in some measure, account for their alarm. On this subject, the reader is desired to turn back to the note on Gen. vi. 4.

Canaan was a type of the kingdom of God: the wilderness through which the Israelites passed, of the difficulties and trials to be met with in the present world.—The promise of the kingdom of God is given to every believer; but how many are discouraged by the difficulties in the way! A slothful heart sees dangers, lions, and giants, every where; and therefore refuses to proceed in the heavenly path. Many of the spies contribute to this by the bad reports they bring of the heavenly country. Certain preachers allow "that the land is good, that it flows with milk and honey," and go so far as to shew some of its fruits; but they discourage the people by stating the impossibility of overcoming their enemies. "Sin," say they, "cannot be destroyed in this life—

it will always dwell in you—the *Judas* cannot be destroyed—we are but as grasshoppers against the Anakims," &c. &c. Here and there a Joshua and a Caleb, trusting alone in the power of God, armed with faith in the infinite efficacy of that blood which cleanses from all unrighteousness, boldly stand forth and say, "Their defence is departed from them, and the Lord is with us: let us go up at once, and possess the land; for we are well able to overcome." We can do all things through Christ strengthening us: he will purify us unto himself, and give us that rest from sin here, which his death has procured, and his word has promised. Reader, canst thou not take God at his word? He has never yet failed thee. Surely then thou hast no reason to doubt. Thou hast never yet tried him to the uttermost. Thou knowest not how far, and how fully he can save. Do not be dispirited: the sons of Anak shall fall before thee, if thou meet them in the name of the LORD of HOSTS.

CHAPTER XIV.

The whole congregation weep at the account brought by the spies, 1. They murmur, 2, 3. And purpose to make themselves a captain, and go back to Egypt, 4. Moses and Aaron are greatly affected, 5. Joshua and Caleb endeavour to appease and encourage the people, 6—9. The congregation are about to stone them, 10. The glory of the Lord appears, and he is about to smite the rebels with the pestilence, 11, 12. Moses makes a long and pathetic intercession in their behalf, 13—19. The Lord hears and forbears to punish, 20, but purposes that not one of that generation shall enter into the promised land, save Joshua and Caleb, 21—24. Moses is commanded to turn and get into the wilderness by way of the Red sea, 25. The Lord repeats his purpose that none of that generation shall enter into the promised land—that their carcases shall fall in the wilderness, and that their children alone, with Joshua and Caleb, shall possess the land of the Canaanites, &c. 26—32. As many days as they have searched the land, shall they wander years, in the desert, until they shall be utterly consumed, 33—35. All the spies, save Joshua and Caleb, die by a plague, 36—38. Moses declares God's purpose to the people, at which they are greatly affected, 39. They acknowledge their sin, and purpose to go up at once and possess the land, 40. Moses cautions them against resisting the purpose of God, 41—43. They, notwithstanding, presume to go, but Moses and the ark abide in the camp, 44. The Amorites and Canaanites come down from the mountains, and defeat them, 45.

A. M. 2514.
B. C. 1490.
An. P. 4. 1st.

AND all the congregation lifted up their voice, and cried; and the people wept that night.

² And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt!

or would God we had died in this wilderness!

³ And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

⁴ And they said one to another, ^a Let us

A. M. 2514.
B. C. 1490.
An. P. 4. 1st.

^a Ch. 11. 4.—^b Exod. 16. 2. & 17. 3. ch. 16. 41. Ps. 106. 25.

^c See ver. 23, 29.—^d Neh. 9. 17.

NOTES ON CHAP. XIV.

Verse 1. *Cried, and— wept that night*] In almost every case, this people gave deplorable evidence of the degraded state of their minds. With scarcely any mental firmness, and with almost no religion, they could bear no reverses, and were ever at their wit's end. They were headstrong, presumptu-

ous, pusillanimous, indecisive, and fickle. And because they were such, therefore the power and wisdom of God appeared the more conspicuously in the whole of their history.

Verse 4. *Let us make a captain*] Here was a formal renunciation of the authority of Moses; and flat rebellion against God. And it seems from Neh. ix. 17. that they had actu-

A. M. 2514.
B. C. 1490.
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make a captain, and ^a let us return into Egypt.

5 Then ^b Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ ^c And Joshua, the son of Nun, and Caleb, the son of Jephunneh, *which were* of them that searched the land, rent their clothes :

7 And they spake unto all the company of the children of Israel, saying, ^d The land, which we passed through, to search it, *is* an exceeding good land.

8 If the LORD ^e delight in us, then he will bring us into this land, and give it us ; ^f a land which floweth with milk and honey.

9 Only ^g rebel not ye against the LORD. ^h neither fear ye the people of the land ; for ⁱ they *are* bread for us : their ^k defence is departed from them, ^l and the LORD *is* with us : fear them not.

10 ^m But all the congregation bade stone them with stones. And ⁿ the glory of the LORD appeared in the tabernacle of the congregation, before all the children of Israel.

^a See Deut. 17. 16. Acts 7. 39. — ^b ch. 16. 4, 22. — ^c ver. 24, 30, 38. ch. 13. 6, 8. — ^d ch. 13. 27. Deut. 1. 25. — ^e Deut. 10. 15. 2 Sam. 15. 25, 26. & 22. 20. 1 Kings 10. 9. Ps. 22. 3. & 147. 10, 11. Isai. 62. 4. — ^f ch. 13. 27. — ^g Deut. 9. 7, 23, 24. — ^h Deut. 7. 18. & 20. 3. — ⁱ ch. 24. 8. — ^j Heb. shadow. Ps. 121. 5. Isai. 50. 2, 3. Jer. 48. 45. — ^k Gen. 48. 21. Exod. 33. 16. Deut. 20. 1, 3, 4. & 31. 6, 8. Josh. 1. 5. Judg. 1. 22. 2 Chron. 13. 12. & 15. 2. & 20. 17. & 32. 3. Ps. 46. 7, 11. Isai. 41. 10.

ally appointed *another leader*, under whose direction, they were about to return to Egypt. How astonishing is this ! Their lives were made bitter, because of the rigour with which they were made to serve in the land of Egypt ; and yet they are willing, yea *eager* to get back into the same circumstances again ! Great evils, when once some time *past*, affect the mind less than *present* ills, though much inferior. They had partly forgot their Egyptian bondage, and now smart under a little discouragement, having totally lost sight of their high calling, and of the power and goodness of God.

Verse 6. *And Joshua, &c*] See on the preceding chapter, ver. 33.

Verse 9. *Their defence*] צלם *tsillam*, their shadow, a metaphor highly expressive of *protection* and *support* in the sultry eastern countries. The *protection* of God is so called, see Psal. xci. 1. cxxi. 5. see also Isai. li. 16. xlix. 2. xxx. 2.

The Arabs and Persians have the same word to express the same thing. نماید ظل دولت مهود *nemayeed zulli dolet mamedood bid*. "May the shadow of thy prosperity be extended." نماید ظل دولت بر مفارق خیر خواهی مهود *nemayeed zulli dolet ber mufarqi khayr khwahen mamedood bid*. "May the shadow of thy prosperity be spread over

11 ¶ And the LORD said unto Moses, How long will this people ^a provoke me ? and how long will it be ere they ^b believe me, for all the signs which I have shewed among them ?

12 I will smite them with the pestilence, and disinherit them, and ^c will make of thee a greater nation and mightier than they.

13 ¶ And ^d Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them ;)

14 And they will tell *it* to the inhabitants of this land : ^e for they have heard that thou LORD *art* among this people, that thou LORD *art* seen face to face, and *that* ^f thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not ^g able to bring this people into the land which he swore unto

Amos 5. 14. Zech. 8. 23. — ^m Exod. 17. 4. — ⁿ Exod. 16. 10. & 24. 16, 17. & 40. 34. Lev. 9. 23. ch. 16. 19, 42. & 20. 6. — ^o ver. 23. Deut. 9. 7, 8, 22. Ps. 95. 8. Hebr. 3. 8, 16. — ^p Deut. 1. 32. & 9. 23. Ps. 78. 22, 32, 42. & 106. 24. John 12. 37. Hebr. 3. 18. — ^q Exod. 32. 10. — ^r Exod. 32. 12. Ps. 106. 23. Deut. 9. 26, 27, 28. & 32. 27. Ezek. 20. 9, 14. — ^s Exod. 15. 14. Josh. 2. 9, 10. & 5. 1. — ^t Exod. 13. 21. & 40. 38. ch. 10. 34. Neh. 9. 12. Ps. 78. 14. & 105. 39. — ^u Deut. 9. 28. Josh. 7. 9.

the heads of thy wellwishers." They have also the following elegant distich.

سایهات کم مباد از سر ما
بسط الله ظلکم ابدًا

Sāyahât kem mubâd az seri mâ
Bast Allah zullikem abedâ.

"May thy protection never be removed from my head,
"May God extend thy shadow eternally."

Here the Arabic ظل *zull*, answers exactly to the Hebrew צל *tsal*, both signifying to *overspread* or *overshadow*. See the note on ver. 14.

Verse 10. *The glory of the Lord appeared*] This timely appearance of the divine glory prevented these faithful servants of God from being stoned to death by this base and treacherous multitude. "Every man is immortal till his work is done," while in simplicity of heart he is following his God.

Verse 14. *That thy cloud standeth over them*] This cloud, the symbol of the divine glory, and proof of the divine presence, appears to have assumed three different forms, for three important purposes.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD is ^alongsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, ^bvisiting the iniquity of the fathers upon the children unto the third and fourth generation.

19 ^cPardon, I beseech thee, the iniquity of this people ^daccording unto the greatness of thy mercy, and ^eas thou hast forgiven this people, from Egypt even ^funtil now.

20 And the LORD said, I have pardoned ^gaccording to thy word:

21 But *as truly as I live*, ^hall the earth shall be filled with the glory of the LORD.

22 ⁱBecause all those men which have seen my glory, and my miracles, which I did in Egypt, and in the wilderness, have tempted me now ^kthese ten times, and have not hearkened to my voice;

23 ^lSurely ^mthey shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:

24 But my servant ⁿCaleb, because he had another spirit with him, and ^ohath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, ^pand get you into the wilderness by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 ^qHow long shall I bear with this evil congregation, which murmur against me? ^rI have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, ^sAs truly as I live, saith the LORD, ^tas ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness; and ^uall that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I ^vswore to make you dwell therein, ^wsave Caleb the son of Jephunneh, and Joshua the son of Nun.

^a Exod. 34. 6, 7. Ps. 103. 8. & 145. 8. Jonah 4. 2. — ^b Exod. 20. 5. & 34. 7. — ^c Exod. 34. 9. — ^d Ps. 106. 45. — ^e Ps. 78. 38. — ^f Or, *hitherto*. — ^g Ps. 106. 23. Jam. 5. 16. 1 John 5. 14, 15, 16. — ^h Ps. 72. 19. — ⁱ Deut. 1. 35. Ps. 95. 11. & 106. 26. Hebr. 3. 17, 18. — ^k Gen. 31. 7. — ^l ch. 32. 11. Ezek. 20. 15. — ^m Heb. *If they see the land*.

ⁿ Deut. 1. 36. Josh. 14. 6, 8, 9, 14. — ^o ch. 32. 12. — ^p Deut. 1. 40. — ^q ver. 11. Exod. 16. 28. Matt. 17. 7. — ^r Exod. 16. 12. — ^s ver. 13. ch. 26. 65. & 32. 11. Deut. 1. 35. Hebr. 3. 17. — ^t See ver. 2. — ^u ch. 1. 45. & 26. 64. — ^v Heb. *lifted up my hand*. Gen. 14. 22. — ^w ver. 38. ch. 26. 65. & 32. 12. Deut. 1. 36, 38.

1. It appeared by day in the form of a pillar of a sufficient height to be seen by all the camp, and thus went before them to point out their way in the desert. Exod. xl. 38.

2. It appeared by night as a pillar of fire to give them light while travelling by night, which they probably sometimes did, see chap. ix. 21. or to illuminate their tents in their encampments. Exod. xiii. 21, 22.

3. It stood at certain times *above* the whole congregation, overshadowing them from the scorching rays of the sun; and probably at other times, condensed the vapours and precipitated rain or dew for the refreshment of the people. *He spread a cloud for their covering; and fire to give light in the night.* Psal. cv. 39. It was probably from this circumstance that the shadow of the Lord, was used to signify the divine protection, not only by the Jews, but also by other Asiatic nations. See the note on ver. 9. and see particularly the note on Exod. xiii. 21.

Verse 18. *The Lord is long suffering*] See the note on Exod. xxxiv. 6.

Verse 19. *Pardon, I beseech thee, the iniquity of this people*] From ver. 13 to ver. 19. inclusive, we have the words of Moses' intercession; they need no explanation; they are full

of simplicity and energy; his arguments with God, for he did reason and argue with his Maker, are pointed, cogent, and respectful; and while they shew a heart full of humanity, they evidence the deepest concern for the glory of God. The *argumentum ad hominem*, is here used in the most unexceptionable manner, and with the fullest effect.

Verse 20. *I have pardoned*] That is, they shall not be cut off *as* they deserve, because thou hast interceded for their lives.

Verse 21. *All the earth shall be filled*] כל הארץ kol ha-arets, all THIS land; i. e. the land of Canaan, which was only fulfilled to the letter, when the preaching of Christ and his apostles was heard through all the cities and villages of Judea. It does not appear, that the whole of the terraqueous globe is meant by this expression in any of the places where it occurs, connected with this promise of the diffusion of the divine light. See Psal. lxxii. 19. Isai. xl. 5. Hab. ii. 14.

Verse 24. *But my servant Caleb, &c.*] Caleb had another spirit, not only a bold, generous, courageous, noble, and heroic spirit; but the Spirit and influence of the God of heaven, thus raised him above human inquietudes, and earthly fears, therefore he followed God fully; וימלא אהריו *yaamalac*

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2.
31 ^a But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ^b ye have despised.

32 But *as for* you, ^c your carcases, they shall fall in this wilderness.

33 And your children shall ^d wander^e in the wilderness ^f forty years, and ^g bear your whoredoms, until your carcases be wasted in the wilderness.

34 ^h After the number of the days in which ye searched the land, *even* ⁱ forty days, each day for a year, shall ye bear your iniquities, *even* forty years, ^k and ye shall know ^l my breach of promise.

35 ^m I the LORD have said, I will surely do it unto all ⁿ this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

^a Deut. 1. 39. — ^b Ps. 106. 24. — ^c 1 Cor. 10. 5. — ^d Or, *fed*. — ^e ch. 32. 13. — ^f Ps. 107. 40. — ^g See Deut. 2. 14. — ^h Ezek. 23. 35. — ⁱ ch. 13. 25. — ^j Ps. 95. 10. — ^k Ezek. 4. 6. — ^l See 1 Kings 3. 56. — ^m Ps. 77. 8. & 105. 42. — ⁿ Or, *altering of my purpose*. — ^o ch. 25.

acharai, literally, *he filled after me*: God shewed him the way he was to take, and the line of conduct he was to pursue, and he filled up this line, and in all things followed the will of his maker. He therefore shall see the promised land, and his seed shall possess it. A dastardly spirit in the things of God, is a heavy curse. How many are retarded in their course, and fall short of the blessings of the Gospel, through magnifying the number and strength of their adversaries, their own weakness and the difficulties of the way; with which we may connect their distrust of the power, faithfulness, and goodness of God. And how many are prevented from receiving the higher degrees of salvation, by foolishly attributing insurmountable power, either to their inward corruptions, or outward enemies! Only such men as Joshua and Caleb, who take God at his word, and who know that against his wisdom no cunning can stand, and against his might, no strength can prevail, are likely to follow God fully, and receive the heights, lengths, breadths, and depths of the salvation of God.

Verse 34. *After the number of the days*] The spies were forty days in searching the land, and the people who rebelled on their evil report, are condemned to wander forty years in the wilderness! Now let them make them a captain, and go back to Egypt if they can. God had so hedged them about with his power, and providence, that they could neither go back to Egypt, nor get forward to the promised land! God has provided innumerable spiritual blessings for mankind; but in the pursuit of earthly good, they lose them, and often lose the others also! If ye be willing and obedient, ye shall eat the fruit of the land; but not otherwise; unless for your farther punishment, God give you your portion in THIS

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2.
36 ¶ ^o And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, ^p died by the plague before the LORD.

38 ^q But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.

39 And Moses told these sayings unto all the children of Israel: ^r and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, ^s we be here, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye

19. — ^o ver. 27, 29. — ^p ch. 26. 65. — ^q 1 Cor. 10. 5. — ^r ch. 13. 31, 32. — ^s 1 Cor. 10. 10. — ^t Hebr. 3. 17. — ^u Jude 5. — ^v ch. 26. 65. — ^w Josh. 14. 6, 10. — ^x Exod. 33. 4. — ^y Deut. 1. 41.

life, and ye get none in the life to come. From so great a curse may God save thee, thou money-loving, honour-hunting, pleasure-taking, thoughtless, godless man!

And ye shall know my breach of promise] This is certainly a most harsh expression: and most learned men agree that the words *et tenuati*, should be translated *my vengeance*, which is the rendering of the Septuagint, Vulgate, Coptic, and Anglo-Saxon; and which is followed by almost all our ancient English translations. The meaning, however, appears to be this: As God had promised to bring them into the good land, provided they kept his statutes, ordinances, &c. and they had now broken their engagements, he was no longer held by his covenant; and therefore, by excluding them from the promised land, he shewed them at once his annulling of the covenant, which they had broken, and his vengeance, because they had broken it.

Verse 37. *Those men that did bring up the evil report—died*] Thus, ten of the twelve that searched out the land were struck dead, by the justice of God, on the spot! Caleb, of the tribe of Judah, and Joshua of the tribe of Ephraim, alone escaped—because they had followed God fully. Let preachers of God's word take heed how they straiten the way of salvation; or render, by unjust description, that way perplexed and difficult, which God has made plain and easy.

Verse 40. *We—will go up unto the place, &c.*] They found themselves on the very borders of the land—and they heard God say, they should not enter it; but should be consumed by a forty years wandering in the wilderness;—notwithstanding, they are determined to render vain this purpose of God, probably supposing that the temporary sorrow they

They go against the Amalekites,

CHAP. XV.

and are defeated.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2. transgress ^a the commandment of the LORD? but it shall not prosper.

42 ^b Go not up, for the LORD is not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: ^cbecause ye are turned away from the LORD, therefore the LORD will not be with you.

^a Ver. 25. ² Chron. 24. 20. — ^b Deut. 1. 42. — ^c 2 Chron. 15. 2.

their late rebellion, would be accepted as a sufficient atonement for their crimes! They accordingly went up, and were cut down by their enemies; and why? God went not with them. How vain is the council of man against the wisdom of God! Nature, poor fallen human nature, is ever running into extremes. This miserable people, a short time ago, thought, that though they had Omnipotence with them, they could not conquer and possess the land! Now they

44 ^d But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses departed not out of the camp.

45 ^e Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto ^f Hormah.

^d Deut. 1. 43. — ^e ver. 43. Deut. 1. 44. — ^f ch. 21. 3. Judg. 1. 17.

imagine that though God himself go not with them, yet they shall be sufficient to drive out the inhabitants, and take possession of their country! Man is ever supposing he can either do *all things*, or do *nothing*: he is therefore sometimes *presumptuous*, and at other times in *despair*. Who but an apostle, or one under the influence of the *same spirit*, can say: *I can do all things through CHRIST who strengtheneth me?*

CHAPTER XV.

Directions concerning the different offerings they should bring unto the Lord, when they should come to the land of Canaan, 1—3. Directions relative to the meat-offering, 4, to the drink-offering, 5. Of the burnt-offering, vow-offering, peace-offering, drink-offering, &c. 6—12. All born in the country must perform these rites, 13, and the strangers also, 14—16. They shall offer unto the Lord, a heave-offering of the first-fruits of the land, 17—21. Concerning omissions through ignorance, and the sacrifices to be offered on such occasions, 22—29. He who sins presumptuously, shall be cut off, 30, 31. History of the person who gathered sticks on the sabbath, 32. He is brought to Moses and Aaron, 33. They put him in confinement, till the mind of the Lord should be known on the case, 34. The Lord commands him to be stoned, 35. He is stoned to death, 36. The Israelites are commanded to make fringes to the borders of their garments, 37, 38. The end for which these fringes were to be made, that they might remember the commandments of the Lord, that they might be holy, 39—41.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.

AND the LORD spake unto Moses, saying,

2 ^a Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And ^b will make an offering by fire unto

the LORD, a burnt offering, or a sacrifice ^c in ^d performing a vow, or in a freewill offering, or ^e in your solemn feasts, to make a ^f sweet savour unto the LORD, of the herd, or of the flock:

4 Then ^g shall he that offereth his offering unto the LORD bring ^h a meat offering of a

A. M. 2514.
B. C. 1490.
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2.

^a Ver. 13. Lev. 23. 14. Deut. 7. 1. — ^b Lev. 1. 2, 3. — ^c Lev. 7. 30. 32. 28. 18, 21. — ^d Heb. *performing*. Lev. 27. 1. — ^e Lev. 23. 35, 42, 46. ch.

28. 19, 27. & 24. 2, 3, 14. Deut. 16. 10. — ^f Gen. 22. 21. Exod. 29. 43. — ^g Lev. 2. 1. & 6. 14. — ^h Exod. 29. 26. Lev. 24. 13.

NOTES ON CHAP. XV.

Verse 2. *When ye be come into the land*] Some learned men are of opinion, that several offerings prescribed by the law, were not intended to be made in the wilderness, but in the promised land; the former not affording those

conveniences which were necessary to the complete observance of the Divine worship, in this, and several other respects.

Verse 3. *And will make an offering*] For the different kinds of offering, sacrifices, &c. see Levit. 1. 2. and vi.

A. M. 2514.
B. C. 1490.
An. Exod. 1sr.

tenth deal of flour mingled ^a with the fourth *part* of a hin of oil.

5 ^b And the fourth *part* of a hin of wine for a drink offering, shalt thou prepare with the burnt offering or sacrifice, for one lamb.

6 ^c Or for a ram, thou shalt prepare *for* a meat offering, two tenth deals of flour mingled with the third *part* of a hin of oil.

7 And for a drink offering, thou shalt offer the third *part* of a hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or ^d peace offerings unto the LORD :

9 Then shall he bring ^e with a bullock, a meat offering of three tenth deals of flour mingled with half a hin of oil.

10 And thou shalt bring for a drink offering half a hin of wine, *for* an offering made by fire, ^f of a sweet savour unto the LORD.

11 ^g Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a

sweet savour unto the LORD ; as ye do, so shall he do.

15 ^h One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations : as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 ⁱ Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of ^k the bread of the land, ye shall offer up a heave offering unto the LORD.

20 ^l Ye shall offer up a cake of the first of your dough *for* a heave offering : as ye *do* ^m the heave offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD a heave offering in your generations.

22 ¶ And ⁿ if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations ;

24 Then it shall be, ^o if *ought* be committed

^a Lev. 11. 10. ch. 28. 5. — ^b ch. 28. 7. 14. — ^c ch. 28. 12. 14. — ^d Lev. 7. 11. — ^e ch. 28. 12, 14. — ^f Ecclus. 30. 15. — ^g ch. 28. — ^h ver. 29. Exod.

12. 10. ch. 9. 14. — ⁱ ver. 2. Deut. 26. 1. — ^k Josh. 5. 11, 12. — ^l Deut. 26. 2. 10. Prov. 3. 9, 10. — ^m Lev. 2. 14. & 23. 10, 16. — ⁿ Lev. 4. 2. — ^o Lev. 4. 13.

Verse 5. *The fourth part of a hin*] The quantity of meal and flour was augmented, in proportion to the *size* of the sacrifice with which it was offered. With a LAMB, or a KID, were offered, one tenth deal of flour, (the tenth part of an ephah, see on Exod. xxix. 40.) the *fourth* part of a hin of oil; and the *fourth* part of a hin of wine. With a RAM, two tenth deals of flour, a *third* part of a hin of oil, and a *third* part of a hin of wine. With a BULLOCK, three tenth deals of flour, *half* a hin of oil, and *half* a hin of wine. See verses 4—11.

Verse 14 *If a stranger sojourn*] See the notes on Levit. xix. 33. xxii. 9. When the case of the Jewish people is fairly considered, and their situation with respect to the surrounding idolatrous nations; we shall see the absolute necessity of having but one *form* of worship in the land. That alone was genuine which was prescribed by the Almighty,

and no others could be tolerated, because they were idolatrous. All *strangers*, all that came to *sojourn* in the land, were required to conform to it; and it was right that those who did conform to it, should have equal rights and privileges with the Hebrews themselves; which we find was the case. But under the Christian dispensation, as no particular *form* of worship is prescribed, the types and ceremonies of the Mosaic institution, being all fulfilled, unlimited toleration should be allowed: and while the sacred writings are made the basis of the worship offered to God, every man should be allowed to worship according to his own conscience; for in this respect, every one is

“ Lord of himself, accountable to none
But to his conscience, and his God alone.”

Verse 20. *Ye shall offer—the first of your dough*] Concerning the offerings of *first-fruits*, see the notes on Exod. xxii. 29.

A. M. 4514.
B. C. 1190.
An. Exod. 1st.
2.

by ignorance, ^a without the know-
ledge of the congregation, that all the
congregation shall offer one young
bullock for a burnt offering, for a sweet sa-
vour unto the LORD, ^b with his meat offer-
ing, and his drink offering, according to the
manner, and ^c one kid of the goats for a sin
offering.

25 ^c And the priest shall make an atonement
for all the congregation of the children of Is-
rael, and it shall be forgiven them; for it is ig-
norance: and they shall bring their offering,
a sacrifice made by fire unto the LORD, and
their sin offering before the LORD, for their ig-
norance:

26 And it shall be forgiven all the congrega-
tion of the children of Israel, and the stranger
that sojourneth among them; seeing all the
people were in ignorance.

27 ¶ And ^e if any soul sin through ignorance,
then he shall bring a she goat of the first year
for a sin offering.

28 ^e And the priest shall make an atonement
for the soul that sinneth ignorantly, when he
sinneth by ignorance before the LORD, to make
an atonement for him; and it shall be forgiven
him.

29 ^b Ye shall have one law for him that ⁱ sin-
neth through ignorance, both for him that is
born among the children of Israel, and for the
stranger that sojourneth among them.

^a Heb. from the error. — ^b Ver. 3, 9, 10. — ^c Or, ordinance. — ^d See Lev.
4: 25, ch. 13, 15. — ^e Ver. 17, & 3: 15. — ^f Lev. 4: 20. — ^g Lev. 4: 27, 28.
^h Lev. 4: 35. — ⁱ Ver. 14. — ^j Heb. do. — ^k Deut. 17: 12. — ^l Ps. 19: 13.
Hebr. 10: 26. — ^m 1 Pet. 2: 10.

Verse 24. *If ought be committed by ignorance*] See the
notes on Levit. chap. iv. 2. and chap. v. 27. the case here prob-
ably refers to the whole congregation: the cases above, to
the sin of an individual.

Verse 25. *The priest shall make an atonement*] Even sins
committed through ignorance, required an atonement: and
God, in his mercy, has provided one for them.

Verse 30. *But the soul that doeth ought presumptuously*] Bold daring acts of transgression against the fullest evidence,
and in despite of the Divine authority, admitted of no atone-
ment—the person was to be cut off, to be excluded from
God's people, and from all their privileges and blessings.

Probably the presumption mentioned here, implied an utter
contempt of the word and authority of God, springing from
an idolatrous or atheistical mind. In such a case, all repent-
ance was precluded, because of the denial of the word and
being of God. It is probably a case similar to that, men-

30 ¶ But the soul that doeth ought
presumptuously, whether he be born
in the land, or a stranger, the same
reproacheth the LORD; and that soul shall be
cut off from among his people.

31 Because he hath ^m despised the word of the
LORD, and hath broken his commandment, that
soul shall utterly be cut off; ⁿ his iniquity shall
be upon him.

32 ¶ And while the children of Israel were
in the wilderness, ^o they found a man that ga-
thered sticks upon the sabbath day.

33 And they that found him gathering sticks
brought him unto Moses and Aaron, and unto
all the congregation.

34 And they put him ^p in ward, because it
was not declared what should be done to him.

35 And the LORD said unto Moses, ^q The
man shall be surely put to death: all the con-
gregation shall ^r stone him with stones without
the camp.

36 And all the congregation brought him
without the camp, and stoned him with stones,
and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, say-
ing,

38 Speak unto the children of Israel, and bid
^s them that they make them fringes in the
borders of their garments throughout their ge-
nerations, and that they put upon the fringe of
the borders a ribbon of blue:

¹ Heb. with a high head. — ² 2 Sam. 14: 9. — ³ Prov. 14: 13. — ⁴ Lev. 15: 4.
Ezek. 18: 20. — ⁵ Exod. 31: 14, 15. & 35: 2, 3. — ⁶ Lev. 24: 12. — ⁷ Exod.
31: 14, 15. — ⁸ Lev. 14: 14. — ⁹ 1 Kings 11: 15. — ¹⁰ Acts 7: 36. — ¹¹ Deut. 17: 12.
Matt. 23: 5.

tioned Heb. vi. 4—S. x. 26—31. on which passages see the
notes.

Verse 32. *They found a man gathering sticks on the sab-
bath*] This was in all likelihood, a case of that kind supposed
above—the man despised the word of the LORD, and there-
fore broke his commandment; see ver. 31. On this ground,
he was punished with the utmost rigour of the law.

Verse 36. *Stoned him*] See the note on Levit. xxiv. 23.

Verse 38. *Bid them make them fringes*] We learn from
ver. 39. that these fringes were emblematical of the various
commands of God. That there was any analogy between a
fringe and a precept, it would be bold to assert: but when a
thing is appointed to represent another, no matter how differ-
ent, that first object becomes the regular representative or sign
of the other. There is no analogy between the term bread,
and the farinaceous nutritive substance thereby signified; but
because this term is used to express and represent both things.

A. M. 2514.
B. C. 1490.
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2.

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye ^aseek not after your own heart and your own eyes, after which ye use ^bto go a whoring:

^a See Deut. 29. 19. Job 31. 7. Jer. 9. 14. Eccl. 6. 9. — ^b Ps. 73. 27. & 106. 39. James 4. 4.

every person thus understands it; and when the word *bread* is seen or heard, a perfect knowledge, not of the *letters* which compose that word, but of the *thing* signified by it, is conveyed to the mind. So, the *fringes*, being appointed by God to represent and bring to mind, the *commandments* of

40 That ye may remember, and do all my commandments, and be ^choly unto your God.

A. M. 2514.
B. C. 1490.
An. Exod. Isr.
2.

41 I *am* the Lord your God, which brought you out of the land of Egypt, to be your God: I *am* the Lord your God.

^c Lev. 11. 44, 45. Rom. 12. 1. Col. 1. 22. 1 Pet. 1. 15, 16.

God, ver. 39. the mention or sight of them conveyed the intelligence intended. All the Jews wore these, and so probably did our Lord, see Matt. ix. 20. where the word *ἵματιον* is rather to be understood of the *fringe*, than of the *hem* of his garment.

CHAPTER XVI.

The rebellion of Korah and his company against Moses, 1—3. He directs them how to try, in the course of the next day, whom God had called to the priesthood, 4—11. Dathan and Abiram use the most seditious speeches, 12—14. Moses is wroth, 15, and orders Korah and his company to be ready on the morrow with their censers and incense, 16—18. Korah gathers his company together, 19. The glory of the Lord appears, and he threatens to consume them, 20, 21. Moses and Aaron intercede for them, 22. The people are commanded to leave the tents of the rebels, 23—26. They obey, and Korah and his company come out and stand before the door of their tents, 27. Moses in a solemn address puts the contention to issue, 28—30. As soon as he had done speaking, the earth clave and swallowed them, and all that appertained to them, 31—34. And the 250 men who offered incense, are consumed by fire, 35. The Lord commands Eleazar to preserve the censers, because they were hallowed, 36—38. Eleazar makes of them a covering for the altar, 39, 40. The next day, the people murmur anew, the glory of the Lord appears, and Moses and Aaron go to the tabernacle, 41—43. They are commanded to separate themselves from the congregation, 44, 45. Moses perceiving that God had sent a plague among them, directs Aaron to hasten and make an atonement, 46. Aaron does so, and the plague is stayed, 47, 48. The number of those who died by the plague 14,700 men, 49, 50.

A. M. 2533.
B. C. 1471.
An. Exod. Isr.
cir. 20.

NOW ^aKorah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:

^a Exod. 6. 24. ch. 9. 3. & 27. 3. Lev. 8. 45, 16. Jude 11.

NOTES ON CHAPTER XVI.

Verse 1. *Now Korah, &c.* Had not these been the most brutish of men, could they have possibly so soon forgotten the signal displeasure of God, manifested against them lately, for their rebellion. The word *men* is not in the original, and the verb *וַיִּקַּח* *wayyikach*, and he took, is not in the plural, but the singular; hence cannot be applied to the act of all these chiefs. In every part of the Scripture where this rebellion is referred to, it is attributed to Korah, see chap. xxvi. 3. and Jude ver. 11. therefore the verb here

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, ^bfamous in the congregation, men of renown:

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B. C. 1471.
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cir. 20.

^b Gen. 6. 4. ch. 26. 2.

belongs to him; and the whole verse should be translated thus: *Now Korah, son of Yisur, son of Kohath, son of Levi, HE TOOK, even Dathan and Abiram, the sons of Eliab, and On, son of Peleth, SON OF REUBEN, and they rose up, &c.* This makes a very regular and consistent sense, and spares all the learned labour of Father Houbigant, who translates *יקח* *yikach*, by *rebellionem fecerunt*, they rebelled; which scarcely any rule of criticism can ever justify. Instead of *בְּנֵי רְעוּבֵן* *beney Reuben*, SONS of Reuben, some MSS. have *בֶּן* *ben*, SON, in the singular; this reading, supported by the Septuagint

10 And he hath brought thee near *to him*, and

18 And they took every man his censer, and

18, 23. Isai. 7. 13.—^k ch. 3. 41, 45. & 8. 14. Deut. 10. 8.—^l Exod. 16.
6. 1 Cor. 3. 9. — ^m Gen. 1. 11. Acts 7. 7. — ⁿ 1 Cor. 1. 11.
^p 1 Cor. 1. 10. — ^o 1 Cor. 1. 11. — ^q 1 Cor. 1. 11. — ^r 1 Cor. 1. 11.
Acts 10. 6. — ^s 1 Cor. 1. 11. — ^t 1 Cor. 1. 11. — ^u 1 Cor. 1. 11.

Verse 5. *The Lord will show who are his*] It is supposed

Verse 18. *They said in their hearts* [There was no danger of this—they wished to set up a private and non-critical system of their own. And God never has been.]

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B.C. cir.1471.
An. Exod. Isr.
cir. 20.

put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and ^a the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 ^b Separate yourselves from among this congregation, that I may ^c consume them in a moment.

22 And they ^d fell upon their faces, and said, O God, ^e the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, ^f Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Ko-

rah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, ^g Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* ^h of mine own mind.

29 If these men die ⁱ the common death of all men, or if they be ^k visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD ^l make ^m a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they ⁿ go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 ¶ ^o And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and ^p all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

^a Ver. 42. Exod. 16. 7, 10. Lev. 9. 6, 23. ch. 14. 10. — ^b ver. 45. See Gen. 19. 17, 22. Jer. 51. 6. Acts 2. 40. Rev. 18. 4. — ^c ver. 45. Exod. 32. 10. & 33. 5. — ^d ver. 45. ch. 14. 5. — ^e ch. 27. 16. Job 12. 10. Eccles. 12. 7. Isai. 57. 16. Zech. 12. 1. Hebr. 12. 9. — ^f Gen. 19. 12, 14. Isai. 52. 11. 2 Cor. 6. 17. Rev. 18. 4.

^g Exod. 3. 12. Deut. 18. 22. Zech. 2. 9, 10. & 4. 9. John 5. 36. — ^h ch. 21. 13. Jer. 23. 16. Ezek. 13. 17. John 5. 30. & 6. 38. — ⁱ Heb. as every man dieth. — ^k Exod. 20. 5. & 32. 34. Job 35. 15. Isai. 10. 3. Jer. 5. 9. — ^l Heb. create a creature. Isai. 45. 7. — ^m Job 31. 3. Isai. 28. 21. — ⁿ ver. 33. Ps. 85. 15. — ^o ch. 26. 10. & 27. 3. Deut. 11. 6. Ps. 106. 17. — ^p See ver. 17. & ch. 26. 11. 1 Chron. 6. 22, 37.

and never can bless, any scheme of salvation which is not of his own appointment. Man is ever supposing that he can mend his Maker's work; or that he can make one of his own, that will do in its place.

Verse 22. O God, the God of the spirits of all flesh] אל אלהי הרוחות לכל בשר El Elohey ha-ruchoth lecol basar. This address sufficiently proves, that these holy men believed that man is a being compounded of flesh and spirit; and that these principles are perfectly distinct. Either the materiality of the human soul is a human fable, or, if it be a true doctrine, these men did not pray under the influence of the Divine Spirit. In chap. xxvii. 16. there is a similar form of expression, *Let the Lord, the God of the spirits of all flesh.* And in Job xii. 10. *In whose hand is the soul* (נפש nephesh) *of all living: and the spirit* (רוח ruach) *of all flesh of man.* Are not these decisive proofs that the Old Testament teaches that there is an immortal spirit in man? But does not רוח

ruach signify wind or breath? Sometimes it does, but certainly not here; for how absurd would it be to say, O God, the God of the breaths of all flesh.

Verse 30. *If the Lord make a new thing*] ואם בריאת יברא יהוה Veim beriah yibra Yehovah. And if Jehovah should create a creation, i. e. do such a thing as was never done before.

And they go down quick into the pit] ונפלו שואלה sheolah, a proof among many others, that שואל sheol signifies a chasm, or pit of the earth, and not the place called hell: for it would be absurd to suppose that their houses had gone to hell; and it would be wicked to imagine that their little innocent children had gone thither; though God was pleased to destroy their lives with those of their iniquitous fathers.

Verse 33. *They, and all that appertained to them*] Korah, Dathan, and Abiram, and all that appertained to their respective families, went down into the pit caused by this supernatural earthquake; while the fire from the Lord consumed

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cir. 20.

34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.

35 And there ^a came out a fire from the LORD, and consumed ^b the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying, 37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder: for ^c they are hallowed.

38 The censers of these ^d sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: ^e and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar:

40 To be a memorial unto the children of Israel, ^f that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow ^g all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

^a Lev. 10. 2. ch. 11. 1. Ps. 106. 18. — ^b ver. 17. — ^c See Lev. 27. 28. ^d Prov. 24. 9. Hab. 2. 10. — ^e ch. 17. 10. & 26. 10. Eze. 14. 3. — ^f ch. 3. 10. 2 Chron. 26. 18.

the 250 men that bare censers. Thus there were two distinct punishments, the *pit* and the *fire*, for the two divisions of these rebels.

Verse 37. *The censers—are hallowed.*] קדשו *kadeshu*, are consecrated, i. e. to the service of God, though, in this instance, improperly employed.

Verse 41. *On the morrow all the congregation murmured*] It is very likely that the people persuaded themselves that Moses and Aaron had used some *cunning* in this business; and that the earthquake and fire were artificial; else, had they discerned the hand of God in this punishment, could they have dared the anger of the Lord in the very face of justice?

Verse 46. *The plague is begun.*] God now punished them by a *secret blast*, so as to put the matter beyond all dispute—his hand, and his alone was seen not only in the plague, but in the manner in which the mortality was arrested. It was necessary that this should be done in *this way*, that the whole

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42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, ^h the cloud covered it, and ⁱ the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 ^k Get you up from among this congregation, that I may consume them as in a moment. And ^l they fell upon their faces.

46 ¶ And Moses said unto Aaron, take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: ^m for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

^h Ch. 14. 2. Ps. 106. 21. — ⁱ Exod. 40. 34. — ^j ver. 19. ch. 20. 6. — ^k ver. 21. 24. — ^l ver. 22. ch. 30. 6. — ^m Lev. 19. 6. ch. 1. 50. & 3. 10. & 11. 33. & 18. 5. 1 Chron. 27. 24. Ps. 106. 29.

congregation might see that those men who had perished, were not the *people of the Lord*; and that GOD, not Moses and Aaron, had destroyed them.

Verse 48. *He stood between the living and the dead, and the plague, &c.*] What the plague was we know not—but it seems to have begun at one part of the camp, and to have proceeded regularly onward; and Aaron went to the quarter where it was then *prevailing*, and stood with his atonement, where it was now making its ravages; and the plague was stayed; but not before 14,700 had fallen victims to it, ver. 49.

If Aaron the high-priest, with his censer and incense, could disarm the wrath of an insulted angry Deity, so that a guilty people who deserved nothing but destruction should be spared; how much more effectual may we expect the great atonement to be, which was made by the Lord Jesus Christ, of whom Aaron was only the *type*? The sacrifices of living an

and pointed out the death of Christ on the cross, the *incense* of his blood. Though his death, salvation is purchased for the world by his atonement for the offending children of men in general. Hence St. Paul, Rom. v. 10. says, *I have been reconciled to God by the death of his Son, much more shall we be saved by his life.* And all things are of God who hath reconciled us to himself by Jesus Christ, and hath put us in the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

By the awful transactions recorded in this chapter, we may see how jealous God is of the sole right of appointing the way and means of salvation. Had any priesthood, and any kind of service, no matter how solemn and sincere, been equally available in the sight of divine justice and mercy; God would not have resented, in so awful a manner, the attempts of Korah and his company in their new service. The way of God's own appointment, the agony and death of Christ, is the only way in which souls can be saved. His is the *priesthood*, and his is the only available sacrifice. All other modes and schemes of salvation are the inventions of men or devils, and will in the end prove ruinous to all those who trust in them. Reader, forget not the Lord who bought thee!

CHAPTER XVII.

The chief of the tribes are commanded to take their rods, and to write the name of each tribe upon the rod of its representative; but the name of Aaron is to be written on the rod of the tribe of Levi, 1—3. The rods are to be laid up before the Lord, who promises, that the man's rod whom he shall choose for priest, shall blossom, 4, 5. The rods are produced, and laid up before the tabernacle, 6, 7. Aaron's rod alone buds, blossoms, and bears fruit, 8, 9. It is laid up before the testimony, as a token of the manner in which God had disposed of the priesthood, 10, 11. The people are greatly terrified, and are apprehensive of being destroyed, 12, 13.

A. M. 2333.
B. C. 1471.
An. Exod. Isr.
cir. 20.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

5 And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and

I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

A. M. cir. 2333.
B. C. cir. 1471.
An. Exod. Isr.
cir. 20.

* Exod. 23. 2. 8. 29. 42. 43. 1. 20. 1. 6 — b ch. 16. 5 — c ch. 16. 11.
* Heb. a rod for one prince, a rod for one prince.

* Exod. 38. 21. Num. 18. 2. Acts 7. 44.

NOTES ON CHAP. XVII.

Verse 2. *And take every one of them a rod* [מַטֵּה מַטֵּה *matteh, matteh*] or *rod*, which the prince or chief of each tribe bore, and which was the sign of office or royalty among almost all the people of the east.

Verse 5. *The man's rod whom I shall choose shall blossom*] It was necessary that something further should be done to quiet the minds of the people, and for ever to settle the dis-

pute, in what tribe the priesthood should be fixed. God therefore took the method described in the text, and it had the desired effect: the Aaronical priesthood was never after disputed.

Verse 8. *The rod of Aaron—was budded, &c.*] That is, on the same rod or staff were found buds, blossoms, and ripe fruit. This fact was so unquestionably miraculous, as to decide the business for ever; and probably this was intended to shew, that in the *priesthood*, represented by that of Aaron, the *beginning*,

A. M. 2483.
B.C. 1461.
A. T. 1461.
Ch. 29.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

4 Heb. 24. — Ch. 16. 36. — Heb. 4. 11. — 1 Cor. 10. 12.

middle, and end of every good work must be found. The buds of good desires, the blossoms of holy resolution and promising professions, and the perfume of better love, and obedience, all spring from the principle of the Lord Jesus. It has been thought by some that Aaron's staff, and perhaps the staves of all the tribes, were made out of the *argemone communis*, or common almond tree. In a favourable soil and climate it grows to twenty feet in height, is one of the most noble flourishing trees in nature; its flowers are of a delicate red, and it puts them forth early in March, having begun to bud in January. It has its name שקד *sheked* from *shakad*, to awake, because it buds and flowers sooner, than most other trees. And it is very likely that the staves of office, borne by the chiefs of all the tribes, were made of this tree, merely to signify, that watchfulness and assiduous care, which the chiefs should take of the persons committed, in the course of the divine providence, to their keeping.

Every thing in this miracle is so far beyond the power of nature, that no doubt could remain on the minds of the people, or the envious chiefs, of the divine appointment of Aaron, and of the especial interference of God in this case. To see a piece of wood, long cut off from the parent stock, without bark or moisture remaining, laid up in a dry place, for a long night, with others in the same circumstances, to see such a piece of wood resume and evince the perfection of vegetative life, budding, blossoming, and bringing forth ripe fruit, at the same time, must be such a demonstration of the peculiar interference of God, as to silence every doubt, and satisfy every scruple. It is worthy of remark, that a sceptre, or staff of office, resuming its vegetative life, was considered an absolute impossibility among the ancients; and as they were accustomed to swear by their sceptres, this circumstance was used to establish and confirm the oath. A remarkable instance of this we have in HOMER, *Ilias*. i. l. 233, &c. where Achilles, in his rage against Agamemnon, thus speaks:

Ἀλλ' ἐκ τοι ἔρῳ, καὶ ἐπὶ μέγχι ἔρκον ὀκυθαίῃ,
Ναὶ μὴ τότε σκαπτέροι, τὸ μὲν εὐπτότε σείδα καὶ ἄλκι,
Φύττει, ἐπειδὴ πρῶτα τοῦνι ἐν ἔρεσσι δαίτυται,
Οὐδ' ἀναβλήτεϊ περὶ γὰρ ῥα ἔχαικας εὐαίῃ
Φύλλα τε καὶ φλοιὸν
..... ὁ δὲ τοι μέγας ἐστὲν ἔρκος.

But hearken: I shall swear a solemn oath:
By this same sceptre which shall never bud,
Nor boughs bring forth, as once; which having left

11 And Moses did as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

4 Ver. 5. — Ch. 16. 36. — Heb. 4. 11. — 1 Cor. 10. 12.

Its parent on the mountain top, what time
The woodman's ax lopp'd off its fruitful bough,
And sapless in the desert lay its wither'd stem.

COWPER.

VIRGIL represents King Iphitus swearing by his sceptre, to confirm his covenant with Æneas.

Ut SCEPTRUM hoc (dextra sceptrum nam forte gerebat)
Numquam torule lævæ funderet virgula iugæ,
Cum semel in silvis imo de stirpe recisum
Matre caret, posuitque comas & brachia ferro;
Olim arbos, nunc artificis manus ære decoro
Incluit, patribusque dedit gestare Latinis.
Talibus inter se firmabant fœdera dictis.

ÆN. lib. xii. v. 206—12.

It is the king's sceptre (for he bore
A sceptre in his hand) shall never more
Shoot out in branches, or renew the birth;
An orphan now, cut from the mother earth
By the keen axe, dishonour'd of its hair,
And cas'd in brass, for I am king to live;
And thus in public view the sceptre was laid
Within arms and bows, and sworn on either side.

SHAKESPEARE.

When the circumstance of the rod or sceptre being used miraculously in this case, and the absolute impossibility of its revivescence so strongly appealed to, are considered, it appears to have been a very proper instrument in the present occasion; for the change that passed on it, must be acknowledged as an immediate and incontestible miracle.

Vers. 12. *Behold we die, we perish, we all perish.* This expression signifies not so much, to die simply, as to die with extreme difficulty of breathing, which producing suffocation, ends at last in death. See the folly and extravagance of this proud people. At first, every man thought himself qualified for all, they thought, were sufficiently holy, and every way qualified to minister in holy things.

Now we see, in their apprehensions, carried near to the extreme, without being able to see the difference, that they were wrong: since there were who might appear to others there were who might not:—God had put the difference. His decision should have been final with them; but sinners are ever running into extremes.

CHAPTER XVIII.

The priests are to bear the iniquity of the sanctuary, 1. The Levites to minister to the priests, and have charge of the tabernacle, 2—4. The priests alone to have charge of the sanctuary, &c. no stranger to come nigh on pain of death, 5—7. The portion allowed for their maintenance, 8. They shall have every meat offering; and they shall eat them in the holy place, 9, 10. The wave offerings, 11. The first-fruits of the oil, wine and wheat, and whatever is first ripe, and every devoted thing, 12—14.; also, all the first-born of men and beasts, 15—18.; and heave offerings, 19. The priests shall have no inheritance, 20. The Levites shall have no inheritance, but shall have the tenth of the produce in Israel, 21—24. of which they are to give a tenth to the priests, taken from the best parts, 25—30.

A.M. cir. 2533.
B.C. cir. 1471.
An. Exod. Isr.
cir. 20.

AND the LORD said unto Aaron, ^aThou and thy sons and thy father's house with thee shall ^bbear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be ^cjoined unto thee, and ^dminister unto thee: but ^ethou and thy sons with thee shall minister before the tabernacle of witness.

3 And they shall keep thy charge, and ^fthe charge of all the tabernacle: ^gonly they shall not come nigh the vessels of the sanctuary and the altar, ^hthat neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: ⁱand a stranger shall not come nigh unto you.

5 And ye shall keep ^kthe charge of the sanctuary, and the charge of the altar: ^lthat there be no wrath any more upon the children of Israel.

6 And I, behold, I have ^mtaken your brethren the Levites from among the children of Israel:

ⁿto you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation.

A.M. cir. 2533.
B.C. cir. 1471.
An. Exod. Isr.
cir. 20.

7 Therefore ^othou and thy sons with thee shall keep your priest's office for every thing of the altar, and ^pwithin the vail; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, ^qI also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them ^rby reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, reserved from the fire: every oblation of their's, every ^smeat offering of their's, and every ^tsin offering of their's, and every ^utrespass offering of their's, which they shall render unto me, shall be most holy for thee and for thy sons.

10 ^xIn the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this ^yis thine; ^zthe heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto

^a Ch. 17, 13. — ^b Exod. 28, 38. — ^c See Gen. 29, 31. — ^d ch. 3, 1, 7. — ^e ch. 3, 10. — ^f ch. 3, 25, 31, 36. — ^g ch. 16, 40. — ^h ch. 4, 13. — ⁱ ch. 3, 10. — ^j Exod. 27, 21, & 30, 7. — ^k Lev. 21, 3. — ^l ch. 8, 2. — ^m ch. 16, 16. — ⁿ ch. 3, 12, 15. — ^o ch. 3, 9, & 8, 19. — ^p ver. 5. — ^q ch. 3, 10. — ^r Heb. 9, 3, 6.

^s Lev. 6, 16, 18, 26, & 7, 6, 32. — ^t ch. 5, 9. — ^u Exod. 29, 29, & 40, 13, 15. — ^v Lev. 2, 1, 3, & 10, 12, 13. — ^w Lev. 4, 22, 27, & 6, 25, 26. — ^x Lev. 5, 1, & 7, 7, & 10, 12, & 14, 13. — ^y Lev. 6, 16, 18, 26, 29, & 7, 6. — ^z Exod. 29, 27, 28. — ^{aa} Lev. 7, 30, 34.

NOTES ON CHAP. XVIII.

Verse 1. *Thou and thy sons shall bear the iniquity of the sanctuary, &c.* That is, they must be answerable for its legal pollutions, and must make the necessary atonements and expiations. By this they must feel, that though they had got a high and important office confirmed to them, by a miraculous interposition, yet it was a place of the highest responsibility; and that they must not be highminded, but fear.

Verse 2. *Thy brethren of the tribe of Levi—may be joined*

unto thee] There is a fine paranomasia or play upon words in the original. *Levi לוי*, comes from the root *לח* *lavah*, to join to, couple, associate: hence, Moses says, the Levites, *לוי יגללתי*, shall be joined or associated with the priests; they shall conjointly perform the whole of the sacred office, but the priests shall be principal, the Levites only their associates or assistants. For an explanation of many parts of this chapter, see the notes on several of the passages referred to in the margin.

A.M. 2233
B.C. 1571.
An. Exod. lxx.
cir. 10.

^athee, and to thy sons and to thy daughters with thee, by a statute for ever: ^bevery one that is clean in thy house shall eat of it.

12 ^cAll the ^dbest of the oil, and all the best of the wine, and of the wheat, ^ethe firstfruits of them which they shall offer unto the LORD, them have I given thee.

13 And whatsoever is first ripe in the land, ^fwhich they shall bring unto the LORD, shall be thine; ^gevery one that is clean in thine house shall eat of it.

14 ^hEvery thing devoted in Israel shall be thine.

15 Every thing that openeth ⁱthe matrix in all flesh, which they bring unto the LORD, ^jwhether it be of men or beasts, shall be thine: nevertheless ^kthe firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, ^laccording to

thine estimation, for the money of five shekels, after the shekel of the sanctuary, ^mwhich is twenty gerahs.

17 ⁿBut the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem: ^othey are holy: ^pthou shalt sprinkle their blood upon the altar, and shalt burn their fat ^qfor an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the ^rwave breast, and as the right shoulder are thine.

19 ^sAll the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: ^tit is a covenant of salt for ever before the LORD, unto thee and to thy seed with thee.

20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: ^uI am thy part and thine inheritance, among the children of Israel.

A.M. 2533
B.C. 1271.
An. Exod. lxx.
cir. 20.

^aLev. 10, 14. Deut. 18, 3. — ^bLev. 22, 1, 2, 11, 12, 13. — ^cExod. 13, 2. Deut. 18, 4. — ^dLev. 10, 35, 36. — ^eLev. 22, 27. — ^fExod. 22, 29. — ^gLev. 22, 29, 30. — ^hLev. 22, 29. — ⁱLev. 22, 29. — ^jLev. 22, 29. — ^kLev. 22, 29. — ^lLev. 22, 29. — ^mLev. 22, 29. — ⁿLev. 22, 29. — ^oLev. 22, 29. — ^pLev. 22, 29. — ^qLev. 22, 29. — ^rLev. 22, 29. — ^sLev. 22, 29. — ^tLev. 22, 29. — ^uLev. 22, 29.

^aLev. 22, 29. — ^bLev. 22, 29. — ^cLev. 22, 29. — ^dLev. 22, 29. — ^eLev. 22, 29. — ^fLev. 22, 29. — ^gLev. 22, 29. — ^hLev. 22, 29. — ⁱLev. 22, 29. — ^jLev. 22, 29. — ^kLev. 22, 29. — ^lLev. 22, 29. — ^mLev. 22, 29. — ⁿLev. 22, 29. — ^oLev. 22, 29. — ^pLev. 22, 29. — ^qLev. 22, 29. — ^rLev. 22, 29. — ^sLev. 22, 29. — ^tLev. 22, 29. — ^uLev. 22, 29.

Verse 15. *The firstborn of man—and the firstling of unclean beasts*] Thus man is ranked with the beasts that perish; and with the worst kinds of them too, those deemed unclean!

Verse 16. *Thou shalt redeem—for the money of five shekels*] Redemption of the firstborn is one of the rites which is still practised among the Jews. According to Leo of Modena, it is performed in the following manner: When the child is thirty days old, the father sends for one of the descendants of Aaron; several persons being assembled on the occasion, the father brings a cup containing several pieces of gold and silver coin. The priest then takes the child into his arms, and addressing himself to the mother, says—PRIEST. *Is this thy son?*—MOTHER. Yes.—PRIEST. *Has thou never had another child, male or female, a scurriage or naturally blind?*—MOTHER. No.—PRIEST. *This being the case, it is added, as firstborn, belongs to me.* Then turning to the father he says:—PRIEST. *If it be thy desire to have this child, thou must redeem it.*—FATHER. I present thee with this gold and silver for this purpose.—PRIEST. *Thou dost wish, therefore, to redeem the child?*—FATHER. I do wish so to do. The priest then turning himself to the assembly, says:—PRIEST. *Very well; this child, as firstborn, is mine, as it is written in Bemidbar.* (Num. xviii. 16.) *Thou shalt redeem the firstborn of a month old, for five shekels, but I shall content myself with this in exchange.* He then takes two gold crowns, or thereabouts, and returns the child to his parents.

Verse 19. *It is a covenant of salt*] i. e. an incorruptible

everlasting covenant. As salt was added to different kinds of viands, not only to give them a relish, but to preserve them from putrefaction and decay, it became the emblem of incorruptibility and permanence. Hence, a covenant of salt signified an everlasting covenant. We have already seen that, among the Asiatics, eating together was deemed a bond of perpetual friendship; and as salt was a common article in all their repasts, it may be in reference to this circumstance, that a perpetual covenant is termed a *covenant of salt*; because the parties ate together of the sacrifice offered on the occasion, and the whole transaction was considered as a league of endless friendship.—See the note on Lev. ii. 13.

Verse 20. *I am thy part and thine inheritance*] The portion of part of what was offered to God, was the portion of the priests; therefore they had no inheritance of land in Israel; independantly of that, they had a very ample provision for their support. The Rabbins say, twenty-four gifts were given to the priests; and they are all expressed in the law. Eight of those gifts the priests ate no where but in the sanctuary: these eight are the following:

1. The flesh of the SIN-OFFERING whether of beast or fowls, Levit. vi. 25, 26.
2. The flesh of the TRESPASS-OFFERING, Lev. vii. 1, 6.
3. The PEACE-OFFERINGS of the congregation, Lev. xxiii. 19, 20.
4. The remainder of the OMER or SHEAF, Levit. xxiii. 10, &c.

A.M. 2533. B.C. 1471. An. Exod. 1st. cir. 20.
 21 ¶ And, behold, ^a I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* ^b the service of the tabernacle of the congregation.

22 ^c Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, ^d lest they bear sin, ^e and die.

23 ^f But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel, they have no inheritance.

24 ^g But the tithes of the children of Israel, which they offer *as* a heave offering unto the

A.M. 2533. B.C. 1471. An. Exod. 1st. cir. 20.
 LORD, I have given to the Levites to inherit: therefore I have said unto them, ^h Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, then ye shall offer up a heave offering of it for the LORD, *even* ⁱ a tenth part of the tithe.

27 ^k And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.

^a Ver. 21. 26. Lev. 27. 30. 32. Neh. 10. 57. & 12. 44. Hebr. 7. 5, 8, 9.
^b ch. 3. 7, 8. — ^c ch. 1. 51. — ^d Lev. 22. 9. — ^e Hebr. to die.

^f Ch. 3. 7. — ^g ver. 21. — ^h ver. 20. Deut. 10. 9. & 14. 27, 29. & 18. 1.
ⁱ Neh. 10. 38. — ^k ver. 30.

5. The remnants of the MEAT-OFFERINGS of the Israelites, Lev. vi. 16.

6. The two LOAVES, Lev. xxiii. 17.

7. The SHEW-BREAD, Levit. xxiv. 9.

8. The LOG of OIL offered by the leper, Levit. xiv. 10, &c.

Five of those gifts they ate only in Jerusalem.

1. The breast and shoulder of the PEACE-OFFERINGS, Lev. vii. 31, 34.

2. The HEAVE-OFFERING of the sacrifice of confession, Lev. vii. 12—14.

3. The HEAVE-OFFERING of the Nazarite's ram, Lev. vi. 17—20.

4. The FIRSTLING of the clean beast, Num. xviii. 15. Deut. xv. 19, 20.

5. The FIRST-FRUITS, Num. xviii. 13.

FIVE gifts were not due unto them by the Law, but in the land of Israel only, viz.

1. The heave-offering or FIRST-FRUITS, Num. xviii. 12.

2. The heave-offering of the TITHE, Num. xviii. 28.

3. The CAKE, Num. xv. 20. These three were holy.

4. The first-fruits of the FLEECE, Deut. xviii. 4.

5. The FIELD of POSSESSION, Num. xxv. These two were common.

FIVE gifts were due unto them both *within* and *without* the land, viz.

1. The gifts of the BEASTS SLAIN, Deut. xviii. 3.

2. The redemption of the FIRSTBORN SON, Num. xviii. 15.

3. The LAMB for the firstling of an ass, Exod. iv. 20. Num. xviii.

4. The restitution of that taken by violence from a stranger, Num. v. 8.

5. All DEVOTED things, Num. xviii. 14.

ONE gift was due unto them from the sanctuary, viz.

1. The skins of the burnt-offering, and all the skins of the other most holy things, Lev. vii. 8. In all 24.—See Ainsworth.

The gifts which the females of the priests' families had a part in, were these:

1. The heave-offering, or first-fruits. 2. The heave-offering of the tithe. 3. The cake. 4. The gifts of the beast, Deut. xviii. 3. 5. The first of the fleece.—See Mishna, Tract. Bicurim, and Ainsworth on the Pentateuch.

Besides all this, the priests had the tribute-money, mentioned Num. xxxi. 28, 29.

Verse 21. Behold I have given the Levites all the tenth] 1. The Levites had the tenth of all the productions of the land.

2. They had forty-eight cities, each forming a square of 4,000 cubits.

3. They had 2,000 cubits of ground round each city.

Total of the land they possessed, 53,000 acres.

4. They had the first-fruits and certain parts of all the animals killed in the land.

Canaan contained about 11,264,000 acres; therefore the portion possessed by the Levites was rather less than as one to two hundred and twelve; for 11,264,000, divided by 53,000, quotes only $212\frac{8}{53}$.—See Lowman, Dodd, &c. But though this was a very small proportion for a whole tribe that had consented to annihilate its political existence, that it might wait upon the service of God, and labour for the people's souls; yet, let it be considered, that what they possessed was the best of the land: and while it was a slender remuneration for their services, yet their portion was such as rendered them independant, and kept them comfortable; so that they could wait on the Lord's work without distraction. This is a proper pattern for the maintenance of the ministers of God: let them have a sufficiency for themselves and families, that there may be no distracting cares: and let them not be encumbered with riches or worldly possessions, that they may not be prevented from taking care of souls.

A. Mon. 2503.
B.C. 1471.
An. Exod. Isr.
ch. 20.
28 Thus ye also shall offer a heave-offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the ^abest thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, ^bthen

it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

31 And ye shall eat it in every place, ye and your households: for it is ^cyour reward for your service in the tabernacle of the congregation.

32 And ye shall ^dbear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye ^epollute the holy things of the children of Israel, lest ye die.

^a Heb. fr. vol. 12. — ^b ver. 7. — ^c Mat. 10. 13. Luke 10. 7. 1 Cor. 9. 13.

1 Tim. 5. 18. — ^d Lev. 19. 8. & 22. 16. — ^e Lev. 22. 2, 15.

Verse 28. [Thus ye also shall offer a heave-offering.] As the Levites had the title of the whole land, they themselves were obliged to give the *tithe* of this *tithe* to the priests, so that this considerably lessened their revenue. And this

tithe or tenth, they were obliged to select from the *best part* of the substance they had received, ver. 29, &c. A portion of all must be given to God, as an evidence of his goodness, and their dependence on him. — the end of chap. xv.

CHAPTER XIX.

The ordinance of the red heifer, 1, 2. She shall be slain by Eleazar without the camp, and her blood sprinkled before the tabernacle, 3, 4. Her whole body and appurtenances shall be reduced to ashes, and while burning, cedar wood, scarlet and hyssop, shall be thrown into the fire, 5, 6. The priest, and he that burns her, to take themselves and be repented seven till the evening, 7, 8. Her ashes to be laid up for a water of purification, 9. How, and in what cases it is to be applied, 10—13. The law concerning him who dies in a tent, or who is killed in the open field, 14—16. How the persons, tent, and vessels are to be purified by the application of these ashes, 17—19. The unclean person who does not apply them, to be cut off from the congregation, 20. This is to be a perpetual statute, 21, 22.

A. Mon. 2503.
B.C. 1471.
An. Exod. Isr.
ch. 20.
AND the LORD spake unto Moses and unto Aaron, saying,

2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they

bring thee a red heifer without spot, wherein is no blemish, ^aand upon which never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her ^bforth without

^a Deut. 21. 3. 1 Sam. 6. 7.

^b Lev. 4. 12, 21. & 16. 27. Hebr. 13. 11.

NOTES ON CHAP. XIX.

Verse 2. [Speak unto the children of Israel, that they bring thee, &c.] The ordinance of the red heifer, was a sacrifice of general application. All the people were to have an interest in it, and therefore the people at large are to provide the sacrifice. This Jewish rite certainly had a reference to things done under the gospel, as the author of the Epistle to the Hebrews has remarked: "For, if," says he, "the blood of bulls and of goats" alluding, probably, to the sacrifices and the scape goat, "and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who,

through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. ix. 13, 14. As the principal stress of the allusion here, is to the ordinance of the red heifer, we may certainly conclude that it was designed to typify the sacrifice of our blessed Lord.

We may remark several curious particulars in this ordinance.

1. A heifer was appointed for a sacrifice, probably, in opposition to the Egyptian superstition which held these sacred: and actually worshipped their great goddess Isis, under this form; and this appears the more likely, because

A.M. cir. 2533.
B.C. cir. 1471.
An. Exod. 1st.
cir. 20.

the camp, and *one* shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and ^a sprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And *one* shall burn the heifer in his sight; ^b her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take ^c cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 ^d Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in

water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up ^e the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel ^f for a water of separation: it is a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ ^g He that toucheth the dead body of any ^h man shall be unclean seven days.

12 ⁱ He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day,

A.M. cir. 2533.
B.C. cir. 1471.
An. Exod. 1st.
cir. 20.

^a Lev. 4. 6. & 16. 14, 19. Hebr. 9. 13. — ^b Exod. 29. 14. Lev. 4. 11, 12. — ^c Lev. 14. 4, 6, 49. — ^d Lev. 11. 25. & 15. 5. — ^e Hebr. 9. 13.

^f Ver. 13, 20, 21. ch. 31. 23. — ^g ver. 16. Lev. 21. 1. ch. 5. 2. & 9. 6, 10. & 31. 19. Lam. 4. 14. Hag. 2. 13. — ^h Heb. soul of man. — ⁱ ch. 31. 19.

males in general were preferred for sacrifice; yet here the female is chosen.

2. It was to be a red heifer, because red bulls were sacrificed to appease the evil daemon, *Typhon*, worshipped among the Egyptians.—See *Spencer*.

3. The heifer was to be *without spot*, having no mixture of any other colour. *Plutarch* remarks, *De Iside & de Osiride*, that if there was a single hair in the animal, either white or black, it marred the sacrifice.—See *Calmet*, and see the note on chap. viii. 7.

4. *Without blemish*.—Having no kind of imperfection in her body, the other, probably, applying to the hair or colour.

5. *On which never came yoke*.—Because any animal which had been used for any common purpose, was deemed improper to be offered in sacrifice to God. The heathens, who appear to have borrowed much from the Hebrews, were very scrupulous in this particular. Neither the Greeks nor Romans, nor indeed the Egyptians, would offer an animal in sacrifice that had been employed for agricultural purposes. Of this we have the most positive evidences from *Homer*, *Porphyrus*, *Virgil*, and *Macrobius*.

Just such a sacrifice as that prescribed here, does *Diomedes* vow to offer to *Pallas*.—*Iliad* x. ver. 291.

Ὡς γὰρ ἀνιθεύουσα παρτάτῃ, καὶ οἱ φύλαπτε·
ὅτι δ' αὖ γὰρ γένη δέσῃ ἰὼν ἐκρυμμένῃ,
ἐλπίσταν, ἢν ὑπὸ ζυγὸν νῆαχεν αἰγῇ·
τὴν τοι γὰρ γένη. γένην κερὰν περιχέουσα.

So now be present, O celestial maid;
So stand attentive to the race time and;
A young heifer shall beneath the stroke
Untamed, unconscious of the galling yoke,

With ample forehead and with spreading horns,
Whose tapering tops refulgent gold adorns.

Altered from POPE.

In the very same words *Nestor*, *Odyss.* iii. ver. 382, promises a similar sacrifice to *Pallas*.

The Romans had the same religion with the Greeks, and consequently the same kind of sacrifices; so *Virgil Georg.* iv. ver. 550.

*Quatuor eximios præstanti corpore tauros,
Ducit, et intacta totidem cervice juvenecas.*

—————From his herd he culls
For slaughter, four the fairest of his bulls;
Four heifers from his female stock he took,
All fair, and all unknowing of the yoke.

Dryden.

It is very likely that the Gentiles learnt their first sacrificial rites from the Patriarchs: and on this account we need not wonder to find so many coincidences in the sacrificial system of the Patriarchs and Jews, and all the neighbouring nations.

Verse 9. *For a water of separation*] i. e. The ashes were to be kept, in order to be mixed with water, ver. 17. and sprinkled on those who had contracted any legal defilement.

Verse 11. *He that toucheth the dead body of any man shall be unclean seven days.*] How low does this lay man! he who touched a dead beast was only unclean for one day, *Levit.* xi. 24, 27, 39. but he who touches a dead man is unclean for seven days. This was certainly designed to mark the peculiar impurity of man, and to shew his sinfulness—seven times worse than the vilest animal! O thou son of the morning, how art thou fallen!

Verse 12. *He shall purify himself with it*] יתחטא בו, literally, he shall sin himself with it. This

then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, ^adefileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because ^bthe water of separation was not sprinkled upon him, he shall be unclean; ^chis uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

15 And every ^dopen vessel, which hath no covering bound upon it, is unclean.

16 And ^ewhosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean person they shall take of the ^fashes ^gof the burnt heifer of purification for sin, and ^hrunning water shall be put thereto in a vessel:

18 And a clean person shall take ⁱhyssop, and dip it in the water, and sprinkle it upon the tent,

and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: ^kand on the seventh day he shall purify himself and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath ^ldefiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he is unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And ^mwhatsoever the unclean person toucheth shall be unclean; and ⁿthe soul that toucheth it shall be unclean until even.

^a Lev. 15: 21. — ^b ver. 9. ch. 8: 7. — ^c Lev. 7: 19 & 22: 5. — ^d Lev. 11: 32. ch. 14: 20. — ^e ver. 11. — ^f Heb. dust. — ^g ver. 9.

^h Heb. living water. — ⁱ Heb. hyssop. — ^j Gen. 30: 14. — ^k Lev. 11: 7. — ^l Lev. 14: 9. — ^m ver. 10. — ⁿ Hag. 1: 13. — ^o Lev. 17: 9.

Hebrew form of speech is common enough among us in other matters. Thus *to fleece*, and *to skin*, do not signify to *add* a *fleece* or a *skin*, but to *take* one away. Therefore, *to sin* *himself*, in the Hebrew idiom, is not to *add* sin, but to *take* it away—to *purify*. The verb *חָטָא* *chata* signifies to *miss* the mark,—to *sin*,—to *purify* from sin—and to *make* a *sin-offering*.—See the note on Gen. xiii. 13.

The Hebrews generally sacrificed males, no matter of what colour: but here a heifer, and a heifer of a red colour, is ordered. The reason of these circumstances is not very well known.

"The Rabbins, with all their boldness," says Calmet, "who stick at nothing when it is necessary to explain what they do not understand, declare, that the cause of this law is entirely unknown; and that Solomon, with all his wisdom, could not find it out."

Several fathers, as well modern as ancient, profess to understand the whole clearly. "1. The red heifer, with them, signifies the *flesh* of our Lord, formed out of an earthly substance—2. being *without spot*, &c. the *infinite holiness* of Christ. 3. The sex of the animal, the *infirmity* of our flesh

with which he clothed himself. 4. The red colour his passion—5. being *unyoked*—his being righteous in all his conduct; and never *under the yoke* of sin. 6. *Slaying* or sacrificing the heifer instead of Aaron, ver. 3. signifies the *change of the priesthood*, from the family of Aaron, in order that a new and more perfect priesthood might take place. 7. The red heifer being taken without the camp, ver. 3. to be slain, points out the *crucifixion* of our Lord without the camp. 8. The complete consuming of the heifer by fire—the complete offering of the whole body and soul of Christ as a sacrifice to God for the sin of man; for as the heifer was *without blemish*, the whole might be offered to God; and as Christ was *immaculate*, his whole body and soul was made a sacrifice for sin. 9. As the fire of this sacrifice ascended up to God; so it points out the *resurrection* and *ascension* of our blessed Lord. 10. And as the *ashes* of this victim communicated a legal purity to those who were defiled; so true *repentance* signified by those *ashes* is necessary for the expiation of the offences committed after baptism." A great part of this is true in itself—but how little evidence is there that all these things were intended in the ordinance of the red heifer?—See on chap. vii. 7.

CHAPTER XX.

The Israelites come to Zin, and Miriam dies, 1. They murmur for want of water, 2—5. Moses and Aaron make supplication at the tabernacle, and the glory of the Lord appears, 6. He commands Moses to take his rod, gather the congregation together, and bring water out of the rock, 7, 8. Moses takes the rod, gathers the Israelites together, chides with them, and smites the rock twice, and the waters flow out plentifully, 9, 11. The Lord is offended with Moses and Aaron because they did not sanctify him in the sight of the children of Israel, 12. The place is called Meribah, 13. Moses sends a friendly message to the king of Edom, begging liberty to pass through his territories, 14—17. The Edomites refuse, 18. The Israelites expostulate, 19. The Edomites still refuse, and prepare to attack them, 20, 21. The Israelites go to mount Hor, 22. Aaron is commanded to prepare for his death, 23, 24. Aaron is stripped on mount Hor, and his vestments put on Eleazer his son—Aaron dies, 25—28. The people mourn for him thirty days, 29.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.

THEN ^a came the children of Israel, even the whole congregation, into the desert of Zin, in the first month: and the people abode in Kadesh; and ^b Miriam died there, and was buried there.

2 ¶ ^c And there was no water for the congregation: ^d and they gathered themselves together against Moses and against Aaron.

3 And the people ^e chode with Moses, and spake, saying, Would God that we had died ^f when our brethren died before the Lord!

4 And ^g why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of

vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and ^h they fell upon their faces: and ⁱ the glory of the Lord appeared unto them.

7 ¶ And the Lord spake unto Moses, saying, 8 ^k Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and ^l thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod ^m from before the Lord, as he commanded him.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.

^a Ch. 33. 36.—^b Exod. 15. 20. ch. 26. 59.—^c Exod. 17. 1.—^d ch. 17. 40, 42.—^e Exod. 17. 2. ch. 14. 2.—^f ch. 11. 1, 33. & 14. 37. & 16. 33, 35, 42.

^g Exod. 17. 3.—^h ch. 14. 5. & 16. 4, 22, 45.—ⁱ ch. 14. 10.—^k Exod. 17. 5.—^l Neh. 9. 13. Ps. 78. 15, 16. & 105. 41. & 114. 8. Isai. 43. 20. & 48. 21.—^m ch. 17. 19.

NOTES ON CHAP. XX.

Verse 1. *Then came the children of Israel, &c.*] This was the first month of the fortieth year after their departure from Egypt. See chap. xxxiii. 38. compared with ver. 28. of this chapter, and Deut. i. 3. The transactions of thirty-seven years Moses passes by, because he writes not as a historian, but as a legislator; and gives us particularly an account of the laws, ordinances, and other occurrences of the first and last years of their peregrinations. The year now spoken of was the last of their journeyings; for from the going out of the spies, chap. xiii. unto this time, was about thirty-eight years, Deut. i. 22, 23. ii. 14.

Desert of Zin] Calmet contends, that this is not the same desert mentioned Exod. xvi. 1. where Israel had their eighth encampment. That in Exodus, being called in the original צין *sin*, thus, here זין *zin*; but this is no positive proof, as letters of the same organ, are frequently interchanged in all languages, and particularly in Hebrew.

And Miriam died there] Miriam was certainly older than Moses. When he was an infant, exposed on the river Nile,

she was entrusted by her parents to watch the conduct of Pharaoh's daughter, and to manage a most delicate business, that required much address and prudence. See Exod. ii. It is supposed, that she was at the time of her death, *one hundred and thirty* years of age, having been at least *ten* years old at her brother's birth. The Catholic writers represent her as a type of the Virgin Mary, as having preserved a perpetual virginity, as being legislatrix over the Israelitish women, as Moses was over the men; and as having a large portion of the spirit of prophecy. Eusebius says, that her tomb was to be seen at *Kadesh*, near the city Petra, in his time. She appears to have died about *four* months before her brother Aaron, chap. xxxiii. 38. and *eleven* before her brother Moses; so that these three, the most eminent of human beings, died in the space of *one* year!

Verse 2. *And there was no water for the congregation*] The same occurrence took place to the children of Israel at *Kadesh*, as did formerly to their fathers at *Rephidim*, see Exod. xvii. 1. and as the *others* murmured, so also did the *children*!

A. M. 2553.
B. C. 1451.
An. Ex. 11. c.
44.

10 And Moses and Aaron gather-

A. M. 2553.
B. C. 1451.
An. Exod. 12.
49.

17 ¹ Let us pass, I pray thee, through

ed the congregation together before

thy country: we will not pass through

the rock, and he said unto them,

the fields, or through the vineyards,

² Hear now, ye rebels; must we fetch you water

neither will we drink *of* the water of the wells:

out of this rock?

we will go by the king's *high* way, we will not

11 And Moses lifted up his hand, and with

turn to the right hand nor to the left, until we

his rod he smote the rock twice: and ³ the wa-

have passed thy borders.

ter came out abundantly, and the congregation

18 And Edom said unto him, Thou shalt not

drank, and their beasts *also*.

pass by me, lest I come out against thee with

12 ¶ And the Lord spake unto Moses and

the sword.

Aaron, Because ⁴ ye believed me not, to ⁵ sanc-

19 And the children of Israel said unto him,

tify me in the eyes of the children of Israel,

We will go by the high way: and if I and my

therefore ye shall not bring this congregation

cattle drink of thy water, ⁶ then I will pay for

into the land which I have given them.

it: I will only, without *doing* any thing *else*,

13 ⁷ This *is* the water of ⁸ Meribah; because

go through on my feet.

the children of Israel strove with the LORD,

20 And he said, 'Thou shalt not go through.

and he was sanctified in them.

And Edom came out against him with much

14 ¶ ⁹ And Moses sent messengers from Ka-

people, and with a strong hand.

desh unto the king of Edom, ¹⁰ Thus saith thy

21 Thus Edom ¹¹ refused to give Israel passage

brother Israel, Thou knowest all the travel that

through his border: wherefore Israel ¹² turned

hath ¹³ befallen us:

away from him.

15 ¹⁴ How our fathers went down into Egypt,

22 ¶ And the children of Israel, *even* the

¹⁵ and we have dwelt in Egypt a long time; ¹⁶ and

whole congregation, journeyed from ¹⁷ Kadesh,

the Egyptians vexed us, and our fathers:

¹⁸ and came unto mount Hor.

16 And ¹⁹ when we cried unto the LORD, he

23 And the LORD spake unto Moses and

heard our voice, and ²⁰ sent an angel, and hath

Aaron in mount Hor, by the coast of the land

brought us forth out of Egypt: and, behold,

of Edom, saying,

we *are* in Kadesh, a city in the uttermost of

24 Aaron shall be ²¹ gathered unto his people:

thy border:

for he shall not enter into the land which I

¹ Ps. 106. 33.—² Exod. 17. 6.—³ Deut. 9. 15.—⁴ Gen. 10. 4.—⁵ Gen. 27. 14.—⁶ Deut. 1. 37. & 2. 26. & 32. 51.—⁷ Lev. 10. 3.—⁸ 1. 27. 20. 41. & 36. 23. & 38. 16.—⁹ 1. 14. & 3. 15.—¹⁰ Deut. 33. 9.—¹¹ Ps. 95. 3. & 136. 2. &c.—¹² That is, *safe*. See Exod. 17. 7.—¹³ Judges 11. 16. 1.—¹⁴ Deut. 2. 4. &c. & 23. 7.—¹⁵ Obad. 12. 12.—¹⁶ Heb. *and me*.—¹⁷ Exod. 18. 3.—¹⁸ Gen. 46. 6.—¹⁹ Acts 7. 15.

¹ Exod. 17. 40.—² Exod. 1. 11. &c.—³ Deut. 26. 6.—⁴ Acts 7. 19.—⁵ Exod. 2. 26. & 3. 7.—⁶ Exod. 14. 2. & 14. 19. & 23. 23. & 33. 3.—⁷ See ch. 11. 27.—⁸ Deut. 2. 27.—⁹ Deut. 2. 26. & 3.—¹⁰ Judges 11. 17.—¹¹ See Exod. 2. 27. 19.—¹² Deut. 2. 4. 5. & 3.—¹³ Judges 11. 18.—¹⁴ Exod. 36. 37.—¹⁵ ch. 11. 4.—¹⁶ Gen. 26. 2.—¹⁷ ch. 27. 15. & 31. 2.—¹⁸ Deut. 32. 50.

Verse 12. *Because ye believed me not*] What was the offence for which Moses was excluded from the promised land? It appears to have consisted in some or all of the following particulars: 1. God had commanded him ver. 8. *to take the rod in his hand, and go and SPEAK TO THE ROCK, and it should give forth water.* It seems Moses did not think *speaking* would be sufficient, therefore he *smote* the rock, without any command so to do. 2. He did this *twice*, which, certainly in this case, indicated a great perturbation of spirit, and want of attention to the presence of God. 3. He permitted his *spirit* to be carried away by a sense of the people's disobedience, and thus being *provoked*, he was led to *smite* *unlawfully with his lips*, Psal. cxi. 35. *Hear now, ye REBELS*, ver. 10. 4. He did not acknowledge GOD in the miracle which was about to be wrought, but took the honour to himself and Aaron. Must WE not *take* *YOU* water out of this ROCK? Thus it plainly appears, that they did not properly *believe* in God, and did not *honor* him in the sight of the people; for

in their presence, they seem to express a doubt, whether the thing could be possibly done. As Aaron appears to have been consenting in the above particulars, therefore he is also excluded from the promised land.

Verse 14. *Sent messengers— to the king of Edom*] Arch-bishop Usher supposes that the king now reigning in Edom, was *Hadar*, mentioned Gen. xxxvi. 39.

Thus saith thy brother Israel] The Edomites were the descendants of Edom or Esau, the brother of Jacob or Israel, from whom the Israelites were descended.

Verse 17. *We will go by the king's high way*] This is the first time this phrase occurs; it appears to have been a public road made by the king's authority, at the expense of the State.

Verse 21. *Thus Edom refused to give Israel passage through his border*] Though every king has a right to refuse passage through his territories to any strangers; yet in a case like this, and in a *time* also, in which *charities* were frequent, and universally allowed, it was both *cruelty* and *oppression*.

A. M. 2553.
B. C. 1451.
A. Exod. 18.
40.

have given unto the children of Israel, because ^a ye rebelled against my ^b word at the water of Meribah.

25 ^c Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded:

^a Ver. 12.—^b Heb. mouth.—^c ch. 35. 58. Deut. 32. 50.—^d Exod. 20.

in Edom to refuse a passage to a comparatively unarmed, and inoffensive multitude; who were all, their own near *kinsmen*. It appears however, that it was only the *Edomites of Kadesh*, that were thus unfriendly and cruel; for, from Deut. ii. 29. we learn, that the *Edomites* who dwelt in *mount Seir*, treated them in a hospitable manner. This cruelty in the *Edomites of Kadesh* is strongly reprehended, and threatened by the prophet Obadiah, ver. 10, &c.

Verse 26. *Strip Aaron of his garments*] This was, in effect, depriving him of his office: and putting the clothes on his son Eleazar, implied a transfer of that office to him. A transfer of office, from this circumstance of *putting the clothes* of the late possessor on the person intended to succeed him, was called *investing*, or *investment*, (*clothing*); as removing a person from an office was termed, *divesting*, or *unclothing*. Among the Catholics, and in the Church of England, this same method is used in degrading ecclesiastics. Hence, such a degradation is termed by the common people, *stripping a man of his gown*.

Verse 28. *And Aaron died there*] Hence, as Dr. Lightfoot has justly observed, we have an "indisputable proof that the earthly Canaan was not the utmost felicity at which God's promises to the Israelites aimed; since the best men among them, were excluded from it."

The remark of some of the Fathers here, is worthy of attention. "Neither Moses the representative of the Law, nor Miriam the representative of the prophets, nor Aaron the representative of the priesthood and its sacrificial rites, could bring the Israelites into the possession of the promised land. This was reserved for *Joshua*, who was in name and conduct the lively type of our Lord and Saviour Jesus Christ." He alone can bring those who believe in his name, into that rest which remains for the people of God.

There are some observations made by Dr. Lightfoot, on this, and some of the preceding chapters, which should be more generally known.

and they went up into mount Hor, in the sight of all the congregation.

A. M. 2553.
B. C. 1451.
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40.

28 ^d And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and ^e Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron ^f thirty days, *even* all the house of Israel.

20, 30.—^e ch. 33. 38. Deut. 10. 6. & 32. 50.—^f So Deut. 34. 8.

"The place where the people murmured upon the return of the spies was *Kadesh Barnea*, Num. xiii. 26. xxxii. 8. Deut. i. 19. This place was called *Rishmah* before; Num. xxxiii. 18. compared with Num. xii. 16. and xiii. 26. and was so called, probably from the *Juniper* trees that grew there; but now named *Kadesh*, because the Lord was there sanctified upon the people, as chap. xx. 13. and *Barnea*, or the *wandering son*, because here was the decree made of their long *wandering* in the wilderness. They continued a good space at *Kadesh* before they removed; for so said Moses, *Ye abode in Kadesh many days*; or as the Hebrew, *According to the days that ye had made abode*, namely at Sinai, ver. 6. And so they spent *one whole year there*, for so they had done at Sinai. And whereas God commands them, at their murmuring, to turn back to the Red sea, Deut. i. 40. his meaning was, that at their next march, whensoever it was, they should not go forward unto Canaan, but back again towards the Red sea, whence they came, (but see on Deut. i. 1.) And they did so, for they wandered by many stations and marches from *Kadesh Barnea*, till they came to *Kadesh Barnea* again, *seven or eight and thirty years* after they had first left it. These marches, mentioned in Num. xxxiii. were these. From *Kadesh*, or *Rishmah*, to *Rimmon Perez*, to *Libnah*, to *Rissah*, to *Kelathah*, to mount *Shapher*, to *Haradah*, to *Makheloth*, to *Tahath*, to *Turrah*, to *Michah*, to *Hashmonah*, to *Maseroth*, to *Horhagidgad*, to *Jotbathah*, to *Ebronah*, to *Ezion Gaber*, to *Kadesh* again, in the fortieth year. And though it was only *eleven days' journey* from Horeb by the way of mount Seir, to *Kadesh Barnea*, Deut. i. 2. they made it above thrice *eleven years' journey*!" Had they trusted in God, and obeyed him, their enemies long ere this would have been discomfited, and themselves quietly established in possession of the promised inheritance. But they grieved the spirit of God and did not believe his promise; and it would have been inconsistent with the whole œconomy of grace, to have introduced unbelievers into that rest which was a type of the kingdom of God.

CHAPTER XXI.

Arad, a king of the Canaanites, attacks Israel, and makes some prisoners, 1. They devote him and his people to destruction, 2. which they afterwards accomplished, 3. They journey from Hor, and are greatly discouraged, 4.

They murmur against God and Moses, and loathe the manna, 5. The Lord sends fiery serpents among them, 6. They repent, and beg Moses to intercede for them, 7. The Lord directs him to make a brazen serpent, and set it on a pole, that the people might look on it and be healed, 8. Moses does so, and the people who beheld the brazen serpent lived, 9. Their journey to Oboth, Ije-abarim, Zared, and Arnon, 10—13. A quotation from the book of the wars of the Lord, 14, 15. From Arnon they come to Hev, 16. Their song of triumph, 17—20. Moses sends messengers to the Amorites for permission to pass through their land, 21, 22. When their king refuses, attacks Israel, is defeated, and all his cities destroyed, 23—26. The poetic particulars made on the occasion, 27—30. Israel possesses the land of the Amorites, 31, 32. They are attacked by Og king of Bashan, 33. They defeat him, destroy his troops and family, and possess his land, 34, 35.

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AND when ^a king Arad the Canaanite, which dwelt in the south, heard tell that Israel came ^b by the way of the spies; then he fought against Israel, and took some of them prisoners.

2 ^c And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then ^d I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites: and they utterly destroyed them and their cities: and he called the name of the place ^e Hormah.

^a Ch. 33. 40. See Judges 1. 16. — ^b ch. 13. 21 — ^c Gen. 28. 20. Judges 11. 30. — ^d Lev. 27. 28. — ^e That is, utter destruction. — ^f ch. 20. 22. & 33. 41.

NOTES ON CHAP. XXI.

Verse 1. *The way of the spies*] אַתְּרִים *atharim*. Some think that this signifies the way that the spies took, when they went to search the land. But this is impossible, as Dr. Kennicott justly remarks, because Israel had now marched from *Meribah-Kadesh* to mount *Hor*, beyond *Ezion-Geber*; and were turning round *Edom* to the south-east; and therefore the word is to be understood here, as the name of a place.

Verse 3. *The Lord hearkened to the voice of Israel*] The whole of this verse appears to me to have been added after the days of Joshua. It is certain the Canaanites were not utterly destroyed at the time here spoken of, for this did not take place till after the death of Moses. If instead of *utterly destroyed them*, אֵינֶם אֵינֶם *aiyacharen*, we translate *they devoted them to utter destruction*, it will make a good sense, and not repugnant to the Hebrew; though some think it more probable that the verse was added afterwards by Joshua or Ezra, in testimony of the fulfilment of God's promise; for *Arad*, who is mentioned as being destroyed here, is mentioned among those destroyed by Joshua long after; see Josh. xii. 14. but this is quite consistent with their being *devoted to destruction*, as this might be fulfilled any time after. See the note Lev. xxvii.

Verse 5. *This light bread.*] הַקָּלֵל *ha-kalil*, a word of excessive scorn; as if they had said, 'This innutritive, unsubstantial, cheat-stomach stuff.'

Verse 6. *Fiery serpents*] הַנִּשְׁפָּיִם *ha-neshpaim*

4 ^a And ^b they journeyed from mount *Hor* by the way of the Red sea, to ^c compass the land of Edom: and the soul of the people was much ^d discouraged ^e because of the way.

5 And the people ^f spake against God, and against Moses, ^g Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is no bread, neither is there any water, and* ^h our soul loatheth this light bread.

6 And ⁱ the Lord sent ^j fiery serpents among the people, and they bit the people; and much people of Israel died.

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^a Judges 11. 18. — ^b Or, grieved. — ^c Heb. shortened. Exod. 6. 9 — ^d Ps. 78. 19. — ^e Exod. 16. 3. & 17. 3 — ^f ch. 11. 6. — ^g Wisd. 16. 1, 8. 1 Cor. 10. 9. — ^h Deut. 8. 15.

ha-seraphim. I have observed before on Gen. iii. that it is difficult to assign a name to the creature termed in Hebrew *nachash*; it has different significations; but its meaning here, and in Gen. iii. is most difficult to be ascertained. *Seraphim* is one of the orders of angelic beings, Isai. vi. 2, 6. but as it comes from the root שָׂרַף *saraph*, which signifies to burn, it has been translated *fiery* in the Text. It is likely, that St. Paul alludes to the *Seraphim*, Heb. i. 7. *Who maketh his angels spirits*; and his ministers a FLAME of FIRE. The animals mentioned here by Moses, may have been called *fiery* because of the heat, violent inflammation, and thirst occasioned by their bite; and consequently, if *serpents*, they were of the *præster* or *dipsas* species, whose bite, especially that of the former, occasioned a violent inflammation through the whole body, and a fiery appearance of the countenance. The poet Lucan has well expressed this terrible effect of the bite of the *præster*, and also of the *dipsas*, in the ninth book of his *Pharsalia*, which, for the sake of those who may not have the work at hand, I shall here insert.

Of the mortal effects of the bite of the *dipsas* in the deserts of *Lybia*, he gives the following description.

*Signiferum juvenem Tyrrheni sanguinis Arctus
Torta caput retro dipsas calcata momordit.
Vix dolo, aut sensus dentes fuit: ipsaque lævi
Frons caret mordia: nec quidquam plaga minatur.
Iace subit virus tacitum, carpitque medullas*

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7 ¶ ^a Therefore the people came to Moses, and said, We have sinned, for ^b we have spoken against the LORD, and against thee: ^c pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

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9 And ^d Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And the children of Israel set forward, and ^e pitched in Oboth.

11 And they journeyed from Oboth, and ^f pitched at ^g Ije-abarim, in the wilderness which is before Moab, toward the sunrising.

^a Ps. 78. 34.—^b ver. 5.—^c Exod. 9. 8. 29. 1 Sam. 12. 19. 1 Kings 13. 6. Acts 3. 24.

^d 2 Kings 18. 4. John 3. 14, 15.—^e ch. 33. 43.—^f ch. 33. 44.—^g Or, heaps of *Abarim*.

*Ignis edax, calidaque incendit viscera tabe.
Ebibit humorem circum vitulina fusum
Pestis, et in sicco linguam torvere pulato
Capit: defessos iret qui sudor in artus
Non fuit, atque oculos lacrimarum vena refugit.*

Aulus, a noble youth of Tyrrhene blood,
Who bore the standard, on a *dipsas* trode;
Backward the wrathful serpent bent her head,
And fell with rage, the unheeded wrong repaid.
Scarce did some little mark of hurt remain,
And scarce he found some little sense of pain.
Nor could he yet the danger doubt, nor fear
That death with all its terrors threatened there.
When lo! unseen, the secret venom spreads,
And every nobler part at once invades;
Swift flames consume the marrow and the brain,
And the scorched entrails rage with burning pain;
Upon his heart the thirsty poisons prey
And drain the sacred juice of life away.
No kindly floods of moisture bathe his tongue,
But cleaving to the parched roof it hung;
No trickling drops distil, no dewy sweat,
To ease his weary limbs, and cool the raging heat.

ROWE.

The effects of the bite of the *præster* are not less terrible.

*Nasidium Marsi cuti non torridus agri
Percussit præster: è tu rubor igneus ora
Succendit, tenditque cutem, percussit figura,
Miscens cuncta tumor toto jam corpore major:
Hanc omnia egessa madens super omnia membra
Efflatur sanies, lute tollente veneno.*

A fit of different kind Nasidius found,
A *præster* gave the deadly wound:
And straight, a sudden flame began to spread,
And paint his visage with a glowing red.
With swift expansion, swells the bloated skin,
Nought but an undistinguished mass is seen;
While the fair human form lies lost within.
The puffy poison spreads, and heaves around,
'Till all the man is in the monster drown'd.

ROWE.

Bochart supposes that the *hydrus* or *chersydrus* is meant; a serpent that lives in *marshy places*, the bite of which produces the most terrible inflammations, burning heat, fetid vomitings, and a putrid solution of the whole body. See his works, vol. iii. col. 421. It is more likely to have been a serpent of the *præster* or *dipsas* kind; as the wilderness through which the Israelites passed, did neither afford rivers nor marshes, though Bochart endeavours to prove that there might have been marshes in that part; but his arguments have very little weight. Nor is there need of a *water serpent* as long as the *præster* and *dipsas* which abound in the deserts of *Lybia*, might have abounded in the deserts of *Arabia* also. But very probably the *serpents* themselves were immediately sent by God, for the chastisement of this rebellious people. The cure was certainly preternatural; this no person doubts; and why might not the agent be so, that inflicted the disease?

Verse 8. *Make thee a fiery serpent*] Literally, make thee a seraph.

And set it upon a pole] על נס *al nes*, upon a standard, or ensign.

Verse 9. *And Moses made a serpent of brass*] נחש נחשת *nechash nechoshet*. Hence we find that the word *brass* or *copper* comes from the same root with *nachash*, which here signifies a serpent, probably on account of the colour, as most serpents, especially those of the bright spotted kind have a very glistening appearance, and those who have brown or yellow spots, appear something like burnished brass; but the true meaning of the root cannot be easily ascertained.

On the subject of the cure of the serpent-bitten Israelites, by looking at the brazen serpent, there is a good comment in the book of Wisdom, chap. xvi. ver. 4—12. in which are these remarkable words:—"They were admonished, having a sign of salvation, (i. e. the brazen serpent) to put them in remembrance of the commandments of thy law. For he that turned himself towards it, was not saved by the thing that he saw, but by THEE, that art the saviour of all," ver. 6, 7. To the circumstance of looking at the brazen serpent in order to be healed, our Lord refers, John iii. 14, 15. *As Moses lifted up the brazen serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have eternal life.* The brazen serpent was certainly no type of Jesus Christ—but from our

^{A M. 1353.} 12^a From thence they removed, and pitched in the valley of Zared. ^{1 C. 1451.}

^{Am. 1. 1. 1. 1.} 13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for ¹ Arnon is the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the Lord, ^c What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, ^d and ^e north upon the border of Moab.

16 And from thence *they went* ^f to Beer: that

is the well, whereof the Lord spake unto Moses, Gather the people together, and I will give them water.

17 Then Israel sang this song, ^h Spring up, O well; sing ye unto it.

18 The princes digged the well, the nobles of the people digged it, by the direction of ^k the lawgiver, with their slaves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that is in the ^l country of Moab, to the top of ^m Pisgah, which looketh ⁿ toward ^o Jeshimon.

^a Deut. 2. 13.—^b ch. 1. 1.—^c Judg. 1. 1.—^d Or, E. 1. 1.—^e 1. 1. 1. 1.—^f Deut. 2. 13. 13.—^g Heb. a. 1. 1.—^h Judg. 9. 21.—ⁱ Exod. 15. 1.

^j 1. 1. 1. 1. & 106. 1. 1.—^k Heb. 1. 1. 1. 1.—^l Or, a. 1. 1.—^m 1. 1. 1. 1.—ⁿ Heb. 1. 1. 1. 1.—^o Or, 1. 1. 1. 1.

Lord's words, we may learn. 1. That *as* the serpent was lifted up on the pole or cross: so Jesus Christ was lifted up on the cross. 2. That *as* the Israelites were to look at the brazen serpent; so sinners must look to Christ for salvation. 3. That *as* God provided no other remedy than this looking, for the wounded Israelites, so he has provided no other way of salvation than *faith* in the blood of his son. 4. That *as* he who looked at the brazen serpent, was cured and did live, so he that believeth on the Lord Jesus Christ shall *not* perish, but have eternal life. 5. That *as* neither the serpent, nor looking at it, but the invisible power of God healed the people; so neither the cross of Christ, nor his merely being crucified, but the pardon he has bought by his blood, communicated by the powerful energy of his Spirit, saves the souls of men. May not all these things be plainly seen in the circumstances of this transaction, without making the serpent a type of Jesus Christ, (the most exceptionable that could possibly be chosen) and running the parallel, as some have done, through ten or a dozen of particulars?

Verse 12. *Then pitched in the valley of Zared.* [נחל זרעד *nachal zared*.] This should be translated the brook Zared, as it is Deut. ii. 13, 14. This stream has its origin in the mountains eastward of Moab, and runs from East to West, and discharges itself into the Dead Sea.

Verse 13. *Arnon*. Another river which takes its rise in the mountains of Moab; and after having separated the ancient territories of the Moabites and Ammonites, it falls into the Dead Sea, near the mouth of Jordan.

Verse 14. *The book of the wars of the Lord.* There are endless conjectures about this book, both among ancients and moderns. Dr. Lightfoot's opinion is the most simple, and to me bears the greatest appearance of being the true one. "This book seems to have been some book of remembrances and directions, written by Moses for Joshua's private instruction for the management of the wars after him.—See Exod. xvi. 14—16. It may be that this was the same book which is called the book of Jasher, i. e. the book of the upright, or a directory for Joshua from Moses, what to do and what to expect in his wars: and in this book it seems as if Moses

directed the setting up of a cross, see 1 Sam. ii. 13. and warrants Joshua to command the sun, and expect its obedience."—Josh. xiii. 10.

What he did in the Red Sea, and in the brooks of Arnon. This clause is impenetrably obscure. All the versions, all the translators, and all the commentators have been puzzled with it. Scarcely any two agree. The original is אֲתָהּ בְּנֵי יִשְׂרָאֵל בְּנֵי יִשְׂרָאֵל בְּנֵי יִשְׂרָאֵל, which our translators render, *what he did in the Red Sea*, following here the Chaldee Targum; but not satisfied with this version, they have put the most difficult words in English letters, in the margin, *vaheb in suphah*. Calmet's conjecture here is ingenious, and is adopted by Houbert: instead of *vaheb*, he reads *zared*. Now a *zared* may be easily mistaken for a *zan*, and vice versa, and a *zared* for a *zared* if the left limb happened to be a little obliterated, which frequently occurs not only in MSS. but in printed books; the *ב* *beth* also might be mistaken for a *ד* *daleth*, if the ruled line, on which it stood, happened in that place to be a little thicker or blacker than usual. Thus then *zared* *vaheb*, might be easily formed out of *zared*, mentioned ver. 12. the whole might then be read, *They encamped at the brook Zared, and they came to Suphah, and thence to the brook Arnon*. Take the passage as we may, it is evidently defective. As I judge the whole clause to have been a common proverb in those days, and *vaheb* to be a proper name, I therefore propose the following translation, which I believe to be the best: *Thou shalt march unto Suphah, and unto the streams of Arnon*. If we allow it to have been a proverbial expression, used to point out extensive distance, then it was similar to that well known phrase, *From Dan even unto Beersheba*.

Verse 17. *Spring up, O well, &c.* This is one of the most ancient war songs in the world—but is not easily understood, which is commonly the case with all very ancient compositions, especially the poetry.—See the Remarks Exod. xv. 1, &c.

Verse 18. *The princes digged the well—with their slaves.* This is not easily understood. Who can suppose that the princes dug this well with their slaves? and is there any other idea conveyed by an translation? The word *עֲבָדָם* *avdām*, which is translated, *they digged*, should be rendered, *they*

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21 ¶ And ^a Israel sent messengers unto Sihon king of the Amorites, saying,

22 ^b Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.

23 ^c And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: ^d and he came to Jahaz, and fought against Israel.

24 And ^e Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Am-

mon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the ^f villages thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is ^g a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed ^h Ar of Moab, *and* the lords of the high places of Arnon.

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^a Deut. 2. 26, 27. Judges 11. 19. — ^b ch. 20. 17. — ^c Deut. 29. 7. — ^d Deut. 2. 22. Judges 11. 20. — ^e Deut. 2. 23. & 29. 7. Josh. 12. 1, 2. &

24. 3. Neh. 9. 22. Ps. 135. 10, 11 & 136. 19. Amos 2. 9. — ^f Heb. daughters. — ^g Jer. 48. 25, 26. — ^h Deut. 2. 9, 10. Isai. 15. 1.

searched out, which is a frequent meaning of the root: and *מַשְׁחָטִים* *be mishkhatim*, which we render *with their staves*, should be translated, *on their borders or confines*, from the root *שָׁחַט*, to lie along. With these corrections the whole song may be read thus:

“Spring up, O well! Answer ye to it.

{ i.e. Repeat the other part of the song.

The well, the princes searched it out.

This is the answer.

The nobles of the people have digged it
By a decree, upon their own borders.”

{ This was the chorus.

This is the whole of the quotation from what is called the Book of the wars of the Lord.—But see Dr. Kennicott's remarks at the end of the chapter.

Verse 26. For Heshbon was the city of Sihon, &c.] It appears, therefore, that the territory now taken from Sihon by the Israelites, was taken from a former king of Moab; in commemoration of which an epicition or war song was made, several verses of which, in their ancient poetic form, are here quoted by Moses.

Verse 27. They that speak in proverbs.] *הַמְשִׁלִּים* *ha-meshlimim*, from *מָשַׁל* *mashal*, to rule, to exercise authority; hence, a *maxim*, proverbial saying, because admitted as an axiom, for the government of life. The *meshelom* of the ancient Assyrians were the same, in all probability, as the *Poeta* among the Greeks and Latins; the *شعرا* *shuara* among the Arabs, who were esteemed as divine persons, and who had their name from *شعر* *shuara*, he *lives*, understood, whose poems celebrated past transactions, and especially those which concerned the military history of their nation. These poets were also termed *صاحب ديوان* *sahibi diwan*, companions or lords of the council of state, because their weighty sayings and universal knowledge were held in the highest repute. Similar to these were the bards among the ancient Druids, and the

Sennachies among the ancient Celtic inhabitants of these nations.

The ode from the 27 to the 30 verse is composed of three parts. The first takes in verses 27 and 28. The second verse 29. and the third ver. 30.

The first records with bitter irony the late insults of Sihon and his subjects over the conquered Moabites.

The second expresses the compassion of the Israelites over the desolations of Moab, with a bitter sarcasm against their god *Chemosh*, who had abandoned his votaries in their distress, or was not able to rescue them out of the hands of their enemies.

The third sets forth the revenge taken by Israel upon the whole country of Sihon, from Heshbon to Dibon, and from Nophah even to Medebah.—See Isai. xv. 1, 2.

The whole poem divided into its proper hemistichs as it stands in Kennicott's Hebrew Bible, is as follows:

Verse 27. I. Part. Come ye to Heshbon, let it be rebuilt:
The city of Sihon, let it be established.

Verse 28. For from Heshbon the fire went out,
And a flame from the city of Sihon:
It hath consumed the city of Moab,
With the lords of the heights of Arnon.

Verse 29. II. Part. Alas for thee O Moab!
Thou hast perished, O people of Chemosh!
He hath given up his fugitive sons
And his daughters into captivity,
To the king of the Amorites, Sihon.

Verse 30. III. Part But on them have WE lifted destruction,
From Heshbon even to Dibon:
We have destroyed even to Nophah,
The fire did reach to Medebah.

See Kennicott's Remarks.

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30 We have shot at them; Heshbon is perished even ^bunto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto ^cMedeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out ^dJaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

^a Judges 11, 24. ¹ Kings 11, 7, 33. ² Kings 23, 13. Jer. 48, 7, 18. ^b Jer. 48, 18, 22. ^c Isai. 16, 2. ^d ch. 10, 1. Jer. 48, 32.

Verse 35. *So they smote him (Og) and all his sons.* There is a curious note of Dr. Lightfoot here, of which I should think it wrong to deprive the reader.

"Sihon and Og conquered. A. M. 2553. Of the life of Moses, 120, from the Exodus 10. It is now *six* and *twenty* generations from the creation; or from Adam to Moses; and accordingly doth Psalm cxxxvi. rehearse the durableness of God's mercy *six* and *twenty* times over, beginning the story with the creation; and ending it in the conquest of Sihon and Og. The numerals of the name יהושע *Jehoshua*, amount to the sum of *six* and *twenty*."

On some difficulties in this chapter, Dr. Kennicott makes the following observations:

"This one chapter has several very considerable difficulties; and some verses, as now translated, are remarkably unintelligible. A true state of this chapter is not, however, to be despaired of; and it has in it some circumstances which merit more than common attention. It contains the history of the last part of the travels of the Israelites in their way to the promised land: beginning with them at *mount Hor*, the thirty-fourth encampment, and concluding with them, as in their forty-second and last encampment, near Jordan, in the country which they had acquired by conquest over Sihon, king of the Amorites.

"It begins with saying—that *king Arad, the Canaanite, who dwelt in the South*, (in the land of Canaan, Num. xxxiii. 40.) attacked Israel, and was defeated, and that *Israel destroyed their cities*; and that, after destroying these *Canaanite cities*, and consequently after being in a part of Canaan, a part of the very country they were going to, on the *West* of the *Dead Sea*, they returned towards the *Red Sea*, and near the *Eastern* tongue or gulph of the *Red Sea*, on the *South* of *Edom*, marched round *Edom* to the *East* of the *Dead Sea*, in order to enter Canaan from the *East* side of Jordan!

"This surprising representation of so vast and dangerous a march, quite unnecessarily performed, is owing to two circumstances. The first is, (xxi. 1.) the Canaanites heard that Israel was coming by *the way of the spies*—meaning, by the way the spies went from *Kadesh-Barnea* into *Canaan*.

33 ¶ And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle ^eat Edrei.

34 And the LORD said unto Moses, ^fFear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon, king of the Amorites, which dwelt at Heshbon.

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

^e Deut. 3, 1. & 20, 7. Josh. 13, 12. Deut. 3, 2. & 16, 24. Ps. 134, 10, 11, & 13, 20. Deut. 3, 2, 3, 16.

But this being impossible, because Israel had now marched from *Meribah-Kadesh* to *mount Hor*, beyond the *Agger*, and were turning round *Edom*, to the South-east; it is happy that the word rendered *spies*, in our version, is in the Greek a proper name, (*Atharim*) which removes that difficulty. And the other difficulty (verses 2, 3.) is removed by the Greek version likewise: according to which, the vow made, with the fact subsequent, does not signify *destroying* the Canaanite cities, but *devoting them to destruction*, at some future time.—See *Walt's Crit. Notes*.

"It proceeds with saying—that after defeating the Canaanites at *mount Hor*, they journeyed *from mount Hor, by the way of the Red Sea*, (in the road near *Arad, Adhah, &c.* to the *Eastern* gulph of the *Red Sea*) to compass the *land of Edom*—that, on their marching for want both of bread and of water, they were punished by fiery serpents—after which, they marched to *Oboth*, and thence to *Ije-abarim*, in the *wilderness, east of Moab*. The encampment of the Israelites, amounting to *forty-two*, are recorded all together, in historical succession, in chap. xxxiii. where *Ije-abarim* is the 38th—*Dibongad*, 39—*Almon-Dibonaim*, 40—*the plains of Moab*, 41—and the *plains of Moab*, by *Jordan*. This catalogue in chap. xxxiii. has occasioned great perplexity in chap. xxi. where, after the stations at *Oboth* and *Ije-abarim*, in verses 10 and 11, we have, in verse 12, the words *Mattanah, Nahathel, and Binmoel*; which are usually considered as the proper names of three places, but widely different from the three proper names after *Ije-abarim*, in the catalogue at chap. xxxiii.

"But there is, in reality, no inconsistency here. In the plain and historical catalogue, (chap. xxxiii.) the words are strictly the *proper names of the three places*: but here the words *Mattanah, Nahathel, and Binmoel*, follow some lines of poetry, and seem to form a continuation of the song. They evidently express figurative and poetical ideas. The verbs *journeyed from*, and *pitched in*, are not found here, though necessary to prose narration: see verses 10 and 11 here, and chap. xxxiii. Lastly, verse the 30th, (in this 21st chapter) usually supposed to express the *last encampment*, does not, *Pegah* signifies a *hill*; and the Israelites could not encamp

on the top of any single hill, such as this is described. *Idrak* took *Baham* to the top of *Peor*, which looketh toward *Jeshimon*. (xxiii. 28.) which *Peor* undoubtedly was in *Moab*. He took him to another hill in *Moab*; when he took him (xxv. 14) to the top of *Pisgah*, in the field of *Sophim*. And if the *Pisgah*, or hill, in xxi. 20. was in the country of *Balak*, it could not point out the last encampment, which was not in *Balak's* country, but north of *Arnon*.

"The word *Mattanah* probably alludes to a place distinguished by some gift or blessing from God. *Fagius* says—*Nomen hec, ab eventu aquarum quas Dominus ibi dedit, sic appellata; מַטָּנָה nam significat donum*—'The name of the place was so called, from the circumstance of the waters which the Lord gave there; for *Mattanah* signifies a gift.' *נַחֲלִיֶּל Nahaliel*, is *torrentes Dei*; i. e. great streams, particularly seasonable or salutary. And *בְּמוֹת Bamoth*, (ver. 28.) may point out any high places, of signal benefit, in the country of *Moab*; or it may answer to the last station but one, which was the mountains of *Abasim*. If, therefore, these words were meant to express poetically some eminent blessing, what blessing was so likely to be then celebrated as copious streams of water? And, after they had wandered near forty years through many a barren desert, and after (compare *Deut. viii. 15.*) having passed through that great and terrible wilderness, wherein were fiery serpents and drought, where there was no water: it is no wonder they should shout for joy at finding water in plenty; and finding it almost on the banks of *Arnon*, the last river they were to pass, in the way to their last station, east of *Jordan*. No wonder they should sing, in poetic rapture—that after the wilderness was (*Mattanah*) the GIFT of GOD; meaning the great well in *Moab*, dug by public authority—and no wonder, that, after such a gift, there were (*Nahaliel*) blessed streams, by which they passed, till they came to (*Bamoth*) the high places, from which, perhaps, these streams descended. And the thanksgiving ends, where the blessing was no longer wanted, on their coming down into the valley, along the banks of *Arnon*, which was then the North boundary of *Moab*.

"The Israelites had spent no less than thirty-eight years in coming from *Kadesh-Barni* to their encampment north of *Zered*. Here, at this fortieth station, they were commanded to pass through *Moab*, by *Ar*, the chief city; but were not to stop till they came to the valley on the South of *Arnon*. At this last station but one, they probably continued no longer than was necessary for sending messengers to *Sihon*, king of the Amorites, at *Heshbon*, and receiving his answer. They then crossed the *Arnon*; and having vanquished *Sihon* and *Og*, took possession of the forty-second and last encampment.

"This one chapter has three pieces of poetry, either fragments or complete: and poetry, seldom found in an historical narrative, may be here accounted for—from the exuberance of joy which must have affected these wearied travellers, when arriving thus happily near their journey's end. *What seems first, is more felt*; and has often been called the fragment of an old Amorite song. But it may have been Amorite or Moabite, or either or neither, for the subject matter of it, as it is generally understood, if indeed it can be said to be understood at all. The words *אֲנִי וְעַמִּי אֲנִי וְעַמִּי*, are commonly supposed to contain this fragment, do not signify, as

in our English version—*What he did in the Red Sea, and in the brooks of Arnon*. Without enumerating the many interpretations given by others, I shall offer a new one, which seems to make good sense, and a sense very pertinent.

"Observe first, that there must have been a place called *Suph*, near the conflux of the *Arnon* and *Jordan*; because *Moses*, whilst in that last station, begins *Deuteronomy* with saying—he was on this side (i. e. east) of *Jordan*, over against *Suph*. By this word is not here meant the *Red Sea*, partly, because that has every where else the word for sea before it, and partly, because of the great distance of the *Red Sea* now from *Moses*. The single word, therefore, signifies here some place, in itself obscure, because no where mentioned but in these two passages. And yet we cannot wonder, that *Moses* should mention it twice, as the word *Suph*, introduced in speaking of the two last encampments, recalled to mind the Sea of *Suph*, so glorious to *Israel*, near the beginning of their march towards *Canaan*.

"*Moses* had now led *Israel* from the *Red Sea* to the river *Arnon*, through many dreadful dangers, partly from hostile nations, partly from themselves; such dangers, as no other people ever experienced, and such as no people could have surmounted, without the signal favour of the Almighty. And here, just before the battles with *Sihon* and *Og*, he reminds them of *Pharaoh*, &c. and he asserts, that in the history of the wars it shall be recorded, that *JEHOVAH*, who had triumphantly brought *Israel* through the sea of *Suph*, near *Egypt*, at first, had now conducted him to *Suph*, near *Arnon*; that

JEHOVAH went with him to SUPH,
And he came to the streams of Arnon.

"This version removes the difficulties, urged by *Hobbes*, page 266, fol. 1750; by *Spinoza*, page 108, 4to. 1670; and retailed in a deistical pamphlet, called *The Doubts of the Infidels*, page 4, 8vo. 1781.

"The general meaning of the next piece of poetry seems to be this: that at some distance from the city of *Ar*, by which the Israelites were to pass, (*Deut. ii. 18.*) they came to A WELL, of uncommon size and magnificence, which seems to have been sought out, built up, and adorned, for the public, by the rulers of *Moab*. And it is no wonder, that on their arrival at such a well, they should look upon it as a blessing from Heaven, and speak of it as a new miracle in their favour.

17. Then Israel sang this song.

Spring up, O WELL! Sing ye thereto!

18. THE WELL! princes searched it out;
The nobles of the people have digged it:
By their decree, by their act of government,
So, after the wilderness, was *Mattanah*!

19. And after *Mattanah* were *Nahaliel*!
And after *Nahaliel* were *Bamoth*!

20. And after *Bamoth* was the valley;
Where, in the country of *Moab*,
Appeareth the top of *Pisgah*,
Which is over against *Jeshimon*."

See Dr. KENNICOTT's Remarks upon Select Passages in the Old Testament.

CHAPTER XXII.

The Israelites pitch in the plains of Moab, 1. Balak, king of Moab, is grieved for this, &c. and sends to Balaam, a diviner, to come and curse them, 5, 6. The elders of Moab take him and go to him, 7. He enquires of the Lord, and is positively ordered not to go with them, 8—12. They return to Balak with this information, 13. They return to Balak with this information, 14. He sends some of his princes to Balaam with promises of great honour, 15—17. He consults God, and is permitted to go on certain conditions, 18—20. Balaam sets off—is opposed by an angel of the Lord, and the Lord miraculously opens the mouth of his ass to reproach him, 21—23. Balaam sees the angel, and is reproached by him, 24—27. He haughtily refuses to go back, 34, but is ordered to proceed on the same conditions as before, 35. The king of Moab goes on to meet him, 36. His address to him, 37. Balaam's firm answer, 38. Balak sacrifices, and takes Balaam to the high-places of Baal, that he may see the whole of the Israelitish camp, 39—41.

AND ^a the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan, by Jericho.

2 ^b And ^c Balak, the son of Zippor, saw all that Israel had done to the Amorites.

3 And ^e Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.

4 And Moab said unto ^d the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass

of the field. And Balak, the son of Zippor, was king of the Moabites at that time.

5 ^e He sent messengers therefore unto Balaam, the son of Beor, to ^f Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the ^g face of the earth, and they abide over against me:

6 Come now therefore, I pray thee, ^b curse me this people; for they are too mighty for

^a Ch. 30. 48. — ^b Judges 11. 1. — ^c Exod. 15. 10. — ^d Ch. 21. 8. Josh. 13. 11. — ^e Deut. 33. 4. — ^f Josh. 13. 24. & 14. 9. — ^g Gen. 1. 1, 2. Mich. 6. 8.

^e Jer. 2. 15. Jude 11. Rev. 2. 14. — ^f Jer. 48. 7. Lev. 19. 14. — ^g Heb. 11. 34. — ^h Ch. 20. 7.

NOTES ON CHAP. XXII.

Verse 1. *They pitched in the plains of Moab*] They had taken no part of the country that at present appertained to the Moabites—they had taken only that part which had formerly belonged to this people, but had been taken from them by Sihon, king of the Amorites.

On this side Jordan] On the east side. By Jericho—That is, over against it.

Verse 5. *To Pethor, which is by the river of the land of the children of his people*] Dr. Kennicott justly remarks, that “the description now given of Balaam’s residence, instead of being particular, agrees with any place, in any country, where there is a river—for he lived by Pethor, which is by the river of the land of the children of his people. But was Pethor then, near the Nile in Egypt? Or in Gouan, near Jordan? Or in Mesopotamia, near the Euphrates, and belonging to the Ammonites? This last was in fact the case: and therefore it is well that twelve Hebrew MSS. (with two of De Ross’s) confirm the Samaritan text here, in reading instead of *וּבְיָדוֹ* *his people*, *וּבְיָדוֹ* *Ammon*, with the Syriac and Vulgate versions.” Houbigant properly contends for this reading; and necessity urges the propriety of adopting it. It should therefore stand thus: *by the river of the land of the children of Ammon; and thus it agrees with Deut. xxiii. 4.*

Verse 6. *Come now therefore, I pray thee, curse me this people*] Balaam, once a prophet of the true God, appears to have been

one of the *Maschies*, see chap. xxi. 27. who had added to his poetic gift, that of *sorcery or divination*. It was supposed that prophets and sorcerers had a power to curse persons and places, so as to confound all their designs, frustrate their counsels, enervate their strength, and fill them with terror, and dismay. See Gen. ix. 25. Psal. cix. 6, 20. Josh. vi. 26. Jer. xvii. 5, 6.

Macrobius has a whole chapter, *De carmine, quo evocari solebant dæmones, et aut males, aut bonos dæmones*. “Of the incantations which were used to induce the tutelary gods to forsake the cities, &c. over which they presided, and to devote cities and whole armies to destruction.” See *Saturnal*. lib. iii. cap. ix. He gives us two of the ancient forms, used in reference to the destruction of Carthage, the first, to call over the protecting deities, was pronounced by the dictator or general, and none other, when they began the siege. It is as follows, *Invocatio & pœnitentia*.

Si. Deus. si. Dea. est. cui. populus. civitas. que. Carthaginiensis. est. in. tutela. te. que. maxime. ille. qui. urbis. hujus. populi. que. tutelam. respicit. precor. robor. que. roboram. que. a. vobis. peto. ut. vos. populum. civitatem. que. Carthaginiensem. deseratis. loca. templa. sacra. urbem. que. eorum. reliquias. Absque. his. abeatis. et. per. populo. creati. que. nation. promidinem. oblivionem. injiciatis. proditi. que. Roman. ad. me. meos. que. veniatis. nostra. que. vobis. loca. templa. sacra. urbs. acceptior. proditi. que. sit. mihi. que. populo. que. Romano.

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me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot

that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with ^athe rewards of di-

^a 1 Sam. 9. 7, 8.

militibus. que. meis. præpositi. sitis. ut. sciamus. intelligamus. que. S. ita. feceritis. voveo. vobis. templa. ludos. que. fac. urum.

"Whether it be god or goddess, under whose protection the people and city of Carthage are placed: and thee, especially, who hast undertaken to defend this city and people, I pray, beseech, and earnestly entreat that you would forsake the people and city of Carthage, and leave their places, temples, sacred things, and city, and depart from them; and that you would inspire this people and city with fear, terror, and forgetfulness: and that coming out from them, you would pass over to Rome, to me, and to mine; and that our places, temples, sacred things, and city, may be more agreeable and more acceptable to you: and that you would preside over me, the Roman people, and my soldiers; that we may know and perceive it. If ye will do this, I promise to consecrate to your honour, both temples and games."

The second, to devote the city to destruction, which it was supposed the tutelary gods had abandoned, is the following.

Dis. Pater. Vejoris. Manes. sive. vos. quo. alio. nomine. fas est. nominare. ut. omnes. illam. urbem. Carthaginem. exercitum. que. quem. ego. me. sentio. dicere. fugâ. formidine. terrore. que. complectis. qui. que. adversum. legiones. exercitum. que. nostrum. arma. tela. que. ferent. Uti. vos. cum. exercitum. eos. hostes. eos. que. homines. urbes. agros. que. eorum. et. qui. in. his. locis. regionibus. que. agris. urbibus. ve. habitant. abducatis. lanine. supervo. privetis. exercitum. que. hostium. urbes. agros. que. eorum. quos. me. sentio. dicere. uti. vos. eas. urbes. agros. que. capita. etates. que. eorum. devotas. consecratas. que. habeatis. illis. legibus. quibus. quando. que. sunt. maximè. hostes. devoti. eos. que. ego. vicarios. pro. me. fide. magistratu. que. meo. pro. populo. Romano. exercitibus. legionibus. que. nostris. do. devoveo. ut. me. meam. que. fidem. imperium. que. legiones. exercitum. que. nostrum. qui. in. his. rebus. gerundis. sunt. bene. salvos. siritis. esse. Si. hæc. ita. faxitis. ut. ego. sciam. sentiam. intelligam. que. tunc. quis. quis. hoc. votum. faxit. ubi. ubi. faxit. rectè. factum. esto. ovibus. atris. tribus. Tellus. mater. te. que. Juppiter. obtestor.

"Dis, Pater, Vejoris, Manes, or by whatsoever name you wish to be invoked, I pray you to fill this city of Carthage with fear and terror, and to put that army to flight which I mention, and which bears arms or darts against OUR legions and armies. And that ye may take away this army, those enemies, those men, their cities, and their country, and all who dwell in those places, regions, countries, or cities, and deprive them of the light above. And let all their armies, cities, country, chiefs, and people, be held by you consecrated and devoted, according to those laws by which, and at what time, enemies can be most effectually devoted. I also give, and devote them as vicarious sacrifices for myself and my magistracy; for the Roman people, and for all our armies and legions; and for

vination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

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8 And he said unto them, ^bLodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

^b Ver. 13.

the whole empire, and that all the armies and legions which are employed in these countries, may be preserved in safety. If therefore ye will do these things, as I know, conceive, and intend, then he who makes this vow, wheresoever and whensoever he shall make it, I engage shall sacrifice *three black sheep* to thee, O mother Earth, and to thee, O Jupiter."—"When the execrator mentions the *earth*, he stoops down, and places both his hands on it: and when he names *Jupiter*, he lifts up both his hands to heaven: and when he mentions his *vow*, he places his hands upon his breast." Among the ancient records, Macrobius says, he found many cities and people devoted in this way. The Romans held, that no city could be taken till its *tutelary god* had forsaken it, or if it could be taken, it would be unlawful, as it would be sacrilegious to have the gods in captivity. They therefore endeavoured to persuade the gods of their enemies to come over to their party. *Virgil* intimates, that Troy was destroyed, only because the tutelary gods had forsaken it,

Excessere omnes Adytis, arisque relictis

Dii, quibus imperium hoc steterat.—Æn. l. ii. v. 351.

"All the gods, by whose assistance the empire had hitherto been preserved, forsook their altars and their temples." And it was on this account that the Greeks employed all their artifice to steal away the *Palladium*, on which they believed the safety of Troy depended.

Tacitus observes, that when *Suetonius Paulinus* had prepared his army to cross over into *Mona*, (Anglesea) where the Britons and *Druids* made their last stand: the priestesses with dishevelled hair, white vestments, and torches in their hands, ran about like furies, *devoting their enemies to destruction*; and he farther adds, that the *sight*, the *attitude*, and horrible *imprecations* of these priestesses, had such effect on the Roman soldiers, that for a while they stood still, and suffered themselves to be pierced with the darts of the Britons, without making any resistance. Tacit. Ann. l. xiv. c. 29.

The Jews also had a most horrible form of execration, as may be seen in Buxtorf's Talmudical Lexicon, under the word חרם. These observations and authorities, drawn out in so much detail, are necessary to cast light on the strange and curious history related in this and the two following chapters.

Verse 7. *The rewards of divination.*] Whoever went to consult a prophet, took with him a present—as it was on such gratuitous offerings the prophets lived—but here, more than a mere present is intended; perhaps every thing necessary to provide materials for the *incantation*. The *drugs*, &c. used on such occasions, were often very expensive. It appears that Balaam was very *covetous*, and that he loved this wages of unrighteousness, and probably lived by it; see 2 Pet. ii. 15.

A. M. 2555. B. C. 1451. An. J. 1451. 40. 9 ^a And God came unto Balaam, and said, What men *are* these with thee? 10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure ^b I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for *they are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, ^d Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: ^e come therefore, I pray thee, curse me this people.

^a Gen. 20. 8. ver. 20. — ^b Heb. I shall prevail in fighting against him. — ^c ch. 23. 20. Rom. 11. 22. — ^d Heb. Be not thou letted from, &c. — ^e ver. 6. ch. 21. 13. — ^f 1 Kings. 22. 14. 2 Chron. 18. 13.

Verse 8. *I will bring you word again as the Lord shall speak*] So it appears, he knew the true God, and had been in the habit of consulting him, and receiving oracles from his mouth.

Verse 12. *Thou shalt not go with them; thou shalt not curse the people*] i. e. Thou shalt not go with them to curse the people.—With them he *might* go, as we find he afterwards did, by God's own command; but not to *curse* the people; this was wholly forbidden. Probably the command, *Thou shalt not go*, refers here to *that time*, viz. the first invitation; and in this sense, it was most punctually obeyed by Balaam; see ver. 13.

Verse 14. *Balaam refuseth to come with us.*] “Observe, says Mr. Ainsworth, Satan’s practice against God’s word, seeking to lessen the same, and that from *hand to hand*, till he bring it to nought. Balaam told the princes *less* than God told him, and they relate to Balak *less* than Balaam told them; so that when the answer came to the king of Moab, it was not *the word of God*, but *the word of man*; it was simply, *Balaam refuseth to come*, without ever intimating that God had forbidden him.” But in this Balaam is not to blame, he told the messengers in the most positive manner, *Jehovah refuseth to give me leave to go with you*, ver. 13. and more explicit he could not be.

18 And Balaam answered and said unto the servants of Balak, ^f If Balak would give me his house full of silver and gold, ^g I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, ^h tarry ye also here this night, that I may know what the LORD will say unto me more.

20 ⁱ And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and go with them*; but ^k yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God’s anger was kindled because he went: ^l and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And ^m the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the

^f Ver. 8. — ^g ver. 9. — ^h ver. 35. ch. 23. 12. 26. & 24. 13. — ⁱ Exod. 3. 24. — ^j See 2 Kings 6. 17. Dan. 10. 7. Acts 22. 9. 2 Pet. 2. 16. Jude 11.

Verse 18. *I cannot go beyond the word of the Lord my God*] Balaam knew God too well, to suppose he could reverse any of his purposes; and he respected him too much, to attempt to do any thing without his permission. Though he was *covetous*, yet he dared not, even when strongly tempted both by *riches* and *honours*, to go contrary to the command of his God. Many make all the professions of Balaam, without justifying them by their conduct. “They pretend,” says one, “they would not do any thing against the word of God for a house full of gold, and yet will do it for a handful!”

Verse 19. *What the Lord will say unto me more.*] He did not know but God might make a further discovery of his will to him, and therefore he might very innocently seek farther information.

Verse 20. *If the men come—go with them.*] This is a confirmation of what was observed on the twelfth verse. Though we find his going was marked with the divine displeasure, because he wished, for the sake of the *honours* and *rewards*, to fulfill, as far as possible, the will of the king of Moab. How many are restrained from sinning, merely through the *fear of God*!—they would gladly do the evil—but it is forbidden, on awful penalties,—they wish the thing were not prohibited, for they have a strong desire to do it.

Verse 23. *And the ass saw the angel*] When God granted

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LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD ^a opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, ^b for now would I kill thee.

30 ^c And the ass said unto Balaam, *Am* not I thine ass, ^d upon which thou hast ridden ^e ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD ^f opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he ^g bowed down his head, and ^h fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these

three times? behold, I went out ⁱ to withstand thee, because *thy* way is ^j perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, ^k I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it ^m displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: ⁿ but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, ^o he went out to meet him unto a city of Moab, ^p which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed ^q to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? ^r the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto ^s Kirjath-huzoth.

^a Pet. 2. 16. — ^b Pet. 2. 14, 16. — ^c 2 Pet. 2. 16. — ^d Heb. who best rides upon a man. — ^e Or, ever since thou wast, &c. — ^f See Gen. 24. 19. 2 Kings 6. 17. Luke 24. 16. 31. — ^g Exod. 34. 3. — ^h Or, bowed himself. — ⁱ Heb. to be an enemy sworn unto thee. — ^j 2 Pet. 2. 14, 15. — ^k 1 Sam. 15.

21. 30. & 26. 21. 2 Sam. 12. 13. Job 34. 31, 32. — ^m Heb. he can be tame ones. — ⁿ Gen. 14. 17. — ^o ch. 21. 13. — ^p ver. 17. — ^q ch. 21. 11. — ^r ch. 23. 26. & 24. 13. 1 Kings 22. 14. 2 Chron. 18. 15. — ^s Or, a city of streets.

visions, those alone, who were particularly interested, saw them; while others in the same company, saw nothing, Dan. x. 7. Acts ix. 7.

Verse 26. *And the angel—stood in a narrow place*] In this carriage of the angel, says Mr. Ainsworth, the Lord shews us the proceedings of his judgments against sinners: *First*, He suddenly *shakes his rod* at them, but lets them go untouched. *Secondly*, He comes *nearer*, and touches them with an easy correction, as it were wringing their foot against the wall. *Thirdly*, When all this is ineffectual, he brings them into such *straits* that they can neither turn to the right hand nor to the left, but must fall before his judgments, if they do not fully turn to him.

Verse 28. *The Lord opened the mouth of the ass*] And here is the wonder of all this? If the ass had opened her *mouth*, and reproved the rash prophet, we might well be astonished! but, when *God opens the mouth*, an ass can speak as well as a *man*. It is worthy of remark here, that Balaam testifies no surprise at this miracle, because he saw it was the *Lord's* doings. Of animate and inanimate things receiving for a short time, the gift of speech, the heathen my-

thology furnishes many fictitious examples, with which I do not deem it proper to occupy the Reader's time.

Verse 33. *Surely now also I had slain thee*] How often are the meanest animals, and the most trivial occurrences, instruments of the preservation of our lives, and of the salvation of our souls! The messenger of justice would have killed Balaam, had not the mercy of God prevented the ass from proceeding.

Verse 34. *If it displease thee, I will get me back again.*] Here is a proof, that though he loved the wages of unrighteousness, yet he still feared God; and he is now willing to drop the enterprize, if God be displeased with his proceeding. The piety of many called Christians, does not extend thus far—they see that the thing displeases God, and yet they proceed.—Reader, is this thy case?

Verse 38. *The word that God putteth in my mouth, that shall I speak.*] Here was a noble resolution—and he was certainly faithful to it: though he wished to please the king, and get wealth and honour, yet he would not displease God to realize even these bright prospects. Many who slander this poor semi-antinomian prophet, have not half his piety.

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B. C. 1451.
An. Exod. Isr.
40.
10 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.
41 And it came to pass on the morrow, that

Balak took Balaam, and brought him up into the ^a high places of Baal, that thence he might see the utmost part of the people.

Ch. xxii. 41.

Deut. 12. 2.

Verse 40. *And Balak offered oxen, &c.*] This was to gain the favour of his gods, and perhaps to propitiate Jehovah, that the end for which he had sent for Balaam might be accomplished.
Verse 41. *That he might see the utmost part of the people.*]

As he thought Balaam must have them all in his eye, when he pronounced his curse, lest it might not extend to those who were not in sight. On this account, he took him up into the high places of Baal. See on chap. xxii. 41.

CHAPTER XXIII.

Being arrived at the high places of Baal, (ch. xxii. 41.) Balaam orders Balak to build seven altars, and prepare oxen and rams for sacrifice, 1, 2. Balaam enquires of the Lord, receives an answer, with which he returns to Balak, 3—10. Balak finding that this was a prediction of the prosperity of the Israelites, is greatly troubled, 11. Balaam excuses himself, 12. He brings him to another place, where he might see only a part of Israel, and repeats his sacrifices, 13, 14. Balaam again consults the Lord, 15—17. Returns with his answer, and again predicts the glory of Israel, 18—24. Balak is angry, 25, and Balaam again excuses himself. Balak proposes another trial, takes him to another place, and repeats the same sacrifices, 26—30.

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P. C. 1451.
An. Exod. Isr.
40.
AND Balaam said unto Balak, ^a Build me here seven altars, and prepare me here seven oxen and seven rams.

to him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

2 And Balak did as Balaam had spoken; and Balak and Balaam ^b offered on every altar a bullock and a ram.

5 And the LORD ^c put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

3 And Balaam said unto Balak, ^c Stand by thy burnt offering, and I will go: peradventure the LORD will come ^d to meet me: and whatsoever he sheweth me I will tell thee. And ^e he went to a high place.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

4 ^f And God met Balaam: and he said un-

7 ¶ And he ^h took up his parable, and said, Balak, the king of Moab, hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, ^k defy Israel.

^a Ver. 22. — ^b ver. 14, 30. — ^c ver. 15. — ^d ch. 34. 1. — ^e Or, he went solitary. — ^f ver. 10. — ^g ver. 16. ch. 22. 35. Deut. 13. 18. Jer. 1. 9.

^h Ver. 18. ch. 21. 3, 15, 24. Job 27. 1. & 29. 1. Ps. 78. 2. Eccl. 17. 2. Mic. 2. 4. Hab. 2. 6. — ⁱ ch. 22. 6, 11, 17. — ^j 1 Sam. 17. 10.

NOTES ON CHAP. XXIII.

Verse 1. *Build me here seven altars, &c.*] The oxen and the rams were such as the Mosaic law had ordered to be offered to God in sacrifice—the building of seven altars was not commanded. Some think that these seven altars were built to the seven planets—this is most gratuitously said—of it there is no proof whatever—it is mere trifling, even with conjecture. As seven was a number of perfection, Balaam chose it on this occasion, because he intended to offer a grand sacrifice, and to offer a bullock, and a ram, upon each of the altars: the whole to be made a burnt offering at the same time. And as he intended to offer seven bullocks and seven rams at the same time, it could not be conveniently done on

one altar, therefore he ordered seven to be built; and we need go no farther to find out his reasons.

Verse 3. *Stand by thy burnt offering*] We have already seen that blessing and cursing in this way were considered as religious rites, and therefore must be always preceded by sacrifice. See this exemplified in the case of Isaac, before he blessed Jacob and Esau, Gen. xxvii. and the notes there. The venison that was brought to Isaac, of which he did eat, was properly the preparatory sacrifice.

Verse 7. *And he took up his parable*] מוסרין *Mosarin*, see on chap. xxi. 27. All these oracular speeches of Balaam are in hemistich metre, in the original. They are highly dignified, and may be considered as immediate poetic pro-

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8 ^a How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, ^b the people shall dwell alone, and ^c shall not be reckoned among the nations.

10 ^d Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let ^e me die ^f the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? ^g I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, ^h Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of

^a Isai. 47. 12, 13. — ^b Deut. 33. 28. — ^c Exod. 33. 16. — Ezra 9. 2. — Eph. 2. 14. — ^d Gen. 13. 16. & 22. 17. — ^e Heb. my soul, or, my life. — ^f Ps. 116. 15. — ^g ch. 22. 11, 17. & 24. 10. — ^h ch. 22. 38.

ductions of the Spirit of God; for it is expressly said, ver. 5. that God put the word in Balaam's mouth, and that *the Spirit of God came upon him*, xxiv. 2.

Verse 8. *How shall I curse whom God hath not cursed?*] It was granted on all hands, that no *incantations*, nor imprecations could avail, unless God concurred and ratified them. From God's communication to Balaam, he saw, that God was determined to bless and defend Israel; and therefore all endeavours to injure them must be in vain.

Verse 9. *From the top of the rocks I see him*] That is, from the high places of Baal where he went, chap. xxii. 41. that he might the more advantageously see the *whole* camp of Israel.

The people shall dwell alone] They shall ever be preserved as a *distinct* nation. This prophecy has been literally fulfilled, through a period of 3300 years, to the present day! This is truly astonishing!

Verse 10. *Let me die the death of the righteous*] Probably Balaam had some presentiment that he should be taken off by a premature death; and therefore he lodges this petition against it. The death of the righteous in those times, implying being gathered to one's *fathers in a good old age*—having seen his children and children's children: and to this, probably, the latter part of this petition applies, *And let my last end be like his*, וְאֶחָדָי אֲחֻרָי atchi achurayi cemo-hu, *And let my posterity be like his*. It has been generally

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Zophim, to the top of ⁱ Pisgah, ^k and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and ^l put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 ¶ And he took up his parable, and said, ^m Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 ⁿ God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and ^o he hath blessed; and I cannot reverse it.

21 ^p He hath not beheld iniquity in Jacob, neither

ⁱ Or, the hill. — ^k ver. 1, 2. — ^l ver. 5. ch. 22. 35. — ^m Judges 3. 20. — ⁿ 1 Sam. 15. 29. — Mal. 3. 6. — Rom. 11. 29. — James 1. 17. — Tit. 1. 2. — ^o Gen. 12. 2. & 22. 17. — Numb. 23. 12. — ^p Rom. 4. 7, 8.

supposed, that Balaam is here praying for a happy death, such as true Christians die, who die in the Lord; and in this way his words are generally applied: but I am satisfied this is not their meaning. The prayer, however, understood in the common way, is a good one, and may be offered to God profitably. A righteous man, is one who is *saved from his sins*—who is *justified* and *sanctified* through the blood of the covenant; and who lives, not only an *innocent*, but also a *holy* and *useful* life. He who would *die well*, should *live well*: for a *bad death*, must be the issue of a *bad life*.

Verse 13. *Thou shalt see but the utmost part of them*] Balak thought that the sight of such an immense camp, had intimidated Balaam; and this he might gather from what he said in the 10th verse, *Who can count the dust of Jacob*, &c. he thought therefore that he might get Balaam to curse them in *detached parties*; till the *whole camp* should be devoted to destruction, by successive execrations.

Verse 17. *What hath the Lord spoken?*] Balak himself now understood, that Balaam was wholly under the influence of *Jehovah*; and would say nothing but what God commanded him; but not knowing *Jehovah* as Balaam did, he hoped that he might be induced to change his mind, and curse a people whom he had hitherto determined to bless.

Verse 19. *God is not a man, that he should lie*] This seems to be spoken to correct the foregoing supposition of Balak, that God could change his mind.

Verse 21. *He hath not beheld iniquity in Jacob, neither hath*

A.M. 2553. B.C. 1451. An. Exod. I. 40. hath he seen perverseness in Israel: ^a the LORD his God is with him, ^b and the shout of a king is among them.

22 ^c God brought them out of Egypt; he hath as it were ^d the strength of an unicorn.

23 Surely *there is* no enchantment ^e against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, ^f What hath God wrought!

24 Behold, the people shall rise up ^g as a great lion, and lift up himself as a young lion: ^h he shall not lie down until he eat ⁱ of the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, ^j All that the LORD speaketh, that I must do?

27 And Balak said unto Balaam, ^k Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh ^l toward Jeshimon.

29 And Balaam said unto Balak, ^m Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

^a Exod. 17. 21. N. 29. 43. 45. & 33. 14. — ^b Ps. 34. 15. — ^c ch. 24. 8. — ^d Deut. 33. 17. Job 39. 19. 11. — ^e Or, *in*. — ^f Ps. 31. 12. & 44. 1.

^g Gen. 49. 9. — ^h Gen. 49. 27. — ⁱ ver. 12. ch. 22. 58. 1 Kings 22. 14. — ^j ver. 15. — ^k ch. 21. 10. — ^l ver. 1.

he seen perverseness in Israel] This is a difficult passage; for if we take the words as spoken of the people Israel, as their *iniquity*, and their *perverseness* were almost unparalleled; such words cannot be spoken of *them*, with strict truth. If we consider them as spoken of the patriarch Jacob and Israel, or of Jacob after he became Israel, they are most strictly true, as, after that time, a more unblemished and noble character, Abraham excepted, is not to be found in the page of history, whether sacred or profane; and for his sake, and for the sake of his father Isaac, and his grandfather Abraham, God is ever represented as favouring, blessing, and sparing a rebellious and undeserving people; see the concluding note, Gen. xix. In this way, I think, this difficult text may be safely understood.

There is another way in which the words may be interpreted, which will give a good sense. אָוֶן *Aven*, not only signifies *iniquity*, but most frequently *trouble*, *labour*, *distress*, and *affliction*, and these indeed, are its *ideal* meanings—and *iniquity* is only an accommodated or metaphorical one, because of the *pain*, *distress*, &c. produced by sin.

עָמָל *amal*, translated here *perverseness*, occurs often in the Scripture; but is never translated *perverseness* except in this place. It signifies simply *labour*, especially that which is of an *afflictive* or *oppressive* kind. The words, therefore, may be considered as implying, that God will not suffer the people either to be exterminated by the sword, or to be brought under the yoke of *slavery*. Either of these methods of interpretation gives a good sense; but our common version gives none. Dr. Kennicott contends for the reading of the Samaritan: instead of לֹא רָאָה *lo rabba*, he hath not seen; the Samaritan has לֹא רָאָה *lo abba*, I do not see—I do not discover any thing among them on which I could ground my curse. But the sense above given is to be preferred.

Verse 22. *The strength of a unicorn*] רֶעֶם *reem* and רֶאִים *raim*. It is generally allowed, that there is no such beast in nature as the *unicorn*; i. e. a creature of the horse kind, with one long rich curled horn in the forehead. The creature, painted from fancy, is represented as one of the supporters of the royal arms of Great Britain. It is difficult to say what kind of beast is intended by the original word. The

Septuagint translate the word *μονοκερος*, the *unicorn*, or *one-horned animal*; the Vulgate, sometimes, *unicornus*; and in the text *rhinocerotis*, by which the *rhinoceros*, a creature which has its name from the *horn* on its *nose*, is supposed to be meant. That no single-horned animal can be intended by the *reem* of Moses, is sufficiently evident from this, that Moses, speaking of Joseph, says, “he has the HORNS of a *unicorn*,” or *reem*; where the *horns* are spoken of in the *plural*, the *animal* in the *singular*. The creature referred to is either the *rhinoceros*, some varieties of which have *two* horns on the nose, or the wild *bull*, *urus*, or *buffalo*: though some think the beast intended is a species of *goat*; but the *rhinoceros* seems the most likely.

Verse 23. There is no enchantment, &c.] Because God has determined to save them, therefore no enchantment can prevail against them.

According to this time, &c.] I think this clause should be read thus: “As at this time, it shall be told to Jacob and to Israel, what God worketh;” i. e. this people shall always have *prophetic information* of what God is about to work. And, indeed, they are the only people under heaven, who ever had this privilege. When God himself designed to punish them because of their sins, he always *forewarned* them by the prophets; and also took care to apprise them of all the plots of their enemies against them.

Verse 24. Behold, the people shall rise up as a great lion] לָבִיא *labia*, the *great*, *mighty*, or *old lion*, the king of the forest, who is feared and respected by all the other beasts of the field. So shall Israel be the subduer and possessor of the whole land of Canaan: and as a *young lion*, אֲרִי *ari*, from אָרָה *arah*, to *tear off*, the *predatory lion*, or the lion in the act of seizing and *tearing* his prey. The nations against whom the Israelites are now going, shall be no more able to defend themselves against their attacks, than the feeblest beasts of the forest are, against the attacks of the strong lion.

Verse 28. Unto the top of Peor] Probably the place where the famous Baal-peor had his chief temple. He appears to have been the Priapus of the Moabites, and to have been worshipped with the same obscene and abominable rites.

CHAPTER XXIV.

Balaam, finding that God was determined to bless Israel, seeks no longer for enchantments, 1. The Spirit of God coming upon him, he delivers a most important prophetic parable, 2—9. Balak's anger is kindled against him, and he commands him to depart to his own country, 10, 11. Balaam vindicates his conduct, 12, 13. and delivers a prophecy relative to the future destruction of Moab by the Israelites, 14—17. of Edom, 18, 19. of the Amalekites, 20. and of the Kenites, 21, 22. Predicts also the destruction of Ashur and Eber, by the naval power of Chittim, which should afterwards be itself destroyed, 23, 24. Balaam and Balak separate, 25.

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AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at ^a other times, ^b to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel ^c abiding in his tents according to their tribes; and ^d the spirit of God came upon him.

3 ^e And he took up his parable, and said, Balaam the son of Beor hath said, and the man ^f whose eyes are open hath said:

^a Ch. 23. 3, 15. — ^b Heb. to the meeting of enchantments. — ^c ch. 2. 2. & 11. 25. 1 Sam. 10. 10. & 19. 20, 23. 2 Chron. 15. 1. — ^d ch. 2. 7. 18. — ^e Heb. who had his eyes shut, but now opened.

NOTES ON CHAP. XXIV.

Verse 1. *He went not, as at other times, to seek for enchantments*] We have already had occasion to observe, that the proper meaning of the word נחש nachash, is not easily ascertained; see chap. xxi. 9. and see on Gen. iii. 1. Here the plural נחשים nechashim, is rendered *enchantments*; but it probably means no more than the *knowledge of future events*. When Balaam saw that it pleased God to bless Israel, he therefore thought it unnecessary to apply for any farther *prophetic declarations* of God's will, as he had done before; for he could safely infer every good to this people, from the evident disposition of God towards them.

Verse 2. *The Spirit of God came upon him.*] This divine affluus he had not expected on the present occasion; but God had not yet declared the whole of his will.

Verse 3. *He took up his parable*] His prophetic declaration couched in highly poetic terms, and in regular metre, as the preceding were.

The man whose eyes are open] I believe the original שחשטum, should be translated *shut*, not *open*; for in the next verse, where the opening of his eyes is mentioned, a widely different word is used, גלה galah, which signifies to *open*, or *reveal*. At first, the eyes of Balaam were *shut*, and so closely too, that he could not see the angel who withstood him, till God opened his eyes; nor could he see the gracious intentions of God towards Israel, till the eyes of his understanding were opened by the power of the Divine Spirit. This, therefore, he mentions, we may suppose, with humility and gratitude; and to the credit of the prophecy which he is now about to deliver, that the Moabites may receive it as the word of God,

4 He hath said, which heard the words of God, which saw the vision of the Almighty, ^g falling into a trance, but having his eyes open:

5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, ^h as the trees of lign aloes ⁱ which the LORD hath planted, and as cedar trees beside the waters.

7 He shall pour the water out of his buckets,

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^g See 1 Sam. 10. 10. Ezek. 1. 28. Dan. 8. 18. & 10. 15, 16. 2 Cor. 12. 2, 3, 4. Rev. 1. 10, 17. — ^h Ps. 1. 3. Jer. 17. 6. — ⁱ Ps. 101. 16.

which must be fulfilled in due season. His words, in their meaning, are similar to those of the blind man in the Gospel—“Once I was blind, but now I see.”

Verse 4. *Falling into a trance*] There is no indication in the Hebrew, that he fell into a *trance*: these words are added by our translators; but they are not in the original. נפל nappel, is the only word used, and simply signifies *falling*, or *falling down*, perhaps, in this instance, by way of religious prostration.

Verse 6. *Lign aloes, which the Lord hath planted*] Or, as the tents which the Lord hath pitched: for it is the same word, אהלیم ahahim, which is used in the 5th verse. But from other parts of Scripture, we find that the word also signifies a species of tree, called by some the sandal tree, and by others the lignum, or wood aloes. This tree is described as being eight or ten feet high, with very large leaves growing at the top; and it is supposed, that a forest of those, at some distance, must bear some resemblance to a numerous encampment. As the word comes from the root אהל ahal, which signifies to *spread* or *branch out*, and therefore is applied to tents, because of their being *extended* or *spread out* on the ground; so, when it is applied to trees, it must necessarily mean such as were remarkable for their widely-extended branches: but what the particular species is, cannot be satisfactorily ascertained. By the *Lord's planting*, is probably meant, such trees as grow independantly of the cultivation of man.—Nullis hominum cogentibus; or, as Virgil expresses it,

Sponte sua quæ se tollunt in lunæ oris.

VIRG. Geor. ii. 47.

“Such as sprung up spontaneously into the regions of light.”

and his seed shall be ^a in many waters, and his king shall be higher than ^b Agag, and his ^c kingdom shall be exalted.

8 ^d God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall ^e eat up the nations his enemies, and shall ^f break their bones, and ^g pierce them through with his arrows.

9 ^h He couched, he lay down as a lion, and as a great lion: who shall stir him up? ⁱ Blessed

is he that blesseth thee, and cursed is he that curseth thee.

10 ^j And Balak's anger was kindled against Balaam, and he ^k smote his hands together: and Balak said unto Balaam, ^l I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

11 Therefore now flee thou to thy place: ^m I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour.

^a Gen. 49. 13. Rev. 17. 1, 12. — ^b 1 Sam. 15. 9. — ^c 2 Sam. 9. 10. — ^d Gen. 14. 2. — ^e Job. 23. 13. — ^f Job. 41. 9. — ^g Job. 41. 12. — ^h 1 Sam. 13. 16. — ⁱ Jer. 30. 17. — ^j Ps. 15. 3. — ^k Jer. 36. 2. — ^l Gen. 49. 13. —

^m Gen. 13. 1. & 17. 20. — ⁿ 1 Sam. 13. 17. — ^o 1 Sam. 13. 17. — ^p 1 Sam. 13. 17. — ^q Josh. 11. 2, 10. — ^r Num. 22. 17. —

[As cedar-trees.] *Gabriel Sionita*, a very learned Syrian Maronite, who assisted in editing the Paris Polyglot, a man worthy of all credit, thus describes the cedars of mount Lebanon, which he had examined on the spot:

"The cedar grows on the most elevated part of the mountain, is taller than the pine, and so thick, that five men together could scarcely fathom one. It shoots out its branches at ten or twelve feet from the ground; they are large, and distant from each other; and are perpetually green. The cedar distils a kind of gum, to which different effects are attributed. The wood of it is of a brown colour, very solid, and incorruptible if preserved from wet. It bears a small apple, like to that of the pine."

De la Reine relates some curious particulars concerning this tree, which he learned from the Maronites of Mount Libanus. "The branches grow in parallel rows round the tree, but lessen gradually from the bottom to the top, shooting out parallel to the horizon, so that the tree is, in appearance, similar to a cone. As the snows, which fall in vast quantities on this mountain, must necessarily, by their weight on such a vast surface, break down these branches, nature, or rather the God of nature, has so ordered it, that at the approach of winter, and during the snowy season, the branches erect themselves, and cling close to the body of the tree, and thus prevent any quantity of snow from lodging on them."

Mr. *Humbel*, who visited Mount Libanus in 1797, gives the following description of the cedars still growing there:

"These noble trees grow among the snow, near the highest part of Libanus, and are remarkable, as well for their own age and largeness, as for those frequent allusions to them in the word of God. Some of them are very old, and of a prodigious bulk; others younger, and of a smaller size. Of the former, I could reckon only sixteen; but the latter are very numerous. I measured one of the largest, and found it twelve yards and six inches in girth, and yet sound; and thirty-seven yards in the spread of its branches. At about five or six yards from the ground, it was divided into five trunks, each of which was equal to a great tree."—*Journey from Aleppo to Jerusalem*, p. 142.

Verse 7. *He shall pierce the water out of his buckets, &c.* Here is a very plain allusion to their method of raising water in different parts of the East. By the well, a tall pole is

erected, which serves as a fulcrum to a very long beam, of the smaller end of which a bucket is appended. On the opposite end, which is much larger, are many knots cut in the wood, which serve as steps for a man, whose business it is to climb up to the fulcrum, in order to lower the bucket into the well, which, when filled, he raises by walking back on the opposite arm, till his weight brings the bucket above the well's mouth: a person standing by the well, empties the bucket into a trench, which communicates with the ground intended to be watered.

His seed shall be in many waters. Another simple allusion to the sowing of rice. The ground must not only be well watered, but flooded, in order to serve for the proper growth of this grain. The rice that was sown in many waters, must be the most fruitful. By an elegant and chaste metaphor, all this is applied to the *proceedings of a man in his power, &c.*

His king shall be higher than Agag. This name is supposed to have been as common to all the Amalekitish kings, as *Pharaoh* was to those of Egypt. But several critics, with the Septuagint, suppose that a small change has taken place here in the original word; and that instead of *אגג* *me agag*, *that king*, we should read *אגג* *Agag*, *that king*. As *Agag*, in scripture, seems to mean the enemies of God's people, then the promise here may imply, that the true worshippers of the Most High, shall ultimately have dominion over all their enemies.

Verse 8. *God brought him out of Egypt.* They were neither expelled thence; nor came voluntarily away. God alone, with a high hand and uplifted arm brought them forth. Concerning the unicorn, see on chap. xxiii. 22.

Verse 9. *He couched, he lay down as a lion, &c.* See the original terms explained chap. xxiii. 24.

These oracles delivered by Balaam, are evident prophecies of the victories which the Israelites should gain over their enemies, and of their firm possession of the Promised Land. They may also refer to the great victories to be obtained by the Lord Jesus Christ, that Lion of the tribe of Judah, over Sin, Death and Satan, the grand enemies of the human race: and to that most numerous posterity of spiritual children, which should be begotten by the preaching of the Gospel.

Verse 11. *Lo, the Lord hath kept thee back from honour.* A bitter and impious sarcasm. "Hast thou cursed this

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12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 ^a If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad, of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore*, and ^b I will advertise thee what this people shall do to thy people ^c in the latter days.

15 ¶ ^d And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of

^a Ch. 22. 12.—^b Mic. 6. 5.—^c Rev. 2. 14.—^d Gen. 49. 1. Dan. 2. 28. & 10. 14.—^e ver. 3. 1.—^f Rev. 1. 7.—^g Matt. 2. 2. Rev. 22. 16.—

people, I would have promoted thee to great honour: but thou hast chosen rather to follow the directions of Jehovah, than mine, and what will he do for thee?"

Verse 15. *The man whose eyes are open*] See on ver. 3. It seems strange that our version should have fallen into such a mistake as to render שֶׁתֹּם *shetum*, open, which it does not signify, when the very sound of the word expresses the sense. The Vulgate has very properly preserved the true meaning by rendering the clause, *cujus obturatus est oculus*; he whose eyes are shut. The Targum first paraphrased the passage *falsely*; and most of the versions followed it.

Verse 17. *I shall see him, but not now*:] or, *I shall see him, but he is not now*: *I shall behold him, but not nigh*: *I shall have a full view of him, but the time is yet distant*. That is, the person of whom I am now prophesying, does not at present exist among these Israelites, nor shall he appear in this generation. *There shall come a Star out of Jacob, and a Sceptre shall arise out of Israel*—a person eminent for wisdom, and formidable for strength and power, shall arise as king among this people—he shall smite the corners of Moab; he shall bring the Moabites perfectly under subjection, see 2 Sam. viii. 2. and destroy all the children of Sheth. The original word קרקר *karkar*, from קרה *karah*, to meet, associate, join, blend, and the like, is variously translated, *vastabit*, he shall waste, VULGATE.—*πρηνόμευσαι*, shall prey on, SEPT.—*ישלט* *yishlot*, shall rule over, TARGUM.—*Shall shake*, ARABIC.—*barband*, shall put a yoke on, PERS.—*Shall unroll*, AINSWORTH, &c. &c.

The Targum of Onkelos, translates the whole passage thus: "I shall see him, but not now: I shall behold him, but he is not near. When a king shall arise from the house of Jacob, and the Messiah be anointed from the house of Israel; he shall slay the princes of Moab, and rule over all the children of men."

The Jerusalem Targum is a little different: "A king shall arise from the house of Jacob, a redeemer and governor from

God, and knew the knowledge of the most high, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

17 ^e I shall see him, but not now: I shall behold him, but not nigh: there shall come ^f a Star out of Jacob, and ^g a Scepter shall rise out of Israel, and shall ^h smite the corners of Moab, and destroy all the children of Sheth.

18 And ⁱ Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 ^k Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took

^e Gen. 49. 10. Ps. 110. 2.—^f Or, smite through the princes of Moab. 2 Sam. 8. 2. Jer. 48. 45.—^g 2 Sam. 8. 14. Ps. 60. 8, 9, 12.—^h Gen. 14. 10.

the house of Israel, who shall slay the chiefs of the Moabites, and empty out and destroy all the children of the East."

Rabbi Moses ben Maimon, has, in my opinion, perfectly hit the meaning of the prophecy in the following paraphrase of the text: *I shall see him, but not now*: This is DAVID. *I shall behold him, but not nigh*. This is the king MESSIAH. *A Star shall come out of Jacob*. This is DAVID. *And a Sceptre shall rise out of Israel*. This is the king MESSIAH. *And shall smite the corners of Moab*. This is DAVID, as it is written (2 Sam. viii. 2.) *And he smote Moab—casting them down to the ground: And shall destroy all the children of Sheth*. This is the king MESSIAH, of whom it is written, Psal. lxxii. 8. *He shall have dominion from sea to sea*.

Verse 18. *And Edom shall be a possession*] i. e. To DAVID, as it is said, and all they of Edom became David's servants. (2 Sam. viii. 14.)

And Seir shall be a possession] That is unto the king MESSIAH as it is said: "And saviours shall come up on Mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's." Obad. ver. 21.—See Ainsworth.

Verse 19. *Out of Jacob shall come, &c.*] This is supposed to refer to Christ, because of what is said, Gen. xlix. 10.

It is exceedingly difficult to fix the true sense of this prophecy in all its particulars. Probably the *Star*, ver. 17. is only an emblem of kingly power. Among the Egyptians a star is said to have been the symbol of the Divine Being. The *sceptre* refers to the kingly power in exercise. The *corners*, or out-skirts, may mean the petty Moabitish governments, as the Chaldee has understood the term. If *karkar*, which we translate, *utterly destroy*, be not the name of a place here, (which is not very likely) as it is in Judges viii. 10. it may be taken in one of those senses assigned to it, (see on ver. 17.) and signify the *blending together*; the *children of Sheth*, that is, all the inhabitants of the earth, for so the children of Seth must necessarily be understood, unless we consider it here as meaning some king of the Moabites, according to Grotius,

^a M. 255.
P. C. 119.
An. Ess. 18r.
41.
up his parable, and said, Amalek
was ^athe first of the nations; but his
latter end ^bshall be that he perish for
ever.

21 And he looked on the Kenites, and took
up his parable, and said, Strong is thy dwelling

^a Or, the best of the nations that were at the world. 1 Sam. 17. 8. — ^b Or,
shall be unto destruction. Exod. 17. 14. 1 Sam. 15. 3, 8.

or a city on the borders of Moab, according to *Rabbi Nathan*.
As neither Israel nor the Messiah ever destroyed all the
children of men, we must (in order to leave the children of
Sheth what they are generally understood to be, *all the in-
habitants of the world*;) understand the whole as a prophecy
of the final universal sway of the sceptre of Christ, when the
middle wall of partition shall be broken down, and the Jews
and Gentiles become one united, blended fold, under one
shepherd and bishop of their souls.

I cannot think that the *meteoric star*, which guided the wise
men of the East to Bethlehem, can be intended here: nor do
I think that Peter refers to this prophecy when he calls Christ
the day star, 2 Epist. i. 19. nor that in Rev. ii. 28. where
he is called the *morning star*, nor that in Rev. xxii. 16. where
Christ is called the *bright and morning star*, refer at all to
this prophecy of Balaam. Nor do I think that the *false
Christ* who rose in the time of *Adrian*, and who called himself
Barcochab, which literally signifies the *son of a star*, did refer
to this prophecy. Had he, he must have defeated his own
intention, because the SON of the star, is not THE STAR that
should arise, but at the utmost a descendant; and then to
vindicate his right to the Jewish throne, he must shew that
the person who was called *the Star*, and of whom he pretended
to be the son or descendant, had actually reigned before him.
As the sun, moon, stars, planets, light, splendor, effulgence,
day, &c. were always considered among the Asiatics as
emblems of royalty, government, &c. therefore many, both men
and women, had these names given to them as titles, surnames,
&c. So the queen of Alexander the Great, called Roxana
by the Greeks, was a Persian princess; and in her native
tongue her name was روشن *Roushen*, splendor. *Hadassah*,
who became queen to *Ahasuerus*, in place of the repudiated
Vashti, and is called *Esther*, by Europeans in general, was
called in the language of Persia ستاره *Sitarah*; from whence
by corruption came both *Esther*, the Persian queen, and our
word *star*. And, to wave all farther examples, a Mohammedan
prince at first named *Eccouf* or *Joseph*, was called
روشن اختر *Roushen Akhter*, when he was raised to the
throne, which signifies a *splendid* or *luminous star*. This
prince, by a joyful reverse of fortune, was brought from a
gloomy prison, and exalted to the throne of Hindoostan:
on which account the following couplet was made, in which
there is a paronomasia, or play on the name *Roushen Akhter*;
and the last line alludes to the history of the Patriarch *Joseph*,
who was brought out of prison and exalted to the highest
honours in Egypt.

روشن اختر بود اکنون ماه شد
یوسف از زندان بر آمد شاه شد

place, and thou putt'st thy nest in a rock.

22 Nevertheless, ^cthe Kenites shall
be wasted ^duntil Asshur shall carry thee away
captive.

23 And he took up his parable, and said, Alas,

^e Heb. Ken. Gen. 15. 19. — ^f Or, thou shalt be as a *nest* or *city*
in a rock, &c.

Roushen Akhter had, *Joseph* had:
Yousuf had in her and *Joseph* had.

He was a *bright star*, but is now become a *moon*.

Joseph is brought out of prison, and is become a *great king*.

Verse 20. *Amalek was the first of the nations*] The most ancient
and most powerful of all the nations or states then within the
view of Balaam; but his latter end shall be that he perish
for ever, or his posterity. *אמלק יכחד*, *Amalek shall be destroyed*,
or shall utterly fail. This oracle began to be fulfilled by *Saul*,
1 Sam. xv. 7, 8. who overthrew the Amalekites, and took
their king Agag prisoner. Afterwards, they were nearly
destroyed by *David*, 1 Sam. xxvii. 8. and they were finally
exterminated by the sons of *Simeon* in the days of *Hezekiah*,
1 Chron. iv. 41—43.; since that time, they have ceased to
exist as a people, and now no vestige of them remains on
the face of the earth; so completely is their posterity cut off
according to this prophecy. The marginal reading, does not
appear to give the proper sense.

Verse 21. *He looked on the Kenites*] Commentators are
not well agreed who the Kenites were. Dr. Dodd's opinion
is, I think, nearest to the truth. *Jethro*, the father-in-law of
Moses, is called a priest or prince of Midian, Exod. iii. 1.
and in Judges i. 16. he is called a *Kenite*; we may infer,
therefore, says he, that the Kenites and the Midianites were
the same; or at least that the Kenites and the Midianites
were confederate tribes. Some of these, we learn from Judges i.
followed the Israelites, others abode still among the Mi-
dianites and Amalekites. When *Saul* destroyed the latter,
we find he had no commission against the Kenites, 1 Sam.
xv. 6. but it appears that they were then a small and incon-
siderable people: they had doubtless been wasted, as the text
says, though by what means does not appear from history.
On the other hand, it may be observed, that the Midianites,
mentioned here, lived close to the Dead Sea, at a great dis-
tance from the Madian, where *Jethro* lived, which was near
Horeb. Perhaps they were a colony or tribe that had migra-
ted from the vicinity of mount Sinai. It seems that at this
time, the Kenites occupied a very strong position; strong is
thy dwelling place, and thou putt'st thy nest in a rock. where
there is a play on the original word *קן kin*, which signifies
both a *Kenite* and a *nest*. High rocks in these countries were
generally used as their strong places.

Verse 22. *Until Asshur shall carry thee away captive*.] The
Assyrians and Babylonians who carried captive the ten tribes,
2 Kings xvii. 6. and the Jews into Babylon, 2 Kings xxv.
probably carried away the Kenites also. Indeed this seems
pretty evident, as we find some Kenites mentioned among
the Jews after their return from the Babylonish captivity,
1 Chron. ii. 55.

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40.

who shall live when God doeth this!

24 And ships shall come from the coast of ^a Chittim, and shall afflict Asshur, and

^a Gen. 10. 4. Dan. 11. 30.—^b Gen. 10. 21, 25.

Verse 23. *Who shall live when God doeth this?*] There are two senses in which these words may be taken; 1. That the event is so distant, that none then alive could possibly live to see it. 2. That the times would be so distressing and desolating, that scarcely any should be able to escape. The words are very similar to those of our Lord, and probably are to be taken in the same sense: "Woe to them that are with child, and to them that give suck in those days."

Verse 24. *Ships shall come from the coast of Chittim*] Some think by Chittim the Romans, others the Macedonians, under Alexander the Great, are meant. It is certain that the Romans did conquer the Assyrians, including all the people of Syria, Mesopotamia, &c. but Calmet strongly contends that by Chittim, Macedonia is meant; and that the prophecy refers to the conquests of Alexander. Chittim was one of the sons of Javan, the son of Japhet, the son of Noah, Gen. x. 4. and his posterity, according to Josephus, Antiq. l. iii. c. 22. settled in Cilicia, Macedonia, Cyprus, and Italy also; and therefore, says Mr. Ainsworth, the prophecy may imply both the troubles that befel the Assyrians and Jews by the Greeks and Seleucidæ, in the troublous days of Antiochus.

And shall afflict Eber] Probably not the Hebrews, as some think, but the people on the other side the Euphrates, from עבר, *âbar*, to pass over, go beyond—all which people were discomfited, and their empire destroyed by Alexander the Great.

Verse 25. *And Balaam—returned to his place*] Intended to have gone to Mesopotamia, his native country; see Deut. xxiii. 4. but seems to have settled among the Midianites, where he was slain by the Israelites, see chap. xxxi. 8.

Though the notes in the preceding chapters have been extended to a considerable length, yet a few additional remarks may be necessary: the Reader's attention is earnestly requested to the following propositions.

1. It appears sufficiently evident from the preceding account, that Balaam knew and worshipped the true God.

2. That he had been a true prophet, and appears to have been in the habit of receiving oracles from God.

3. That he practised some illicit branches of knowledge, or was reputed by the Moabites as a sorcerer—probably because of the high reputation he had for wisdom—and we know that even in our own country, in the fifteenth and sixteenth centuries, persons who excelled their contemporaries in wisdom, were reputed as magicians.

4. That though he was a believer in the true God, yet he was covetous—he loved the wages of unrighteousness.

5. That it does not appear that in the case before us, he wished to curse Israel, when he found they were the servants of the true God.

6. That it is possible he did not know this at first.—Balak

shall afflict ^b Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

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^c See ch. 31. 8.

told him that there was a numerous people come out of Egypt; and as marauders, wandering hordes, freebooters, &c. were frequent in those days, he might take them at first for such spoilers; and the more readily go at Balak's request, to consult God concerning them.

7. That so conscientiously did he act in the whole business, that as soon as he found it displeased God, he cheerfully offered to return; and did not advance, till he had not only the permission, but the authority of God to proceed.

8. That when he came in view of the Israelitish camp, he did not attempt to make use of any means of sorcery, evocation of spirits, necromantic spells, &c. to accomplish the wish of Balak.

9. That he did seek to find out the will of the true God, by using *those means* which God himself had prescribed, viz. supplication and prayer, and the sacrifice of clean beasts.

10. That though he knew it would greatly displease Balak, yet he most faithfully and firmly told him all that God said on every occasion.

11. That notwithstanding his allowed covetous disposition, yet he refused all promised honours, and proffered rewards, even of the most extensive kind, to induce him to act in any respect contrary to the declared will of God.

12. That God on this occasion, communicated to him some of the most extraordinary prophetic influences ever conferred on man.

13. That his prophecies are, upon the whole, clear and pointed, and have been fulfilled in the most remarkable manner; and furnish a very strong argument in proof of Divine revelation.

14. That notwithstanding the wicked counsel given to the Midianites, the effects of which are mentioned in the following chapter, on which account he probably lost his life, chap. xxxi. 8. the badness of this man's character has been very far overrated; and that it does not appear that he was either a hypocrite, false prophet, or a sorcerer, in the common acceptance of the term, and that he risked even life itself in following and fulfilling the will of the Lord!

15. That though it is expressly asserted, chap. xxxi. 16. and Rev. ii. 14. that Israel's committing whoredom with the daughters of Moab, was brought about by the evil counsel given by Balaam to cast this stumbling block in their way; yet it does not appear from the text, that he had those most criminal intentions which are generally attributed to him: for as we have already seen so much good in this man's character, and that this, and his love of money, (and who thinks this a sin?) are almost the only blots in it; it must certainly be consistent with candour and charity, to suggest a method of removing at least some part of this blame.

16. I would therefore simply say, that the counsel given by Balaam to Balak might have been, "to form alliances

with this people, especially through the medium of *matrimonial connections*; and seeing they could not conquer them, to endeavour to make them their friends." Now, though this might not be designed by Balaam to bring them into a snare; yet it was a bad doctrine, as it led to the corruption of the holy seed, and to an unequal yoking with unbelievers; which, though even in a *matrimonial* way, is as contrary to sound policy, as to the word of God.—See the notes on chap. xxv. 3. and 6.

17. That it was the Moabitish women, not Balaam, that called the people to the sacrifices of their gods: and it argued great degeneracy and iniquity in the hearts of the people, on so slight an invitation, to join so suddenly in so impure a worship, and so speedily to cast off the whole form of godliness, with every portion of the fear of the Almighty: therefore the high blame rests ultimately with themselves.

CHAPTER XXV.

While Israel abode in Shittim, the people commit whoredom with the daughters of Moab, 1. They become idolaters, 2. The anger of the Lord is kindled against them, and he commands the ringleaders to be hanged, 3, 4. Moses causes the judges to slay the transgressors, 5. Zimri, one of the Israelitish princes of the tribe of Simeon, brings a Midianitish princess, named Cozbi, into his tent, while the people are deploing their iniquity before the tabernacle, 6. Phinchas, the son of Eleazar, incensed by this insult to the laws and worship of God, runs after them and pierces them both with a javelin, 7, 8. Twenty-four thousand die of the plague, sent as a punishment for their iniquity, 9. The Lord grants to Phinchas a covenant of peace and an everlasting priesthood, 10—13. The name and quality of the Israelitish man and Midianitish woman, 14, 15. God commands the Israelites to ret and smite the Midianites, who had seduced them to the worship of Baal-peor, 16—18.

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B. C. 1451.
An. Ex. d. 1st.
40.
AND Israel abode in ^a Shittim, and ^b the people began to commit whoredom with the daughters of Moab.

2 And ^c they called the people unto ^d the sacrifices of their gods: and the people did eat, and ^e bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and ^f the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, ^g Take all the heads of the people, and hang them up be-

fore the LORD against the sun, ^h that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto ⁱ the judges of Israel, ^k Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, ^l who were weeping before the door of the tabernacle of the congregation.

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^a Ch. 33. 49. Josh. 2. 1. Mic. 6. 5.—^b ch. 31. 16. 1 Cor. 10. 8.—^c Josh. 22. 17. Ps. 106. 28. Hos. 9. 10.—^d Exod. 34. 15, 16. 1 Cor. 10. 20.—^e Ex. d. 10. 5.—^f Ps. 106. 29.—^g Deut. 4. 3. Josh. 22. 17.

^h Ver. 11. Deut. 13. 17.—ⁱ Exod. 18. 21, 23.—^k Exod. 32. 27. Deut. 13. 6, 9, 13, 15.—^l Joel 2. 17.

NOTES ON CHAP. XXV.

Verse 3. *Israel joined himself unto Baal-peor*] The same as the Priapus of the Romans, and worshipped with the same obscene rites, as we have frequently had occasion to remark.

The *joining to Baal-peor*, mentioned here, was probably what St. Paul had in view, when he said, 2 Cor. vi. 14. *Be ye not unequally yoked together with unbelievers*. And this joining, though done even in a matrimonial way, was nevertheless *fornication*, see Rev. ii. 14. as no marriage between an Israelite and a Midianite could be legitimate, according to the law of God. See the propositions at the close of the preceding chapter.

Verse 4. *Take all the heads of the people, &c.*] Meaning the chiefs of those who had transgressed: as if he had said, "Assemble the chiefs and judges, institute an enquiry concerning the transgressors, and hang them who shall be found guilty

before the Lord, as a matter required by his justice." *Against the sun*—in the most public manner, and in day-light.

Dr. Kennicott has remarked, that the Samaritan and Hebrew texts must be both taken together, to make the sense here complete. And the Lord said unto Moses, *SPEAK unto all the heads of the people; AND LET THEM SLAY THE MEN THAT WERE JOINED TO BAAL-PEOR; and hang them up before the Lord, against the sun, &c.*

Verse 5. *Slay ye every one his men*] In the different departments where you preside over *thousands, hundreds, fifties, and tens*, slay all the *cupids* that shall be found.

Verse 6. *One of the children of Israel*] Zimri, the son of Salu, a prince of a chief family in the tribe of Simeon, ver. 14. *brought a Midianitish woman*—Cozbi, daughter of Zur, head over a people of one of the chief families in Midian,

A.M. 2553. B. C. 1451. An. Exod. 1. 1st. 7 And ^awhen Phinehas, ^bthe son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So ^cthe plague was stayed from the children of Israel.

9 And ^dthose that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 ^ePhinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away

from the children of Israel, while he was zealous ^ffor my sake among them, that I consumed not the children of Israel in ^gmy jealousy.

12 Wherefore say, ^hBehold, I give unto him my covenant of peace:

13 And he shall have it, and ⁱhis seed after him, *even* the covenant of ^kan everlasting priesthood; because he was ^lzealous for his God, and ^mmade an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a ⁿchief house among the Simeonites.

15 And the name of the Midianitish woman

^a Ps. 103. 10. Eccles. 45. 23. 1 Mac. 2. 54. — ^b Exod. 6. 15. — ^c Ps. 106. 30. — ^d Deut. 4. 3. 1 Cor. 10. 8. — ^e Ps. 106. 30. Eccles. 45. 23. — ^f Heb. *with my zeal*: See 2 Cor. 11. 2. — ^g Exod. 20. 5. Deut. 32. 16. 21. 1 Kings 14. 12. Ps. 78. 58. Ezek. 16. 58. Zeph. 1. 18. & 3. 8.

^h Mal. 2. 4. 5. & 3. 1. Eccles. 45. 24. 1 Mac. 2. 54. — ⁱ See 1 Chron. 6. 4. &c. — ^k Exod. 40. 15. Eccles. 45. 24. — ^l Acts 22. 3. Rom. 10. 2. — ^m Hebr. 2. 17. — ⁿ Hebr. *house of a father*.

ver. 15. The *contition* of these two persons, plainly proves it to have been a *matrimonial* alliance—the one was a *prince*, the other a *princess*—therefore I must conclude, that fornication or whoredom, in the common sense of the word, was not practised on this occasion. The matter was bad enough, as the marriage was in flat opposition to the law of God; and we need not make it worse by representing the woman as a common prostitute, as the *Vulgate* and several others have done. In such a case, this is absolutely inadmissible. Josephus positively says, that *Zimri* had married *Cozbi*, Antiq. l. iv. chap. 6. and if he had not said so, still the thing is nearly self-evident.—See the conclusion of chap. xxiv.

The children of Israel were weeping] This aggravated the crime, because the people were then in a state of great humiliation, because of the late impure and illegal transactions.

Verse 8. Thrust both of them through] Inspired, undoubtedly, by the spirit of the God of justice, to do this act, which can never be a *precedent* in any common occasion. An act something similar occurs in our own history. In 1381, in the minority of Richard II. a most formidable insurrection took place in Kent and Essex: about 100,000 men, chiefly under the direction of *Wat Tyler*, seized on London, massacred multitudes of innocent people, and were proceeding to the greatest enormities; when the king requiring a conference in Smithfield with the rebel leader, Sir William *Walworth*, then mayor of London, provoked at the insolence with which *Tyler* behaved to his sovereign, knocked him off his horse with his mace, after which he was instantly dispatched. While his partizans were bending their bows to revenge the death of their leader, Richard, then only sixteen years of age, rode up to them, and with great courage and presence of mind thus addressed them, "What, my people, will you kill your king! be not concerned for the death of your leader, follow me, and I will be your general."—They were suddenly appeased, and the rebellion terminated. The action of Sir William *Walworth* was that of a *zealot*, of essential benefit at the time; and justified only by the pressing exigencies of the case.

Verse 9. Those that died—were twenty-four thousand.] St. Paul, 1 Cor. x. 8. reckons only *twenty-three* thousand; though some MSS. and Versions, particularly the latter *Syriac*, and the *Armenian*, have *twenty-four* thousand, with the Hebrew Text. Allowing the 24,000 to be the genuine reading, and none of the Hebrew MSS. exhibit any various reading here, the two places may be reconciled thus: 1000 men were slain in consequence of the examination instituted ver. 4. and 23,000 in consequence of the orders given ver. 5. making 24,000 in the whole. St. Paul probably refers only to the latter number.

Verses 12, 13. My covenant of peace—of an everlasting priesthood] As the word *peace* implied all kinds of blessings both spiritual and temporal; it may mean no more here than the promise of God, to grant him and his family the utmost prosperity in reference to both worlds. The *everlasting priesthood*, refers properly to the *priesthood of Christ*, which was shadowed out by the priesthood under the law; no matter in what family it was continued. Therefore the *עֲלֵמָת עֹלָם celamath olam*, or *eternal priesthood*, does not merely refer to any sacerdotal ministrations which should be continued in the family of Phinehas, during the Mosaic dispensation; but to that priesthood of Christ, typified by that of Aaron and his successors. The priesthood alone is everlasting; and a covenant or grant of that, was made to Phinehas and his descendants. The Jews reckon 12 high-priests of the race of Phinehas, from this time to the days of Solomon—9 more from that time to the captivity, see 1 Chron. vi. 4, 15. and 15 from their return, to the time of *Antiochus Eupator*, the last of whom was *Onias*, slain by *Lysias*. *Ezra*, the great priest and scribe, was of this line; *Ezra* vii. 1, 5. The family of *Ithamar*, uncle of Phinehas, had the priesthood for about 150 years; but it was restored to the family of Phinehas in the person of *Zadok* the priest, 1 Chron. vi. 50. in which it continued, in the whole about 950 years. Probably the *Maccabees* were of the same family; but though this is not certain, there is no evidence against it. See *Cabinet*. God therefore sufficiently fulfilled his promise; he gave to

^{A.M. 2493.}
^{B.C. 1451.}
^{An Exod. lsr.}
^{40.} that was slain was Cozbi, the daughter of ^a Zur; he was head over a people, and of a chief house in Midian.
16 ¶ And the Lord spake unto Moses, saying,
17 ^b Vex the Midianites, and smite them:

18 For they vex you with their ^c wives, when with their have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

^a Ex. 31. 8. Josh. 13. 21. — ^b ch. 31. 2.

^c Ex. 31. 16. Rev. 1. 14.

him and his descendants, almost the utmost temporal length that could be given of their priesthood, which is, in its own nature, eternal. Here then, the word עַלְמָאֵלִים *elmalim* means, not a limited time, but what is eternal in its duration. See the note on Gen. xxi. 33.

Verse 17. *Vex the Midianites, &c.* See this enter fulfilled, chap. xxxi. 1—20. 12,000 Israelites attacked the Midianites, destroyed all their cities, slew their five kings, every male, and every young man, woman, and child, all their spoils.

CHAPTER XXVI.

Moses and Eleazar are commanded to take the sum of the Israelites, in the plains of Moab, 1—4. Reuben and his posterity 43,730, 5—11. Simeon and his posterity 22,200, 12—14. Gad and his posterity 40,500, 15—18. Judah and his posterity 76,500, 19—22. Issachar and his posterity 64,500, 23—25. Zabulon and his posterity 60,500, 26, 27. Manasseh and his posterity 52,700, 28—34. Ephraim and his posterity 45,400, 35—37. Benjamin and his posterity 45,600, 38—41. Dan and his posterity 64,400, 42, 43. Aser and his posterity 53,400, 44—47. Naphthali and his posterity 45,400, 48—50. Total amount of the twelve tribes 601,730, 51. The land is to be divided by lot, and how, 52—55. The Levites and their families, 57, 58. Their number, 59—61. Their number 23,000, 62. In this census or enumeration, not one man was found, save Joshua and Caleb, of all who had been reckoned 38 years before, the rest having died in the wilderness, 63—65.

^{A.M. 2553.}
^{B.C. 1451.}
^{An Exod. lsr.}
^{40.} AND it came to pass after the plague, that the Lord spake unto Moses, and unto Eleazar, the son of Aaron the priest, saying,

2 ^a Take the sum of all the congregation of the children of Israel, ^b from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them ^c in the plains of Moab by Jordan near Jericho, saying,

4 Take the sum of the people, from twenty years old and upward; as the Lord ^d com-

manded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ ^e Reuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carnites.

7 These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

^a Exod. 30. 12. & 38. 26, 26. ch. 1. 2. — ^b ch. 1. 3. — ^c ver. 63. ch. 1. 1. & 31. 12. & 33. 48. & 34. 1.

^d Ch. 1. 1. — ^e Gen. 16. 3. Exod. 14. 1. Gen. 1. 3. 1.

NOTES ON CHAP. XXVI.

Verse 2. *Take the sum of all the congregation*] After 38 years, God commands a second census of the Israelites to be made, to preserve the distinction in families, and to regulate the tribes, previously to their entry into the promised land;

and to ascertain the proportion of land which should be allowed to each tribe. For though the whole was divided by lot, yet the portions were so disposed, that a numerous tribe did not draw, where the lots assigned small inheritances. See verses 53, 54, 55, 56. and also the note on chap. i. 1.

A. M. 2553.
B. C. 1451.
An. Exod. 1st.
40.

8 And the sons of Pallu; Eliab.
9 And the sons of Eliab; Nemuel,
and Dathan, and Abiram. This is
that Dathan and Abiram, which were ^a famous
in the congregation, who strove against Moses
and against Aaron in the company of Korah,
when they strove against the LORD:

10 ^b And the earth opened her mouth, and
swallowed them up together with Korah, when
that company died, what time the fire devoured
two hundred and fifty men: ^c and they became
a sign.

11 Notwithstanding ^d the children of Korah
died not.

12 ¶ The sons of Simeon after their families:
of ^e Nemuel, the family of the Nemuelites: of
Jamin, the family of the Jaminites: of ^f Jachin,
the family of the Jachinites:

13 Of ^g Zerah, the family of the Zarhites: of
Shaul, the family of the Shaulites.

14 These are the families of the Simeonites,
twenty and two thousand and two hundred.

15 ¶ The children of Gad after their fa-
milies: of ^h Zephon, the family of the Zephoni-
tes: of Haggi, the family of the Haggites: of
Shuni, the family of the Shunites:

16 Of ⁱ Ozni, the family of the Oznites: of
Eri, the family of the Erites:

17 Of ^k Arod, the family of the Arodites: of
Arel, the family of the Arelites.

18 These are the families of the children of
Gad according to those that were numbered of
them, forty thousand and five hundred.

19 ¶ The sons of Judah were Er and Onan:
and Er and Onan died in the land of Canaan.

20 And ^m the sons of Judah after their fa-
milies were; of Shelah, the family of the Shela-
nites: of Pharez, the family of the Pharzites:
of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron,

the family of the Hezronites: of Ha-
mul, the family of the Hamulites.

22 These are the families of Judah
according to those that were numbered of them,
threescore and sixteen thousand and five hun-
dred.

23 ¶ ⁿ Of the sons of Issachar after their fa-
milies: of Tola, the family of the Tolaites: of
^o Pua, the family of the Punites:

24 Of ^p Jashub, the family of the Jashubites:
of Shimron, the family of the Shimronites.

25 These are the families of Issachar according
to those that were numbered of them, three-
score and four thousand and three hundred.

26 ¶ ^q Of the sons of Zebulun after their fa-
milies: of Sered, the family of the Sardites: of
Elon, the family of the Elonites: of Jahleel,
the family of the Jahleelites.

27 These are the families of the Zebulunites
according to those that were numbered of them,
threescore thousand and five hundred.

28 ¶ The sons of Joseph after their families
were Manasseh and Ephraim.

29 Of the sons of Manasseh: of ^r Machir,
the family of the Machirites: and Machir be-
gat Gilead: of Gilead come the family of the
Gileadites.

30 These are the sons of Gilead: of ^s Jeezer,
the family of the Jeezerites: of Helek, the fa-
mily of the Helekites:

31 And of Asriel, the family of the Asriel-
ites: and of Shechem, the family of the She-
chemites:

32 And of Shemida, the family of the She-
midaites: and of Hephher, the family of the
Hephherites.

33 And ^t Zelophehad the son of Hephher had
no sons, but daughters: and the names of the
daughters of Zelophehad were Mahlah, and No-
ah, Hoglah, Milcah, and Tirzah.

^a Ch. 16. 1. ^b — ch. 16. 52, 35. — ^c ch. 16. 58. See 1 Cor. 10. 6.
^d Exod. 6. 24. 1 Chron. 6. 2. — ^e Gen. 46. 10. Exod. 6.
15. ^f 1 Chron. 1. 21. ^g Josh. — ^h Gen. 46. 10. ⁱ Zohar. — ^j Gen.
16. 16. ^k Or. Azbon, Gen. 46. 16. — ^l Gen. 46. 16. ^m Ardi.

ⁿ Gen. 38. 2, &c. & 46. 12. — ^o 1 Chron. 2. 3. — ^p Gen. 46. 13. 1 Chron.
7. 1. — ^q Or. Phosph. — ^r Gr. Job. — ^s Gen. 46. 14. — ^t Gen. 46. 20.
— ^u Josh. 17. 1. 1 Chron. 7. 14, 15. — ^v Called Abazer, Josh. 17. 2.
Judg. 6. 11, 24, 34. — ^w ch. 27. 1. & 36. 11.

Verse 10. *Together with Korah*] The Samaritan Text
does not intimate that Korah was swallowed up, but that
he was burnt, as appears in fact, to have been the case.
*And the earth swallowed them up, what time that company
died; and the fire devoured Korah with the 250 men, who be-
came a sign.*

Verse 11. *The children of Korah died not*] It is difficult
to reconcile this place with chap. xvi. 27, 31—33, where

it seems to be intimated, that not only the men, but the wives
and the sons, and the little ones of Korah, Dathan and Abiram,
were swallowed up by the earthquake: see especially ver. 27,
collated with ver. 33. of chap. xvi. But the text here ex-
pressly says, *The children of Korah died not*;—and on a close
inspection of ver. 27, of the above mentioned chapter, we
shall find, that the sons and the little ones of Dathan and
Abiram alone are mentioned. *So they gat up from the taber-*

A. M. 2553.
B. C. 1451.
An. Exod. 1st.
40.

34 These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of ^aBecher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these are the sons of Shuthelah: of Eran, the family of the Eranites.

37 These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

38 ¶ ^bThe sons of Benjamin after their families: of Bela, the family of the Belaïtes: of Ashbel, the family of the Ashbelites: of ^cAhiram, the family of the Ahiramites:

39 Of ^dShupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were ^eArd and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.

41 These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred.

42 ¶ ^fThese are the sons of Dan after their

families: of ^gShuham, the family of the Shuhamites. These are the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.

44 ¶ ^hOf the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sons of Asher according to those that were numbered of them; who were fifty and three thousand and four hundred.

48 ¶ ⁱOf the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of ^kShillem, the family of the Shillemites.

50 These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred.

51 ^lThese were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

^a 1 Chron. 7. 20, Bered.—^b Gen. 46. 21. 1 Chron. 7. 6.—^c Gen. 46. 21, Ehi. 1 Chron. 8. 1, Aharah.—^d Gen. 46. 21, Mappim and Happim.—^e 1 Chron. 8. 3, Addar.

^f Gen. 46. 23.—^g Or, Hushim.—^h Gen. 46. 17. 1 Chron. 7. 30.—ⁱ Gen. 46. 24. 1 Chron. 7. 13.—^k 1 Chron. 7. 15, Shillum.—^l See ch. 1. 46.

nacle of Korah, Dathan and Abiram on every side: and Dathan and Abiram came out—and their wives, and their sons, and their little ones. Here is no mention of the children of Korah, they therefore escaped, while, it appears, those of Dathan and Abiram perished with their fathers.—See the note on chap. xvi. 30.

Verse 51. These were the numbered of the children of Israel, 601,730.] The following comparative statement will shew how much some of the tribes had increased, and others had diminished, since the enumeration in chap. 1.

| | Now | Before | |
|----------|--------|--------|-----------------|
| Reuben | 43,730 | 46,500 | 2,770 decrease |
| Simeon | 22,200 | 59,300 | 37,100 decrease |
| Gad | 40,500 | 45,650 | 5,150 decrease |
| Judah | 76,500 | 74,000 | 1,900 increase |
| Issachar | 64,300 | 54,400 | 9,900 increase |
| Zebulon | 60,500 | 57,400 | 3,100 increase |
| Manasseh | 52,700 | 32,200 | 20,500 increase |
| Ephraim | 32,500 | 40,500 | 8,000 decrease |

| | | | |
|----------|--------|--------|-----------------|
| Benjamin | 45,600 | 35,400 | 10,200 increase |
| Dan | 64,400 | 62,700 | 1,700 increase |
| Asher | 53,400 | 41,500 | 11,900 increase |
| Naphtali | 45,400 | 53,400 | 8,000 decrease |

Total 601,730 603,550 1,820 decrease on the whole, in 38 years.

Decrease in all 61,020. Increase in all 59,200.

Let it be observed, 1. That among these there was not a man of the former census, save Joshua and Caleb, see ver. 64, 65. 2. That though there was an increase in seven tribes of not less than 74,800 men, yet so great was the decrease in the other five tribes, that the balance against the present census, is 1,820, as appears above: thus we find, that there was an increase of 601,728 from 603,550 in the space of 38 years.

Notwithstanding the amazing increase in some, and decrease in other tribes; the same sort of proportion is preserved in the east, west, north and south divisions, as before; so as to keep the division of Judah, which was always in the front,

And the Lord spake unto Moses, saying,
 53 * Unto these the land shall be divided for an inheritance according to the number of names.

54 ^b To many thou shalt ^c give the more inheritance, and to few thou shalt ^d give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be ^e divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ ^f And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the He-

bronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife was ^g Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 ^h And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And ⁱ Nadab and Abihu died, when they offered strange fire before the Lord.

62 ^k And those that were numbered of them were twenty and three thousand, all males from a month old and upward: ^l for they were not numbered among the children of Israel, because there was ^m no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel ⁿ in the plains of Moab, by Jordan *near* Jericho.

^a Josh. 11. 23. & 14. 1. — ^b ch. 33. 54. — ^c Heb. multiply his inheritance. — ^d Heb. divide his inheritance. — ^e ch. 33. 54. & 34. 13. Josh. 11. 23. & 14. 2. — ^f Gen. 46. 11. Exod. 6. 16, 17, 18, 19. 1 Chron. 6. 1, 10.

^g Exod. 2. 1, 2. & 6. 20. — ^h ch. 3. 2. — ⁱ Lev. 10. 1, 2. ch. 3. 4. 1 Chron. 24. 2. — ^k See ch. 3. 39. — ^l ch. 1. 49. — ^m ch. 18. 20, 23, 24. Deut. 10. 9. Josh. 13. 14, 33. & 14. 3. — ⁿ ver. 3.

or *man*, the largest; and the division of *Dan*, which was always in the *rear*, the next in number. But it is worthy of remark, that as they are now, properly speaking, to commence their grand military operations, so their *front*, or *advanced division*, is increased from 186,400, to 201,300. And their *rear*, from 157,600, to 163,200. The *first division* is strengthened 14,900 men, and the *last division* 5,600 men. The reasons for this are sufficiently obvious.

Mr. *Disworth* has a curious remark on the number of families in the 12 tribes. "Here are families.

| | |
|------------------|-------------------|
| 1. Of Manassah 8 | 7. Of Reuben 4 |
| 2. Of Benjamin 7 | 8. Of Issachar 4 |
| 3. Of Gad 7 | 9. Of Ephraim 4 |
| 4. Of Simeon 5 | 10. Of Naphtali 4 |
| 5. Of Judah 5 | 11. Of Zabulon 3 |
| 6. Of Asher 5 | 12. Of Dan 1 |

In all 57; to whom, if we add the 12 patriarchs, and Jacob their father, the whole number is 70; the exact number of the souls in Jacob's house, that went down to Egypt, Gen. xlv. 27." In a variety of things in this ancient economy, there is a most surprising *proportion* kept up, which never could have been a fortuitous effect of general causes. But *proportion*, *harmony*, and *order*, distinguish all the works of God, both in the *natural* and *moral* world.

Verse 34. *The land shall be divided by lot*] The word *by lot*, translated *lot*, is supposed by some to signify the

stone or pebble formerly used for the purpose of what we term *casting lots*. The word *plot* *lot*, is Anglo-Saxon, from *pleotan*, to *divide*, or *portion out*, i. e. fortuitously: it answers to the Greek *κληρος*, which, some think, comes from *κλαω* to *break*; because the lot being a sort of appeal to God; ("The lot is cast into the lap, but the whole disposing thereof is of the Lord," Prov. xvi. 33.) *broke off* all contentions and litigations, relative to the matter in dispute. From this original division of the promised land by *lot*, to the children of Israel, all *portions*, *appointments*, *offices*, *shares*, or *divisions* in spiritual and ecclesiastical matters, were termed *lots*. So in the New Testament, the word *κληρος* *lot*, is used to signify a *portion* of *spiritual blessedness*, and *κληρονομια* a *division by lot*, an *inheritance*; and *κληροι*, the *lotted* or *appointed persons* to different works, shares, &c. hence our word *clergy*, *κληροι*, *persons appointed by lot*, to a *lot*, *portion*, or *inheritance*; see the case of Mattathias, Acts i. 26. Persons thus appointed were by accommodation termed *inheritors*, because originally, when there could be no *claims* of exclusive *right*, all lands, where a wandering tribe chose to take up its residence, were divided by *lot*, as the promised land in the case before us. So Judah says to Simeon his brother, Judg. i. 3. "Come up with me into my *lot*." And as God was ever supposed to be the whole disposer in such matters, whatever *fell out* in the course of *God's providence*, was called a *lot*. "This is the *lot* of them that rob us." Isai. xlvii. 14. "Thou hast neither *lot* nor part in this matter." Acts viii. 21.

A. M. 2553.
B. C. 1451.
An. Ex. d. Isr.

64 ^a But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

^a Ch. 1. Deut. 2. 14, 15.

A lot in the promised land, was evidently typical of a place in eternal glory. "That they may receive forgiveness of sins, and an inheritance (*κλῆρον*, a lot, among them that are sanctified." Acts xxvi. 18. "Who hath made us meet to be partakers of the inheritance (*κλῆρον* of the lot) of the saints in light." "Which is the earnest of our inheritance, (*ἀρρογόνη* of our allotted portion)" Eph. i. 14. "What is the riches of the glory of his inheritance," (*ἀκροπολίς* allotted portion,) Eph. i. 18. As therefore the promised land was divided by lot to the believing Israelites, God deter-

65 For the Lord had said of them, They ^b shall surely die in the wilderness. And there was not left a man of them, ^c save Caleb the son of Jephunneh, and Joshua the son of Nun.

A. M. 2553.
B. C. 1451.
An. Ex. d. Isr.

^b Ch. 14. 23. 29. ^c Ch. 14. 30. & 31. 14. 20.

mining the lot as he saw good, none of the people having any claim on, or right to it; — the kingdom of heaven is a lot given by the more generous God to them that believe and obey him: for as our lot and disobedience threw 600,000 people out of the inheritance of the promised land; so none who disbelieve God's word, and rebel against his authority, shall ever enter into the kingdom of Heaven. See *Acts xvi.* These things happened unto them for examples — see them, Reader, that thou fall not after the same example of unbelief.

CHAPTER XXVII.

The daughters of Zelophehad claim their inheritance, 1—4. Moses brings their case before the Lord, 5. He hears their claim, 6, 7. and a law is made to regulate the inheritance of daughters, 8—11. Moses is commanded to go up to mount Abarim, and view the promised land, 12. is apprised of his death, 13. and because he did not sanctify God at the waters of Meribah, he shall not enter into it, 14. Moses requests the Lord to appoint a person to supply his place as leader of the Israelites, 15—17. God appoints Joshua, commands Moses to lay his hands upon him, to set him before Eleazar the priest, and give him a charge in the sight of the people, 18—20. Eleazar shall ask counsel for him by Urim, and at his command shall the Israelites go out and come in, 21. Moses does as the Lord commanded him, and consecrates Joshua, 22, 23.

A. M. 2553.
B. C. 1451.
An. Ex. d. Isr.

THEN came the daughters of ^a Zelophehad, the son of He-
pher, the son of Gilead, the son of
Machir, the son of Manasseh, of the families
of Manasseh, the son of Joseph: and these are
the names of his daughters; Mahlah, Noah,
and Hoglah, and Mileah, and Tirzah.

2 And they stood before Moses, and before
Eleazar the priest, and before the princes and
all the congregation, by the door of the taber-
nacle of the congregation, saying,

3 Our father ^b died in the wilderness, and

he was not in the company of them
that gathered themselves together
against the Lord ^c in the company
of Korah; but died in his own sin, and had
no sons.

4 Why should the name of our father be
^d done away from among his family, because he
hath no son? ^e Give unto us therefore a posses-
sion among the brethren of our father.

5 And Moses ^f brought their cause before the
LORD.

6 ^g And the Lord spake unto Moses, saying,

^a Ch. 26. 33. & 36. 1, 11. Josh. 17. 3. — ^b Ch. 14. 30. & 29. 61. 65.

^c Ch. 16. 1, 2. — ^d Heb. diminished. — ^e Josh. 17. 4. — ^f Gen. 38. 25. 27.

NOTES ON CHAP. XXVII.

Verse 1. The daughters of Zelophehad] The singular case of these women, caused an additional law to be made to the civil code of Israel, which satisfactorily ascertained, and amply secured the right of succession in cases of inheritance.

The law, which is as reasonable as it is just, stands thus.
1. On the demise of the father, the estate goes to the sons.
2. If there be no son, the daughters succeed. 3. If there be no daughter, the brothers of the deceased inherit. 4. If there be no brother or paternal uncle, the estate goes to the bro-

A. M. 2553.
B. C. 1451.
An. Fixed Era.
40.

7 The daughters of Zelophehad speak right: ^a thou shalt surely give them a possession of an inheritance among their fathers' brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

^a Ch. 33, 2. Jer. 29, 11. Gal. 3, 29.

thers of his father. 5. If there be no grand uncles, or brothers of the father of the deceased, then the nearest a kin succeeds to the inheritance. Beyond this fifth degree, the law does not proceed, because, as the families of the Israelites were kept distinct in their respective tribes, there must always be some who could be called kinsmen, and were really such, having descended without interruption from the patriarch of the tribe.

Verse 7. *Thou shalt give them—an inheritance among their fathers' brethren*] There is a curious anomaly here in the Hebrew text, which cannot be seen in our translation. In Hebrew, *they, them, and their, you, ye, and your*, are both of the masculine and feminine genders, according as the nouns are, to which they are affixed; but these words are of no gender in English. In this verse, speaking of the brethren of the father of those women, the masculine termination **הם** *hem*, THEIR, is used instead of the feminine, **הן** *hen*, governed by **בנות** *benoth*, daughters. So **להם** *lahem*, to THEM, and **אביהם** *abihem*, THEIR fathers, masculine, are found in the present text, instead of **להן** *luhen* and **אביהן** *abihem*, feminine. Interpreters have sought for a hidden meaning here, and they have found several, whether hidden here or not. One says, "the masculine gender is used, because these daughters are treated as if they were heirs male." Another, "that it is because of their faith, and conscientious regard to the ancient customs, and to keep the memory of their father in being, which might well befit men." Another, "that it signifies the free gift of God in Christ, where there is neither male nor female, bond or free; for all are one in Christ." And so on; for where there is no rule, there is no end to conjecture. Now the plain truth is, that the masculine is, in the present printed text, a mistake for the feminine. The Samaritan, which many think by far the most authentic copy of the Pentateuch, has the feminine gender in both places: so also have upwards of fourscore of the MSS. collated by Kennicott and De Rossi. Therefore all the curious reasons for this anomaly offered by interpreters, are only serious trifling on the blunder of some heedless copyists.

While on the subject of mysterious reasons and meanings, some might think it unpardonable, if I passed by the mystery of the fall, recovery, and full salvation of man, signified, as some will have it, by the names of Zelophehad and his daughters.

A. M. 2553.
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10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel ^b a statute of judgment, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, ^c Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

^b Ch. 33, 29. — ^c Ch. 33, 47. Deut. 3, 27. & 34, 1. & 34, 1.

"1. Zelophehad's daughters claiming a portion in the promised land, may represent believers in Christ, claiming an inheritance among the saints in light. 2. These five virgins may be considered as the five wise virgins, Matt. xxv. 1—10. who took oil in their vessels with their lamps; and consequently are types of those who make a wise provision for their eternal states. 3. They are examples of encouragement to weak and destitute believers, who, though they are orphans in this world, shall not be deprived of their heavenly inheritance. 4. Their names are mysterious; for Zelophehad, **זֶלּוּפְחָד** [ZELOPHECHAD, signifies the shadow of fear or dread. His first daughter, **מַחֲלָה** MACHLAH, infirmity; the second, **נֹחַה** NôAH, wandering; the third, **חֻגְלָה** CHOGLAH, turning about, or dancing for joy; the fourth, **מִלְכָּה** MILCAH, a queen; the fifth, **תִּירְצָה** TIRTSAH, well-pleasing or acceptable. By these names we may observe our reviving by grace in Christ: for we are all born of the shadow of fear, (Zelophehad) being brought forth in sin, and through fear of death, being all our life-time subject to bondage, Heb. ii. 15. This begets (Machlah) infirmity, or sickness, grief of heart for our estate. After which, (Nôah) wandering about for help, and comfort, we find it in Christ, by whom our sorrow is turned into joy, (Choglah). He communicates of his royalty (Milcah) to us, making us kings and priests unto God and his Father, Rev. i. 6. So we shall at last be presented unto him, glorious and without blemish, being (Tirtsah) well-pleasing and acceptable in his sight." This is a specimen of pious ingenuity, which has been endeavouring to do the work of an EVANGELIST in the Church of God, from the time of Origen to the present day.

Verse 12. *Get thee up into this mount Abarim*] The mountain which Moses was commanded to ascend was certainly mount Nebo, see Deut. xxxii. 49, &c. which was the same as Pisgah, see Deut. xxxiv. 1. The mountains of Abarim, according to Dr. Shaw, are a long ridge of frightful, rocky, precipitous hills, which are continued all along the eastern coast of the Dead Sea, as far as the eye can reach. As in Hebrew, **עָבַר** *abar*, signifies to pass over, Abarim here, probably signifies passages; and the ridge in this place had its name, in all likelihood, from the passage of the Israelites, as it was opposite to these, that they passed the Jordan into the promised land.

A. M. 1553.
B. C. 1451.
An. Exod. Isr.
40.

23 And he laid his hands upon him, ^p and gave him a charge, as the LORD commanded by the hand of Moses.

1. Deut. 1: 7. — 2. Gen. 4: 14, 17, 24. — 3. 1 Sam. 10: 6, 9. — 4. Kings 2: 15. —
5. 1 Sam. 1: 1, 4, 17. — 6. 2 Sam. 1: 9, 14. — 7. 1 Sam. 1: 1, 2. — 8. 2 Sam. 13: 31.
9. 1 Sam. 10: 9 & 10, 7. — 10. 1 Sam. 1: 16, 19. — 11. 1 Sam. 1: 13, 14. — 12. 1 Sam. 1: 13, 15. — 13. Deut. 3: 28. & 31, 7.

Verse 23. *He laid his hand upon him.*] As a proof of his being appointed to, and qualified for, the work. So, at the word of Joshua, they were to *go out*; and at his word, to *come in*, ver. 21. And thus he was a type of our blessed Lord, as to his meritorial office and divine appointment as *man*, to the work of our salvation; and to this circumstance of the appointment of Joshua to this work, and his receiving of Moses' honour and glory, St. Peter seems to refer in these words, 2d Epist. i. 16, 17. "We were eye-witnesses of his majesty; for he received from God the Father honour and glory, when there came such a voice to him from the excellent glory: This is my beloved Son, in whom I am well pleased; HEAR HIM."—See Matt. xvii. 5. But one infinitely greater than either Moses or Joshua, is here.

Verse 20. *And thou shalt put, &c.* מִלְּפָנֶיךָ *mil'pana, of thine*
honour or authority upon him. Thou shalt shew to the whole

A.M. cir. 253.
B.C. cir. 1451.
An. Exod. Isr.
cir. 40.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, and ^a my bread for my sacrifices made by fire, for ^b a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 ¶ And thou shalt say unto them, ^c This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot ^d day by day, for a continual burnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer ^e at even;

5 And ^f a tenth part of an ephah of flour for a ^g meat offering, mingled with the fourth part of a ^h hin of beaten oil.

6 It is ⁱ a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink offering thereof shall be the fourth part of a hin for the one lamb: ^k in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the sabbath day two lambs of the first year without spot, and two tenth deals of

flour for a meat offering, mingled with oil, and the drink offering thereof:

10 This is ^l the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

11 ¶ And ^m in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And ⁿ three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half a hin of wine unto a bullock, and the third part of a hin unto a ram, and a fourth part of a hin unto a lamb: this is the burnt offering of every month throughout the months of the year.

15 And ^o one kid of the goats for a sin offering unto the LORD, shall be offered, beside the continual burnt offering, and his drink offering.

16 ¶ ^p And in the fourteenth day of the first month is the pass-over of the LORD.

17 ^q And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

A.M. cir. 2553.
B.C. cir. 1451.
An. Exod. Isr.
cir. 40.

^a Lev. 3. 11. & 24. 6, 8. Mal. 1. 7, 12. — ^b Heb. a savour of my rest. — ^c Exod. 29. 38. — ^d Heb. on a day. — ^e Heb. between the two evenings. — ^f Exod. 12. 6. — ^g Exod. 16. 36. ch. 15. 1. — ^h Lev. 2. 1. — ⁱ Exod. 29. 40. — ^j Exod. 29. 42. See Amos 5. 26. — ^k Exod. 29. 42.

^l Ezek. 46. 4. — ^m ch. 10. 10. 1 Sam. 20. 5. 1 Chron. 23. 31. 2 Chron. 2. 4. Ezra 5. 5. Neh. 10. 33. Isai. 1. 13, 14. Ezek. 45. 17. & 46. 6. Hos. 2. 11. Col. 2. 16. — ⁿ ch. 15. 4. — ^o ver. 22. ch. 15. 24. — ^p Exod. 12. 6, 18. Lev. 23. 5. ch. 9. 3. Deut. 16. 1. Ezek. 45. 21. — ^q Lev. 23. 6.

NOTES ON CHAP. XXVIII.

Verse 2. *Command the children of Israel, &c.*] It is not easy to account for the reason of the introduction of these precepts here, which had been so circumstantially delivered before in different parts of the books of Exodus and Leviticus. It is possible that the *daily, weekly, monthly, and yearly* services, had been considerably interrupted for several years, owing to the unsettled state of the people in the wilderness; and that it was necessary to repeat these laws for two reasons: 1. Because they were now about to enter into the promised land, where these services must be established and constant: And 2. Because the former generation being all dead, multitudes of the present might be ignorant of these ordinances.

In their due season.] Moses divides these offerings into

1. DAILY. The morning and evening sacrifices; a lamb each time, ver. 3, 4.

2. WEEKLY. The sabbath offerings, two lambs of a year old, ver. 9, &c.

3. MONTHLY. At the beginning of each month, two young bullocks, one ram, and seven lambs of a year old; and a kid for a sin offering, ver. 11, &c.

4. ANNUAL. 1. The Passover to last seven days: the offerings, two young bullocks, one ram, seven lambs of a year old, and a he-goat, for a sin-offering, ver. 16, &c. 2. The day of FIRST-FRUIT. The sacrifices, the same as on the beginning of the month, ver. 26, &c. With these sacrifices were offered libations, or drink-offerings of strong wine, ver. 7 and 14. and minchahs, or meat-offerings, composed of fine flour, mingled with oil, ver. 8, 12, &c. For an ample account of all these offerings, see the notes on Levit. vii. and Exod. xii.

Verse 7. *Strong wine*] Sikeru; see the note on chap. x. 9. where this is largely explained.

A.M. cir. 2553.
B.C. cir. 1451.
An. Exod. Ibr.
cir. 40.

18 In the ^a first day shall be an holy convocation; ye shall do no manner of servile work therein:

19 But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: ^b they shall be unto you without blemish:

20 And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And ^c one goat for a sin offering, to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual

burnt offering, and his drink offering.

25 And ^d on the seventh day ye shall have a holy convocation; ye shall do no servile work.

26 ¶ Also ^e in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have a holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt offering for a sweet savour unto the LORD; ^f two young bullocks, one ram, seven lambs of the first year;

28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

29 A several tenth deal unto one lamb, throughout the seven lambs;

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (^g they shall be unto you without blemish) and their drink offerings.

A.M. cir. 2553.
B.C. cir. 1451.
An. Exod. Ibr.
cir. 40.

^a Exod. 12. 16. Lev. 23. 7. — ^b ver. 31. Lev. 22. 20. ch. 13. 8. Deut. 15. 21. ^c ver. 15.

^d Exod. 12. 16. & 13. 6. Lev. 23. 8. — ^e Exod. 12. 16. & 13. 6. Lev. 23. 10. 15. Deut. 16. 16. A. Ibr. 1. — ^f See Lev. 22. 20. ^g — ver. 29.

Verse 26. *Day of the firstfruits*] Called also the feast of weeks, and the feast of Pentecost; see it explained Exod. xxiii. 14. and Lev. xxiii. 15.

Verse 31. *Without blemish*] This is to be understood as applying not only to the animals, but also to the grain, wine, and oil: every thing must be perfect in its kind.

CHAPTER XXIX.

The feast of trumpets on the first day of the seventh month, and its sacrifices, 1—6. The feast of expiation, or annual atonement, on the tenth day of the same month, with its sacrifices, 7—11. The feast of tabernacles held on the fifteenth day of the same month, with its eight days' offerings, 12. The offerings of the first day thirteen bullocks, two rams, fourteen lambs, and one kid, 13—16. The offerings of the second day, twelve bullocks, two rams, fourteen lambs, and one kid, 17—19. The offerings of the third day, eleven bullocks, the rest as before, 20—22. The offerings of the fourth day, ten bullocks, the rest as before, 23—25. The offerings of the fifth day, nine bullocks, &c. 26—28. The offerings of the sixth day, eight bullocks, &c. 29—31. The offerings of the seventh day, seven bullocks, &c. 32—34. The offerings of the eighth day, one bullock, one ram, seven lambs, and one goat, 35—38. These sacrifices to be offered, and feasts to be kept, besides vows, freewill-offerings, &c. &c. 39. Moses announces all these things to the people, 40.

A.M. cir. 2553.
B.C. cir. 1451.
An. Exod. Ibr.
cir. 40.

AND in the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do

no servile work: ^a it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt offer-

A.M. cir. 2553.
B.C. cir. 1451.
An. Exod. Ibr.
cir. 40.

^a Lev. 23. 24, 25. Exod. 23. 6.

ch. 10. 1—11. 1 Chron. 15. 26. Ps. 150. 3. & 150. 5.

NOTES ON CHAP. XXIX.

Verse 1. *And in the seventh month, &c.*] This was the be-

ginning of their civil year, and was a time of great festivity, and was ushered in by the blowing of trumpets. It answers to

A. M. 2551.
B. C. 1451.
An. Exod. Isr.
cir. 40.

ing for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:

3 And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats for a sin offering, to make an atonement for you:

6 Beside ^athe burnt offering of the month, and his meat offering, and ^bthe daily burnt offering, and his meat offering, and their drink offerings, ^caccording unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And ^dye shall have on the tenth day of this seventh month a holy convocation; and ye shall ^eafflict your souls: ye shall not do any work therein:

8 But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; ^fthey shall be unto you without blemish:

9 And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram,

10 A several tenth deal for one lamb throughout the seven lambs:

11 One kid of the goats for a sin offering; beside ^gthe sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

12 ¶ And ^hon the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days.

13 And ⁱye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish:

14 And their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

17 ¶ And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, ^kafter the manner:

19 And one kid of the goats for a sin offering; beside the continual burnt offering; and the meat offering thereof, and their drink offerings.

20 ¶ And on the third day, eleven bullocks, two rams, fourteen lambs of the first year without blemish;

21 And their meat offering and their drink offerings for their bullocks, for the rams, and

^a Ch. 28, 11. — ^b Ch. 28, 3. — ^c Ch. 15, 11, 14. — ^d Lev. 16, 29 & 23, 27.

^e Isr. 16, 16. — ^f Isr. 53, 5. — ^g Ch. 15, 14. — ^h Lev. 16, 23, 5.

ⁱ Lev. 23, 33. — ^j Deut. 16, 13. — ^k Ezek. 45, 25. — ^l Ezra 3, 4. — ^m ver. 3, 4, 9, 10. — ⁿ Ch. 15, 12. & 28, 7, 14.

a part of our September. In imitation of the Jews, different nations began their new year with sacrifices and festivity. The ancient Egyptians did so; and the Persians still celebrate their *نوروز* *new i rooz*, or *new year's day*, which they begin on the vernal equinox. The first day of the year is generally a time of festivity in all civilized nations.

On this day the Israelites offered one young bullock, one ram, seven lambs, and a kid, for a sin-offering, besides *menachahs*, or *meat offerings*.

Ver. 7. On the tenth day. See the notes on Levit. xii, 29, xxiii, 24.

Ver. 12. On the fifteenth day of the month. On this day there was to be a solemn assembly, and for seven days, sacrifices were to be offered; on the first day, thirteen young bullocks, two rams, and fourteen lambs. On each succeeding

ing day one bullock less, till on the seventh day there were only seven, making in all seventy. What an expensive service! How should we magnify God for being delivered from it! At the public charge, there were annually offered to God, independantly of trespass offerings and voluntary vows, fifteen goats, twenty-one kids, seventy-two rams, 132 bullocks, and 1101 lambs! But how little is all this, when compared with the lambs slain every year at the *passover*, which amounted in one year to the immense number of 255,600 slain at the temple itself, which was the answer that *Cestius*, the Roman general, received, when he asked the priests how many persons had come to Jerusalem at their annual festivals; the priests numbering the people by the lambs that had been slain, said, "twenty five myriads, 5000, and 600."—For an account of the feast of tabernacles, see in Levit. xxiii, 34.

for the lambs, shall be according to their number, ^a after the manner :

22 And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

23 ¶ And on the fourth day ten bullocks, two rams and fourteen lambs of the first year without blemish :

24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner :

25 And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

26 ¶ And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot :

27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner :

28 And one goat for a sin offering : beside the continual burnt offering, and his meat offering, and his drink offering.

29 ¶ And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish :

30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner :

31 And one goat for a sin offering : beside the

continual burnt offering, his meat offering, and his drink offering.

32 ¶ And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish :

33 And their meat offering and their drink offerings for the bullocks; for the rams, and for the lambs, shall be according to their number, after the manner :

34 And one goat for a sin offering ; beside the continual burnt offering, his meat offering, and his drink offering.

35 ¶ On the eighth day ye shall have a ^b solemn assembly : ye shall do no servile work therein :

36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD : one bullock, one ram, seven lambs of the first year, without blemish :

37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner :

38 And one goat for a sin offering ; beside the continual burnt offering, and his meat offering, and his drink offering.

39 These things ye shall ^c do unto the LORD in your ^d set feasts, beside your ^e vows, and your freewill offerings, for your burnt offerings; and for your meat offerings, and for your drink offerings, and for your peace offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

A.M.cir.2553.
B.C.cir.1451.
A.D.1451.
cir.40.

Ver. 12. — ^b Lev. xii. 1. — On, ^c *for*. — ^d Lev. xxi. 2. 1 Chron. 23. 31. — Clean. 1. 3. Pann. 1. 1. Neri. 10. 3. — Isai. i. 16.

^e Lev. 7. 11, 16. & 22. 21, 23.

Verse 35. On the eighth day ye shall have a solemn assembly] This among the Jews was esteemed the chief or best day of the feast, though for sacrifices were offered on it than on the others: the people seem to have finished the solemnity with a greater measure of spiritual devotion—and it was on

this day of the feast, that our blessed Lord called the Jews from the letter to the spirit of the law: promising himself as the sole fountain whence they could derive the waters of salvation, John vii. 37. On the subject of this chapter see the notes on Levit. xii. xvi. and xxiii.

CHAPTER XXX.

The law concerning vows of men, 1, 2. Of women under age, and in what cases the father may annul them, 3—7. The vows of a wife, and in what cases the husband may annul them, 8—15. The vows of a widow, or divorced woman, in what cases they may be considered either as confirmed or annulled, 16—18. Recapitulation of these ordinances, 19.

A.M. cir. 2553.
B.C. cir. 1451.
An. Exod. Isr.
cir. 40.

AND Moses spake unto ^a the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded.

2 ^b If a man vow a vow unto the LORD, or ^c swear an oath to bind his soul with a bond; he shall not ^d break his word, he shall ^e do according to all that proceedeth out of his mouth.

3 ¶ If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

6 ¶ And if she had at all a husband, when ^f she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband ^g disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her

soul, of none effect: and the LORD shall forgive her.

9 ¶ But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her, in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

^a Gen. 1. 16. & 7. 2. — ^b Lev. 27. 2. Deut. 23. 21. Judg. 11. 30, 35. Eccles. 5. 4. — ^c Lev. 5. 4. Matt. 14. 9. Act. 23. 14. — ^d Heb. *proposuit*.

Ps. 55. 20. — ^e Job 25. 27. Ps. 22. 25. & 50. 14. & 66. 13, 14. & 116. 14, 18. Nah. 1. 15. — ^f Heb. *her vows were upon her*. Ps. 56. 12. — ^g Gen. 3. 10.

NOTES ON CHAP. XXX.

Verse 2. *If a man vow a vow*] A vow is a religious promise made to God. Vows were of several kinds: 1. Of *abstinence or limitation*: see ver. 13. 2. Of the *Nazarite*: see chap. vi. 3. Of *giving certain things, or sacrifices*, to the Lord, Lev. vii. 16. 4. Of *alms given to the poor*: see Deut. xxi. 21. The law in this chapter must have been very useful, as it both *prevented and annulled rash vows*, and provided a proper sanction for the support and performance of those that were rationally and piously made. Besides, this law must have acted as a great preventative of *lying and hypocrisy*. If a vow was properly made, a man or woman was bound under penalty of the displeasure of God, to fulfill it.

Verse 3. *In her youth*] That is, say the Rabbins, under twelve years of age. And under thirteen, in case of a young man. Young persons of this age were considered to be under the authority of their parents, and had consequently no power

to vow away the property of another. A married woman was in the same circumstances, because she was under the *authority* of her husband. If, however, the parents or the husband heard of the vow, and objected to it in the *same day in which they heard of it*, ver. 5. then the vow was annulled—or, if having heard of it, they held their peace, this was considered a ratification of the vow.

A rash vow was never to be kept—"For," says Philo, and common sense and justice say the same, "he who commits an unjust action, because of his vow, adds one crime to another: 1. By making an unlawful vow. 2. By doing an unlawful action."

Verse 12. *Concerning the bond of her soul*] Her life is at stake, if she fulfil not the obligation under which she has laid herself.

Ver. 16. *These are the statutes*] It is very probable that this law, like that concerning the succession of daughters, chap. xxvii. rose from the exigency of some particular case that had just then occurred.

Making vows, in almost any case, is a dangerous business; they seldom do any good, and often much evil. He who does not feel himself bound to do what is *fit*, *right*, and *just*, from the standing testimony of God's word, is not likely to do it from any obligation he may lay upon his own conscience. If God's word lack weight with him, his own will prove lighter than vanity. Every man who professes the Christian religion, is

under the most solemn obligation to devote body, soul, and spirit to God, not only to the utmost extent of his powers; but also as long as he exists. Being *baptized*, and receiving the sacrament of the Lord's supper, are additional ratifications of the great, general, Christian vow: but every true follower of Christ should always remember, and frequently renew, his covenant with God.

CHAPTER XXXI.

The command of the Lord to make war on the Midianites, 1, 2. One thousand men are chosen out of each of the twelve tribes, and sent with Phinehas against the Midianites, 3—6. They slay all the males, 7.; their five kings, and Balaam, 8. They take all the women captives, with the flocks and goods, 9.; burn their cities, and bring away the spoil, 10, 11. They bring the captives, &c. to Moses, who is wroth with the officers for sparing the women, who had formerly been the cause of their transgression and punishment, 12—16. He commands all the male children, and all the grown up females, to be slain, 17, 18. How the soldiers were to purify their clothes, 19, 20.; and the different articles taken in the war, 21—24. They are commanded to take the sum of the prey, to divide it into two parts; one for the 12,000 warriors, and the other for the rest of the congregation, 25—27. One of 500, both of persons and cattle, of the share of the warriors, to be given to the Lord, 28, 29.; and one part, of fifty, of the people's share, to be given to the Levites, 30. The sum of the prey remaining after the above division: sheep, 675,000, beeves, 72,000, asses, 61,000, young women, 32,000, ver. 31—35. How the soldiers' part was divided, 36—40. How the part belonging to the congregation was divided, 41—47. The officers report, that they had not lost a man in this war, 48, 49. They bring a voluntary oblation to God, of gold and ornaments, 50, 51. The amount of which was 16,750 shekels, 52, 53. Moses and Eleazar bring the gold into the tabernacle for a memorial, 54.

A. M. 2553.
B. C. 1451.
Ann. Exod. Isr.
40.

AND the LORD spake unto Moses, saying,

2 ^a Avenge the children of Israel of the Midianites: afterward shalt thou ^b be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

^a Ch. 25. 17 — ^b ch. 27. 16.

NOTES ON CHAP. XXXI.

Verse 2. *Gathered unto thy people*] When? Not in the grave surely.—Moses was gathered with none of them; his burial place no man ever knew.—“But being gathered unto one's people means dying.” It does *imply* dying, but it does not *mean* this only. The truth is, God considers all those who are *dead* to men, in a state of *conscious existence* in another world. Therefore he calls himself the God of Abraham, and of Isaac, and of Jacob; *now* God is not the God of the dead, but of the living; because all LIVE TO HIM, whether dead to men or not. Moses, then, here, was to be gathered to his people, to enter into that *republic of Israel*, which having died in the faith, fear and love of God, were now living in a

4 ^c Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

A. M. 2553.
B. C. 1451.
Ann. Exod. Isr.
40.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the

^c Heb. A thousand of a tribe, a thousand of a tribe.

state of conscious blessedness, beyond the confines of the grave.—See the note on Gen. xxv. 8. and on xlix. 33.

Verse 3. *Avenge the Lord of Midian*] It was God's *quarrel*, not their *own*, that they were now to take up. These people were idolaters; idolatry is an offence against GOD; the civil power has no authority to meddle with what belongs to HIM, without especial directions, certified in the most unequivocal way. Private revenge, extension of territory, love of plunder, were to have no place in this business; the Lord is to be avenged; and through HIM, the children of Israel, ver. 2. because their state, as well as their *hearts*, had been well nigh ruined, by their idolatry.

Verse 6. *A thousand of every tribe*] Twelve thousand men

^a holy instruments, and ^a the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and ^b they slew all the ^c males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, ^d Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: ^e Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And ^f they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them, without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands,

and captains over hundreds, which came from the ^g battle.

15 And Moses said unto them, Have ye saved ^h all the women alive?

16 Behold, ⁱ these caused the children of Israel, through the ^k counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and ^l there was a plague among the congregation of the LORD.

17 Now therefore ^m kill every male among the little ones, and kill every woman that hath known man by lying with ⁿ him.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And ^o do ye abide without the camp seven days: whosoever hath killed any person, and ^p whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all ^q that is made of skins, and all work of goats' *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war, which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye

^a Ch. 10. 1. — ^b Deut. 19. 13. — Judg. 21. 11. — 1 Sam. 27. 9. — 1 Kings 11. 15. — ^c See Judges 6. 1. 2. 33. — ^d Josh. 13. 21. — ^e Josh. 13. 22. — ^f Deut. 20. 14.

^g Heb. *host of war*. — ^h See Deut. 20. 13. — 1 Sam. 15. 3. — ⁱ ch. 25. 2. — ^j ch. 14. 14. — ^k Pet. 2. 15. — Rev. 2. 14. — ^l ch. 25. 9. — ^m Judg. 21. 11. — ⁿ Heb. *a male* — ^o ch. 5. 2. — ^p ch. 19. 11, &c. — ^q Heb. *instrument, or vessels of skins*.

in the whole—and Phinehas, the son of Eleazar; some think he was made general in this expedition, but this is not likely. The ark and its contents must proceed to this battle, because the battle was the Lord's, and he dwelt between the cherubim over the ark; and Phinehas, who had before got a grant in the eternal priesthood, was chosen to accompany the ark in place of his father Eleazar, who was, probably, now too far advanced in years to undergo the fatigue. Who then was general? Joshua, without doubt, though not here mentioned; because the battle being the Lord's, he alone is to have the supreme direction, and all the glory. Besides, it was an extraordinary war, and not conducted on the common principle, for we do not find that peace was offered to the Midianites, and that they refused it; see Deut. xx. 10, &c. In such a case only, hostilities could lawfully commence; but they were sinners against GOD; the cup of their iniquity was full; and God thought proper to destroy them. Though a leader there certainly was, and Joshua was probably that leader, yet, because God, for the above reason, was considered

as commander-in-chief, therefore no one else is mentioned: for it is evident that the sole business of Phinehas was to take care of the *holy instruments*, and to blow with the trumpet.

Verse 8. Balaam—they slew with the sword.] This man had, probably, committed what St. John calls the *sin unto death*; a sin which God punishes with temporal death, while at the same time he extends mercy to the soul.—See the remarks at the end of chap. xxiv.

Verse 17. Kill every male among the little ones.] For this action I account, simply on the principle that God, who is the author and supporter of life, has a right to dispose of it *when* and *how* he thinks proper; and the Judge of all the earth can do nothing but what is *right*. Of the *women* killed on this occasion, it may be safely said, their lives were forfeited by their *personal* transgressions; and yet even in this case, there can be little doubt, that God shewed mercy to their souls. The little ones were safely lodged—they were taken to heaven and saved from the evil to come.

Verse 23. The water of separation] The water in which

A. M. 2563.
B. C. 1191.
An. Exod. I. 40.
shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified ^a with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 ^b And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey ^c that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And ^d divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle: ^e one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, for a heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take ^f one portion of fifty, of the persons, of the beeves, of the asses, and of the ^g flocks, of all manner of beasts, and give them unto the Levites, ^h which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep.

33 And threescore and twelve thousand beeves.

34 And threescore and one thousand asses.

A. M. 2563.
B. C. 1191.
An. Exod. I. 40.
35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand: of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand: of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave-offering unto Eleazar the priest, ⁱ as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even ^k of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

^a Lev. 14: 49. ^b Lev. 14: 49. ^c Heb. of the prey. ^d Heb. of the prey. ^e Lev. 27: 32. ^f Lev. 27: 32. ^g Lev. 27: 32. ^h Lev. 27: 32. ⁱ Lev. 27: 32.

^j Lev. 27: 32. ^k Lev. 27: 32. ^l Lev. 27: 32. ^m Lev. 27: 32. ⁿ Lev. 27: 32.

the *ashes of the red heifer* were mingled, see on chap. xii. 7. xix. 2, &c. Garments, whether of cloth or skins, were to be washed. Gold, silver, brass, iron, tin and lead to pass through the fire, probably to be melted down.

Verse 28. *And levy a tribute unto the Lord—one soul of five hundred, &c.* The persons to be employed in the Lord's service, under the Levites—the cattle either for sacrifice, or for the use of the Levites, ver. 30. Some monsters have supposed that one, out of every five hundred of the captive

was offered in sacrifice to the Lord! but this is absurd. When God chose to have the life of a man, he took his way of justice, as in the case of the Midianites, but never in the way of sacrifice.

Verse 32. *The booty* It appears from the enumeration here, that the Israelites, in this war against the Midianites, took 32,000 female prisoners, 61,000 asses, 72,000 horses, 75,000 sheep, and small cattle; besides the enormous number of males who fell in battle, and the great spoil.

A. M. 2553.
B. C. 1151.
An. Exod. Isr.
40. 49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our ^a charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath ^b gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, ^c to make an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

^a Heb. hand. — ^b Heb. found. — ^c Exod. 30. 12, 16.

men who were slain by the divine command, ver. 17. And it does not appear, that in this expedition, a single man of Israel fell! This was naturally to be expected, because the battle was the Lord's, ver. 49.

As the booty was divided into two equal parts, ver. 22. one for the soldiers employed in the expedition, and the other for those who, being equally willing to be employed, were ordered to stay in the camp: so each of the parties in this

| | | | |
|----------------|-----------------|---|---------|
| Total of sheep | To the soldiers | . | 337,500 |
| 675,000. | To the people | . | 337,500 |
| of beeves | To the soldiers | . | 36,000 |
| 72,000. | To the people | . | 36,000 |
| of asses | To the soldiers | . | 30,500 |
| 61,000. | To the people | . | 30,500 |
| of persons | To the soldiers | . | 16,000 |
| 32,000. | To the people | . | 16,000 |

In which table the booty is equally divided between the people and the soldiers: a five hundredth part being given to the Lord; and a fiftieth part to the Levites.

Verse 50. *We have—brought an oblation for the Lord*] So it appears there was a great deal of booty taken, which did not come into the general account: and of this, the soldiers, of their own will, made a very extensive offering to God, because he had preserved them from falling in battle. That not one man should have been slain, is a most extraordinary circumstance, and powerfully marks the peculiar superintendence of God's especial providence. The Midianites must certainly have made some resistance, but that was ineffectual;

A. M. 2553.
B. C. 1151.
An. Exod. Isr.
40. 52 And all the gold of the ^d offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For* ^e the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest, took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, ^f for a memorial for the children of Israel before the LORD.

^d Heb. heave offering. — ^e Deut. 20. 14. — ^f Exod. 30. 16.

booty, was to give a certain proportion to the Lord. The soldiers to give to the Lord, *one out of every five hundred persons, beees, asses and sheep*, ver. 28. The people, who by staying at home, risked nothing, and had no fatigue, were to give *one out of fifty* of the above, ver. 30. The booty its division among the soldiers and people—the proportion given by each to the Lord, and to the Levites, will be seen in one view by the following table, which I copy from *Houbigant*.

| | | |
|--------------------------------|---|-------|
| To the Lord from the soldiers | . | 677 |
| To the Levites from the people | . | 6,770 |
| To the Lord from the soldiers | . | 72 |
| To the Levites from the people | . | 720 |
| To the Lord from the soldiers | . | 61 |
| To the Levites from the people | . | 610 |
| To the Lord from the soldiers | . | 32 |
| To the Levites from the people | . | 320 |

because it was against the Lord. When any nation undertakes a *crusade* against those whom they are pleased to call *the Lord's enemies*, let them bring from the contest this proof of their Divine mission, viz. that not one man of them is either *lost* or *missing*; and then, and *not till then*, shall we believe that God hath sent them.

To make an atonement for our souls] That is, to make an acknowledgment to God for the preservation of their *lives*. The gold offered on this occasion, amounted to 16,750 shekels, equal to £37,869 16s 5d of our money. See the note on Exod. xxv. 39. where the true value of the shekel is given, and a rule laid down to reduce it to English money.

CHAPTER XXXII.

The Reubenites and Gadites request Moses to give them their inheritance on this side of Jordan, 1—5. *Moses expostulates with, and reproves them*, 6—15. *They explain themselves, and propose conditions, with which Moses is satisfied—they are to build cities for their wives and children, and folds for their cattle, and go over Jordan armed with the other tribes, and fight against their enemies till the land is subdued; after which they are to return*, 16—27. *Moses proposes the business to Eleazar, Joshua, and the elders*, 28—30. *The Gadites and Reubenites promise a faithful observance of the conditions*, 31, 32. *On which, Moses assigns to them and the*

half tribe of Manasseh, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan. 33. The cities built by the Gaddites, 34—35. The cities built by the Reubenites, 37, 38. The children of Manasseh, the son of Manasseh, expel the Amorites from Gilead, 39, which Moses grants to them, 40. Jazr, the son of Manasseh, takes the small towns of Gilead, 41. And Nobah takes Kenath and its villages, 42.

A. M. 2550.
B. C. 1451.
An. Exod. 1st.
40

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of ^a Jazer, and the land of Gilead, that, behold, the place was a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and ^b Nimrah, and Heshbon, and Elealeh, and ^c Shebam, and Nebo, and ^d Beon,

4 Even the country ^e which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore ^f discourage ye the heart of the children of Israel, from going over into the land which the LORD hath given them?

8 Thus did your fathers, ^g when I sent them from Kadesh-barnea ^h to see the land.

9 For ⁱ when they went up unto the valley of Eshcol, and saw the land, they discouraged the

heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 ^k And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, ^l from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because ^m they have not ⁿ wholly followed me:

12 Save Caleb, the son of Jephunneh the Kenazite, and Joshua the son of Nun: ^o for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them ^p wander in the wilderness forty years, until ^q all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the ^r fierce anger of the LORD toward Israel.

15 For if ye ^s turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But ^t we ourselves will go ready armed before the children of Israel, until we have brought

A. M. 2552.
B. C. 1451.
An. Exod. 1st.
40

^a Ch. 21. 30. Josh. 13. 25. 2 Sam. 24. 5. — ^b ver. 36. Beth-nimrah. — ^c ver. 38. Shebam. — ^d ver. 38. Baid-moon. — ^e ch. 21. 24. 34. — ^f Heb. local. — ^g ch. 13. 3. 26. — ^h Deut. 1. 22. — ⁱ ch. 13. 24. 34. — ^j Deut. 1. 23. 28. — ^k ch. 14. 11, 21. — ^l Deut. 1. 34. — ^m ch. 14. 25, 29. — ⁿ Deut. 1. 35. —

^o ch. 14. 24. 39. — ^p Heb. wandered after me. — ^q ch. 14. 34. — ^r Deut. 1. 36. Josh. 14. 8. 9. — ^s ch. 14. 35. 34. 35. — ^t ch. 14. 26. ch. 15. — ^u Deut. 1. 34. — ^v Deut. 30. 17. Josh. 22. 16, 18. 2 Chron. 7. 19. & 15. 2. — ^w ch. 4. 12, 13.

NOTES ON CHAP. XXXII.

Verse 3. *Ataroth and Dibon, &c.*] The places mentioned here, belonged to Sihon, king of the Amorites, and Og, king of Bashan; which being conquered by the Israelites, constituted ever after a part of their territories; ver. 33.

Verse 5. *Let this land be given unto thy servants.*] Because it was good for *pasture*, and they had many *flocks*, ver. 1.

Verse 12. *Caleb, the son of Jephunneh the Kenazite.*] It was Jephunneh, that was the Kenazite, and not Caleb. Kenaz was probably the *father* of Jephunneh.

Verse 16. *We will build—cities for our little ones.*] It was impossible for these, numerous as they might be, to build

cities and fortify them for the defence of their families in their absence. Caleb it supposes they meant no more than *repairing* the cities of the Amorites which they had lately taken; which work might have been very easily accomplished in the time which they spent on this side of Jordan, before they went over with their brethren, to put them in possession of the land.

Verse 17. *Because of the inhabitants of the land.*] These were the Ammonites, Moabites, Edomites, and the remains of the Midianites and Amorites. But could the women and children even keep the defended cities, when placed in them? This certainly cannot be supposed possible. Many of the

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.

them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 ^a We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; ^b because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And ^c Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And ^d the land be subdued before the LORD: then afterward ^e ye shall return, and be guiltless before the LORD, and before Israel; and ^f this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure ^g your sin will find you out.

24 ^h Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 ⁱ Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 ^k But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So ^l concerning them, Moses commanded Eleazar the priest, and Joshua, the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants; so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* our's.

33 And ^m Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh, the son of Joseph, ⁿ the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 ¶ And the children of Gad built ^o Dibon, and Ataroth, and ^p Aroer,

35 And Atroth, Shophan, and ^q Jaazer, and Jogbehah,

36 And ^r Beth-nimrah, and Beth-haran, ^s fenced cities: and folds for sheep.

37 And the children of Reuben ^t built Heshbon, and Elealeh, and Kirjathaim,

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.

^a Josh. 22. 4. — ^b ver. 33. Josh. 12. 1. & 13. 8. — ^c Deut. 3. 18. Josh. 1. 14. & 4. 12, 13. — ^d Deut. 3. 20. Josh. 11. 23. & 18. 1. — ^e Josh. 22. 4. — ^f Deut. 3. 12, 15, 16, 18. Josh. 1. 15. & 13. 8, 32. & 22. 4, 9. — ^g Gen. 4. 7. & 44. 16. Isai. 59. 12. — ^h ver. 16, 34, &c. — ⁱ Josh. 1. 14.

^k Josh. 4. 12. — ^l Josh. 1. 13. — ^m Deut. 3. 12—17. & 29. 8. Josh. 12. 6. & 13. 8. & 22. 4. — ⁿ ch. 21. 24, 35. 35. — ^o ch. 33. 45, 46. — ^p Deut. 2. 36. — ^q ver. 1. 3. Jaazer. — ^r ver. 3. Nimrah. — ^s ver. 24. — ^t ch. 21. 27.

men of war must of course stay behind. In the last census, chap. xxvi. the tribe of Reuben consisted of 43,730 men: the tribe of Gad, 40,500: the tribe of Manasseh, 52,700; the half of which is 26,350. Add this to the sum of the other two tribes, and the amount is 110,580. Now, from Joshua iv. 13. we learn, that of the tribes of Reuben and Gad, and the half of the tribe of Manasseh, only 40,000 armed men passed over Jordan to assist their brethren in the reduction of the land: consequently the number of 70,580 men were left behind for the defence of the women, the children,

and the flocks. This was more than sufficient to defend them against a people already panic struck by their late discomfitures and reverses.

Verse 34. *The children of Gad built—Aroer*] This was situated on the river Arnon, Deut. ii. 36. 2 Kings x. 33. It was formerly inhabited by the *Emim*, a warlike and perhaps gigantic people. They were expelled by the Moabites; the Moabites by the Amorites; and the Amorites by the Israelites. The Gadites then possessed it till the captivity of their tribe, with that of Reuben and the half of the tribe of Manasseh,

A. M. 2553.
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An. Exod. Isr.
40.
38 And ^aNebo, and ^bBaal-meon, (^ctheir names being changed,) and Shibmah: and ^dgave other names unto the cities which they builded.

39 And the children of ^eMachir, the son of Manasseh, went to Gilead, and took it, and dispossessed the Amorite which was in it.

40 And Moses ^fgave Gilead unto Machir, the

son of Manasseh; and he dwelt therein.

41 And ^gJair, the son of Manasseh, went and took the small towns thereof, and called them ^hHavoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

^a Isai. 46. 1. — ^b ch. 22. 41. — ^c See ver. 3. Exod. 33. 13. Josh. 3. 7. — ^d Josh. they called by names the names of the cities. — ^e Gen. 5. 13.

^f Deut. 3. 14. Josh. 13. 30. 1 Chron. 2. 24, 25, 26. — ^g Judg. 10. 4. 1 Kings 4. 13.

by the Assyrians, 2 Kings xv. 29. after which, the *Machirites* appear to have repossessed it, as they seem to have occupied it in the days of Jeroboam, chap. xlviii. 15—20.

Verse 38. *And Nebo—their names being changed*] That is, those who conquered the cities, called them after their own names. Thus the city *Kenath*, being conquered by *Nobah*, was called after his name, ver. 42.

Verse 41. *Havoth-jair*] That is, the villages or habitations of *Jair*. And thus they should have been translated. As

these two tribes and a half were the first, says Ainsworth, who had their inheritance assigned to them in the promised land; so they were the first of all Israel, that were carried captive out of their own land, because of their sins. “For they transgressed against the God of their fathers, and went a whoring after other gods. And God delivered them into the hands of *Pul* and *Tigath-Pileaser*, kings of Assyria, and they brought them to *Halah*, *Habor*, *Hara*, and *Gozan*, unto this day.” See 1 Chron. v. 25, 26.

CHAPTER XXXIII.

The journeyings of the Israelites written out by Moses, according to the commandment of the Lord, 1, 2. They depart from Ramases on the fifteenth day of the first month, on the day after the pass-over, the first born of the Egyptians having been slain, 3, 4. Their forty-two stations enumerated, 5—49. They are authorized to expel all the former inhabitants, and destroy all remnants of idolatry, 50—53. The land is to be divided by lot, 54. Should they not drive out the former inhabitants, they shall be to them as pricks in their eyes and thorns in their sides, 55. And if not obedient, God will deal with them as he has purposed to do with the Canaanites, 56.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.
THESE are the ^ajourneys of the children of Israel, which went forth out of the land of Egypt with

their armies, under the ^bhand of Moses and Aaron.

2 And Moses wrote their ^cgoings out

^a Exod. 12. 38, 51. & 13. 18. — ^b Josh. 24. 5.

^c Ch. 2. 17—20. & 10. 6, 13. Deut. 1. 2, 10, 11.

NOTES ON CHAP. XXXIII.

Verse 2. *And Moses wrote their goings out according to their journeys*] We may consider the whole book of Numbers as a *diary*, and indeed the first book of travels ever published. Dr. Shaw, Dr. Pocock, and several others, have endeavoured to mark out the route of the Israelites through this great, dreary, and trackless desert; and have ascertained many of the stages here described. Indeed there are sufficient evidences of this important journey still remaining; for the descriptions of many are so particular, that the places are readily ascertained by them; but this is not the case with all. Israel was the church of God in the wilderness, and its unsettled, wandering state under Moses, may point out the unsettled state of religion under the law. Their being brought, after

the death of Moses, into the promised rest by Joshua, may point out the establishment, fixedness, and certainty of that salvation provided by Jesus Christ, of whom Joshua, in name and conduct, was a remarkable type. Mr. Ainsworth imagines that the *forty-two stations*, here enumerated, through which the Israelites were brought to the verge of the promised land, and afterwards taken over Jordan into the rest which God had promised; point out the *forty-two generations* from Abraham unto Christ, through whom the Saviour of the world came; by whose blood we have an entrance into the Holiest, and enjoy the inheritance among the saints in light. And Mr. Bromley, in his *Way to the Sabbath of rest*, considers each name and place, as descriptive of the spiritual state, through which a soul passes in its way to the kingdom of God.

A.M. 2553.
B. C. 1451.
An. Exod. Isr.
40.

according to their journeys, by the commandment of the LORD : and these *are* their journeys according to their goings out.

A.M. 2513.
B. C. 1491.
An. Exod. Isr.
1.
Abib or Nisan.

3 And they ^a departed from Rameses in ^b the first month, on the fifteenth day of the first month ; on the morrow after the pass-over, the children of Israel went out ^c with a high hand, in the sight of all the Egyptians.

4 For the Egyptians buried all *their* first-born, ^d which the LORD had smitten among them : ^e upon their gods also the LORD executed judgments.

5 ^f And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from ^g Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And ^h they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon : and they pitched before Migdol.

^a Exod. 12. 37. — ^b Exod. 12. 2. & 13. 4. — ^c Exod. 14. 8. — ^d Exod. 12. 29. — ^e Exod. 12. 12. & 13. 11. Isai. 19. 1. Rev. 12. 8. — ^f Exod. 12. 37.

8 And they departed from before Pi-hahiroth, and ⁱ passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and ^k came unto Elim : and in Elim *were* twelve fountains of water, and threescore and ten palm trees ; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the ^l wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at ^m Rephidim, where was no water for the people to drink.

A.M. 2513.
B. C. 1491.
An. Exod. Isr.
1.
Abib or Nisan.

A.M. 2513.
B. C. 1491.
An. Exod. Isr.
1.
Iyar or Zif.

^g Exod. 13. 20. — ^h Exod. 14. 2, 9 — ⁱ Exod. 14. 22. & 15. 22, 23. — ^k Exod. 15. 27. — ^l Exod. 16. 1. — ^m Exod. 17. 1. & 19. 2.

But in cases of this kind, *fancy* has much more to do than judgment.

Verse 3. *From Rameses*] This appears to have been the metropolis of the land of Goshen, and the place of rendezvous, whence the whole Israelitish nation set out on their journey to the promised land. See the notes on Exod. xii. 37.

HERE FOLLOW THE FORTY-TWO STATIONS.

STATION i. Verse 5. *And pitched in SUCCOTH.*] This name signifies *booths* or tents, and probably refers to no town or village, but simply designates the place where they pitched their tents for the first time, after their departure from Rameses.

STAT. ii. Verse 6. *ETHAM, which is in the edge of the wilderness.*] This place is not well known ; Dr. Shaw supposes it to have been one mile from Cairo. Calmet thinks it is the city of *Ethum*, mentioned by Herodotus, which he places in Arabia, on the frontiers of Egypt.

STAT. iii. Verse 7. *PI-HAHIROTH*] See on Exod. xiv. 1. *Baal-zephon*, Calmet supposes to be the *Clysm* of the Greeks, and the *Kolzum* of the Arabians.

STAT. iv. Verse 8. *And went three days' journey in the wilderness of Etham*] Called the wilderness of *Shur*, Exod. xv. 22.

And pitched in MARAH.] Dr. Shaw supposes this place to be at *Sedar*, over against the valley of *Baideah*, on the opposite side of the Red sea.

STAT. v. Verse 9. *And came unto ELIM*] A place on the skirts of the deserts of *Sin*, two leagues from *Tor*, and near thirty from *Corondel*, a large bay on the east side of the Red

sea. Dr. Shaw, when he visited this place, found but *nine* of the *twelve* wells mentioned in the text, and instead of 70 palm-trees, he found upwards of 2000. See on Exod. xv. 27. and the map in Exodus.

STAT. vi. Verse 10. *Encamped by the RED SEA.*] It is difficult to assign the place of this encampment ; as the Israelites were now on their way to mount *Sinai*, which lay considerably to the east of *Elim*, and consequently farther from the sea than the former station. It might be called by the Red sea, as the Israelites had it, as the principal object, still in view. This station however is mentioned no where else. By the Red sea, we are not to understand a sea, the waters of which are red, or the sand red ; or any thing else about or in it red : for nothing of this kind appears. It is called in Hebrew יָם סוּף *yam suph*, which signifies the *weedy sea*. The Septuagint rendered the original by θαλασσα ερυθρα, and the Vulgate after it, by *mare rubrum*, and the European versions followed these ; and in opposition to etymology and reason, translated it *The Red sea*. See the note on Exod. x. 19.

STAT. vii. Verse 11. *The wilderness of SIN.*] This lies between *Elim* and mount *Sinai*. Dr. Shaw and his companions traversed these plains in nine hours.

STAT. viii. Verse 12. *DOPHKAH.*] This place is not mentioned in Exodus, and its situation is not known.

STAT. ix. Verse 13. *ALUSH.*] Neither is this mentioned in Exodus, and its situation is equally unknown.

STAT. x. Verse 14. *REPHIDIM*] Remarkable for the rebellion of the Israelites against Moses, because of the want of water, Exod. xvii.

15 And they departed from Rophidim, and pitched in the ^awilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched ^bat ^cKibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and ^dencamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in ^eRithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makhe-loth.

26 And they removed from Makhe-loth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and ^fencamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from ^gBene-jaakan, and ^hencamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, ⁱand encamped at Ezion-gaber.

^a Exod. 16. 1. & 19. 1, 2.— ch. 11. 11.—^c That is, the graves of lust.—
^d ch. 11. 35.— ch. 12. 16. 1 Mac. 5. 2. *Detecia*.

^e Deut. 10. 6.—^f 1 Mac. 5. 4. *Phoen* See Gen. 36. 37. Deut. 10. 6. 1 Cor. 10. 1. —^g Deut. 10. 7. —^h Deut. 2. 6. 1 Kings 9. 26. & 27. 41.

STAT. xi. Verse 15. *THE WILDERNESS OF SINAI.*] Somewhere toward of mount Sinai, on the straight road to the promised land, to which they now directed their course.

STAT. xii. Verse 16. *KIBROTH-HATTA-AVAH.*] No city, village, &c. but a place in the open desert, which had its name from the plague that fell upon the Israelites, through their murmuring against God, and their inordinate desire of flesh. See on chap. xi. But it appears that the Israelites had travelled three days' journey in order to reach this place, chap. x. 33. and commentators suppose there must have been other stations, which are not laid down here; probably because the places were not remarkable.

STAT. xiii. Verse 17. *HAZEROTH.*] This place Dr. Shaw computes to have been about thirty miles distant from mount Sinai.

STAT. xiv. Verse 18. *RITHMAH.*] This place lay somewhere in the wilderness of *Paran*, through which the Israelites were now passing. See chap. xiii. 1. The name signifies the juniper tree; and the place probably had its name from the great number of those trees growing in that district.

STAT. xv. Verse 19. *RIMMON-PAREZ.*] Unknown.

STAT. xvi. Verse 20. *LIBNAH.*] The situation of this place is uncertain. A city of this name is mentioned, Josh. x. 29. as situated between Kadesh-barnea and Gaza.

STAT. xvii. Verse 21. *RISSAH.*] A place mentioned nowhere else in the Sacred Writings. Its situation utterly uncertain.

STAT. xviii. Verse 22. *KEHELATHAH.*] Utterly unknown :

though some conjecture, that it might have been the place called Keilah, 1 Sam. xxiii. 1, &c. but this is unlikely.

STAT. xix. Verse 23. *SHAPHER.*] Where this mountain lay, cannot be determined.

STAT. xx. Verse 24. *HARADAH.*] Unknown. Calmet supposes that it may be the place called *Bered*, Gen. xvi. 14. which was in the vicinity of *Kadesh*.

STAT. xxi. Verse 25. *MAKHELOTH.*] A name found nowhere else in Scripture.

STAT. xxii. Verse 26. *TAHATH.*] Unknown.

STAT. xxiii. Verse 27. *TARAH.*] Also unknown.

STAT. xxiv. Verse 28. *MITHCAH.*] Calmet conjectures that this may be *Mitha*, a city in Arabia Petrea.

STAT. xxv. Verse 29. *HASHMONAH.*] Supposed by some to be the same as *Hazer*, chap. xxxiv. 4.

STAT. xxvi. Verse 30. *MOSEROTH.*] Situation unknown. In Deut. x. 6. it is said, that the Israelites took their journey from Beeroth, the wells of the children of Manasse, to Mosera, and there Aaron died. If so, Mosera, Moseroth, and Hor, must be different names of the same place. Or Moseroth, or Mosera, must have been some town or village near mount Hor; for there Aaron died. See ver. 38.

STAT. xxvii. Verse 31. *BENE-JAAKAN.*] Unknown. The sons of Jaakan.—See the preceding verse.

STAT. xxviii. Verse 32. *HOR-HAGIDGAD.*] The hole, or pit, of Gidgad. Unknown. It was a place perhaps remarkable for some vast pit or cavern, from which it took its name.

STAT. xxix. Verse 33. *JOTBATHAH.*] Situation unknown.

A.M. 2553.
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40.

36 And they removed from Ezion-gaber, and pitched in the ^a wilderness of Zin, which is Kadesh.

37 And they removed from ^b Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And ^c Aaron, the priest, went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

39 And Aaron was a hundred and twenty and three years old when he died in mount Hor.

40 And ^d king Arad, the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount ^e Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and ^f pitched in Oboth.

^a Ch. 20. 1. & 27. 11.—^b ch. 20. 22, 23. & 21. 4.—^c ch. 20. 25, 26. Deut. 10. 6. & 32. 50.—^d ch. 21. 1, &c.—^e ch. 21. 4.—^f ch. 21. 10. —^g ch. 21. 11.—^h Or, *heaps of Abarim*.—ⁱ ch. 21. 11.

It is said in Deut. x. 7. to be a *land of rivers of waters*.

STAT. xxx. Verse 34. EBRONAH.] No where else mentioned.

STAT. xxxi. Verse 35. EZION-GABER.] Dr. Shaw places this port on the western coast of the *Elanitic gulph* of the Red sea. It is now called *Meenah el Dsahab*, or the *golden port*, by the Arabs; because it was from this place that Solomon sent his ships for gold to Ophir, 1 Kings ix. 26. He supposes it to be about 100 miles distant from mount Sinai. *Travels*, p. 322. 4to. edition.

STAT. xxxii. Verse 36. ZIN, which is KADESH.] A place remarkable for the death of Miriam, the prophetess; and bringing water out of the rock. As this place was on the borders of *Edom*, the Israelites being denied permission to pass through their land, which lay on the direct road to the promised land, they were obliged to turn to the right to mount Hor, now called *Aecaba* by the Arabs.

STAT. xxxiii. Verse 37. HOR] Famous for the death of Aaron. See on chap. xx. Perhaps Moseroth or Mosera, ver. 30. was a village near this mountain. See the note on ver. 30.

STAT. xxxiv. Verse 41. ZALMONAH.] Probably in the neighbourhood of the land of Edom. As צֶלֶם *tselem* signifies an *image*, this place probably had its name from the brazen serpent set up by Moses. See chap. xxi. 5, &c. From the same root, the word *tselan*, corruptly called *talisman*, which signifies a consecrated *image*, is derived.

STAT. xxxv. Verse 42. PUNON.] A place in *Idumea*. No where else mentioned.

A.M. 2553.
B.C. 1451.
An. Exod. Isr.
40.

44 And ^g they departed from Oboth, and pitched in ^h Ije-abarimⁱ, in the border of Moab.

45 And they departed from Iim, and pitched ^k in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon^l-diblathaim.

47 And they removed from Almon-diblathaim, ^m and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and ⁿ pitched in the plains of Moab by Jordan near Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto ^o Abel-shittim^p in the plains of Moab.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

51 Speak unto the children of Israel, and say unto them, ^q When ye are passed over Jordan into the land of Canaan;

^k Ch. 32. 34.—^l Jer. 48. 22. Ezek. 6. 14.—^m ch. 21. 20. Deut. 32. 49. —ⁿ ch. 22. 1.—^o Or, *the plains of Shittim*.—^p ch. 25. 1. Josh. 2. 1.—^q Deut. 7. 1, 2. & 9. 1. Josh. 3. 17.

STAT. xxxvi. Verse 43. OBOOTH.] Mentioned before, chap. xxi. 10.

STAT. xxxvii. Verse 44. IJE-ABARIM] The *heaps of Abarim*. See chap. xxi. 11. Situation uncertain. It is called *Iim* in the following verse. As the word signifies *heaps* or *protuberances*, it probably means *tumuli* or *small hills* near some of the *fords* of Jordan.

STAT. xxxviii. Verse 45. DIBON-GAD.] Supposed to be the same as *Dibon*, chap. xxxii. 34. and to be situated on the brook *Arnon*.

STAT. xxxix. Verse 46. ALMON-DIBLATHAIM.] Situation not known. It belonged to the Moabites in the time of the prophet Jeremiah. Jer. xlviii. 22.

STAT. xl. Verse 47. Mountains of ABARIM, before NEBO.] The mountain on which Moses died. They came to this place after the overthrow of the *Amorites*. See chap. xxi.

STAT. xli. Verse 48. The PLAINS of MOAB.] This was the scene of the transactions between *Balaam* and *Balak*, see chapters xxiii. xxiv. xxv.

STAT. xlii. Verse 49. From BETH-JESIMOTH *even* unto ABEL-SHITTIM.] The former of these places fell to the Reubenites, Josh. xiii. 15—20. The Israelites were now come to the edge of Jordan, over against Jericho, where they afterwards passed.

For farther information on the subject of these different encampments, the reader is requested to refer to the map, and to the extract from Dr. Shaw, at the end of Exodus.

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places :

53 And ye shall dispossess the inhabitants of the land, and dwell therein : for I have given you the land to possess it.

54 And ye shall divide the land by lot for an inheritance among your families : and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance :

^a Exod. 23. 24. 33. & 34. 13. Deut. 7. 2, 5. & 12. 3. Josh. 11. 12. Josh. 2. 2.—^b Gen. 26. 33. 34. 30.—^c Heb. *metaphorical*.

Verse 52. *Ye shall—destroy all their pictures*] מַשְׁכָּנֵיהֶם, *masi-ciyotam*, from שָׁכָה *sakah*, to be like, or resemble, either pictures, carved work, or embroidery, as far as these things were employed to exhibit the abominations of idolatry.—*Molten images*, צִלְמֵי מַסַּכָּה *tsalemy massecotam*, metallic *talismanical figures*, made under certain constellations, and supposed, in consequence, to be possessed of some extraordinary influences and virtues.

Verse 55. *Shall be pricks in your eyes*] Under these metaphors, the continual mischief that should be done to them, both in soul and body, by these idolaters, is set forth in a very expressive manner. What can be more vexatious than a continual goading of each side, so that the attempt to avoid the one, throws the body more forcibly on the other. And what can be more distressing than a continual pricking in the eye, harassing the mind, tormenting the body, and *extinguishing the sight*.

1. It has been usual among pious men, to consider these Canaanites remaining in the land, as emblems of *in-dwelling sin* : and it must be granted, that what those remaining Canaanites were to the people of Israel, who were disobedient to God, such is *in-dwelling sin* to all those who will not have the blood of the Covenant to cleanse them from all unrighteousness. For a time, while conscience is tender, such persons feel themselves straitened in all their goings, hindered in all their religious services, and distressed beyond measure because of the *Law*, the authority and power of sin, which they find warring in their members : by and bye the eye of their mind becomes obscured by the constant piercings of sin, till at last, fatally persuaded that *sin must dwell in them as long as they live*, they accommodate their minds to their situation, their consciences cease to be tender, and they content themselves with expecting redemption where and when it has never been promised, viz. *beyond the grave* ! On the subject of the journeyings of the Israelites, the following observations from old Mr. Ainsworth cannot fail to interest the Reader.

2. "The TRAVELS of Israel through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water, Deut. viii. 15. which was a land of deserts, and of pits, a land of drought, and of the shadow of death, a land that no man passed through, and where no man dwelt, Jer. ii. 6. signified the many troubles and

every man's inheritance shall be in the place where his lot falleth ; according to the tribes of your fathers ye shall inherit.

55 But if you will not drive out the inhabitants of the land from before you ; then it shall come to pass, that those which ye let remain of them shall be ^c pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

^a Heb. *in the place of their inheritance*. Josh. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

afflictions through which we must enter into the kingdom of God, Acts xiv. 22. The helps, comforts, and deliverances which God gave unto his people in their distresses, are examples of his love and mercy towards his followers ; for he comforts them in all their tribulation, that as the sufferings of Christ abound in them, so their consolation also abounds in Christ, 2 Cor. i. 45. The punishments which God inflicted upon the disobedient, who perished in the wilderness for their sins, happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come, 1 Cor. x. 1, 11. Heb. iii. 17, 18, 19. and iv. 1, 2. By the names of their encamping places, and histories adjoined, it appears how Israel came sometimes into straits and troublesome ways, as at *Pi-hahiroth*, Exod. xiv. 2, 3, 10. &c. and at *Salmonah*, Numb. ii. 1, 4. &c. sometimes into large and ample room, as at the plains of *Moab* : sometimes to places of hunger and thirst, as at *Rephidim* and *Kadesh*, Exod. xvi. and xvii. Numbers xx. sometimes to places of refreshing, as at *Elim* and *Beer*, Exod. xv. 27. Num. 21. 16. sometimes where they had wars, as at *Rephidim*, *Kadesh*, *Edrei*, Exod. xvii. 8. Num. xxi. 1, 33. sometimes where they had rest, as at *Mount Sinai* : sometimes they went right forward, as from *Mount Sinai* to *Kadesh-Barnea* : sometimes they turned backward, as from *Kadesh-Barnea* to the *Red Sea* : sometimes they came to mountains, as *Sinai*, *Shapher*, *Hor-Gidgad* : sometimes to valleys, as *Tahath*, &c. : sometimes to places of bitterness, as *Marah* : sometimes of sweetness, as *Mithkah*.

3. "The SINS which they committed in the wilderness were many and great ; as open Idolatry by the calf, at *Horeb*, Exod. xxxii. and with *Baalpeor*, Num. xxv. Unbelief at *Kadesh*, Num. xiv. and afterwards PRESUMPTUOUS BOLDNESS in the same place ; MURMURING against God sundry times, with tempting of Christ (as the apostle speaks, 1 Cor. x.) CONTENTION and REBELLION against their governors often : *lusting for flesh* to fill their appetite, and loathing *manna*, the heavenly food : WHOREDOM with the daughters of *Moab* ; and many other provocations that this complaint is after made of them, how oft did they provoke him in the wilderness, and grieve him in the desert ! Psalm lxxviii. 40. All sorts of persons sinned against God ; the multitude of people very often ; the mixed multitude of strangers among

them, Num. xi. The *princes*, as the ten spies, *Datham*, *Abiram*, &c. The *Levites*, as *Korah* and his company; *Miriam* the prophetess, Num. xii. *Aaron* the priest with her, besides his sin at Horeb, Exod. xxxii. and at the water of *Meribah*, Num. xx. *MOSES* also himself, at the same place, for which he was excluded from the land of Canaan.

4. The PUNISHMENTS laid on them by the Lord for their disobedience were many. They died by the sword of the enemy, as of the *Amalekites*, Exod. xvii. and of the *Canaanites*, Num. xiv. 45. and some by the sword of their brethren, Exod. xxxii. Some were burned with fire, Num. xi. and xvi. some died with surfeit, Num. xi. some were swallowed up alive in the earth, Num. xvi. some were killed with serpents, Num. xxi. many died of the pestilence, Num. xvi. 46. and chap. v. 25. and generally all that generation which were first mustered, after their coming out of Egypt, perished, Num. xxvi. 64, 65. God consumed their days in vanity, and their years in terror, Psal. lxxviii. 33. nevertheless, for his name's sake, he magnified his mercies unto them and their posterity.

5. "He had divided the sea, and led them through on dry land, drowning their enemies, Exod. xiv. He led them with a cloud by day, and a pillar of fire by night, continually. He

gave them *manna* from heaven daily. He *chase the rocks*, and gave them water for their thirst. He fed them with *quails*, when they longed for flesh. He *sweetened the bitter waters*. He saved them from the sword of their enemies. He delivered them from the fiery serpents and scorpions. Their raiment waxed not old upon them, neither did their foot swell for forty years, Deut. viii. 4. He delivered them from the intended curse of *Balaam*, and turned it into a blessing, because he loved them, Num. xxii. Deut. xxiii. 5. He came down from Mount Sinai, and spake with them from heaven, and gave them right judgments and true laws, good statutes and commandments, and gave also his good spirit to instruct them, Nehem. ix. 13, 20. In the times of his wrath he remembered mercy; his eye spared them from destroying them, neither did he make an end of them in the wilderness, Ezek. xx. 17, 22. He gave them kingdoms and nations, and they possessed the lands of their enemies; and he multiplied their children as the stars of heaven, and brought them into the land promised unto their forefathers, Nehem. ix. 22, 23. Now whatsoever things were written aforetimes, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope, Rom. xv. 4." Let him that readeth understand!

CHAPTER XXXIV.

The land of Canaan is described, 1, 2. The south quarter, 3—5. The western border, 6. The north border, 7—9. The eastern border, 10—12. This land to be divided by lot among the nine tribes and half, 13. Two tribes and half, *Reuben* and *Gad*, and the half of *Manasseh*, having already got their inheritance on the east side of *Jordan*, 14, 15. *Eleazar* the priest, and *Joshua*, to assist in dividing the land, 16, 17. and with them a chief out of every tribe, 18. The names of the twelve chiefs, 19—29.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.

AND the LORD spake unto *Moses*, saying,

2 Command the children of Israel, and say unto them, When ye come into ^a the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:)

3 Then ^b your south quarter shall be from the wilderness of *Zin* along by the coast of *Edom*, and your south border shall be the outmost coast of ^c the salt sea eastward:

4 And your border shall turn from the south

^d to the ascent of *Akrabbim*, and pass on to *Zin*: and the going forth thereof shall be from the south ^e to *Kadesh-barnea*, and shall go on to ^f *Hazar-addar*, and pass on to *Azmon*:

5 And the border shall fetch a compass from *Azmon* ^g unto the river of Egypt, and the goings out of it shall be at the sea.

6 And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.

^a Gen. 17. 8. Deut. 1. 7. Ps. 78. 55. & 105. 11. Ezek. 47. 14. — ^b Josh. 1. 1. See Ezek. 47. 13. &c. — ^c Gen. 14. 3. Josh. 15. 2.

^d Josh. 15. 3. — ^e ch. 13. 26. & 32. 8. — ^f See Josh. 15. 3, 4. — ^g Gen. 15. 18. Josh. 15. 4—47. 1 Kings 6. 65. Isai. 27. 12.

NOTES ON CHAP. XXXIV.

Verse 2. The land of Canaan with the coasts thereof:] All description here is useless. The situation and boundaries of the land can only be known by actual survey or a good map. As my readers cannot conveniently visit the country, I refer to the map, which shall accompany the following book.

Verse 3. The Salt Sea] The Dead Sea or lake Asphaltitis; see the note on Gen. xix. 25.

Verse 5. The river of Egypt] The eastern branch of the river Nile; or, according to others, a river which is south of the land of the Philistines; and falls into the gulph or bay near *Calieh*. See the map in Exodus.

Verse 6. Ye shall even have the great sea for a border] The

^{A. V. 1001.}
^{B. C. 1101.}
^{An. Exod. Isr.}
^{40.} the great sea ye shall point out for you ¹ mount Hor:

8 From mount Hor ye shall point out *your border* ^b unto the entrance of Hamath; and the goings forth of the border shall be to ^c Zedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at ^d Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham ^e to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the ^f side of the sea ^g of Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at ^h the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of

Israel, saying, 'This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 ^kFor the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.

16 ¶ And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: ¹ Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one ^m prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: of the

^{A. V. 1001.}
^{P. C. 1101.}
^{An. Exod. Isr.}
^{40.}

¹ Ch. 34. 37. ² Gen. 13. 21. ³ 2 Kings 14. 25. ⁴ Ezek. 47. 15. ⁵ Ezek. 47. 17. ⁶ 2 Kings 19. 34. ⁷ Gen. 34. 6. ⁸ 1 Chron. 5. 26. ⁹ Deut. 3. 17. ¹⁰ Josh. 11. 2. ¹¹ & 12. 35. ¹² Matt. 14. 34. ¹³ Luke 5. 1. ¹⁴ ver. 3.

¹⁵ Ver. 1. ¹⁶ Josh. 14. 1, 2. ¹⁷ ver. 37. 38. ¹⁸ Josh. 14. 2, 3. ¹⁹ Josh. 14. 1. & 15. 51. ²⁰ Gen. 1. 4, 10.

Mediterranean Sea; called here the *Great Sea*, to distinguish it from the *Dead Sea*, the *Sea of Tiberias*, &c. which were only a sort of *lakes*. In Hebrew there is properly but one term, יָם *yam*, which is applied to all collections of water, apparently stagnant; and which is generally translated *sea*. The Greek of the New Testament follows the Hebrew, and employs, in general, the word θαλασσα *SEA*, whether it speak of the *Mediterranean*, or of the sea or lake of *Galilee*.

Verse 11. *The sea of Chinnereth*] The same as the *sea of Galilee*, *sea of Tiberias*, and *sea of Gennesareth*.

Verse 12. *The border shall go down to Jordan*] This river is famous both in the Old and New Testaments. It takes its rise at the foot of mount Libanus, passes through the sea of *Chinnereth* or *Tiberias*, and empties itself in the lake *Asphaltitis* or *Dead Sea*, from which it has no outlet. In and by it God wrought many miracles. God cut off the waters of this river as he did those of the Red Sea, so that they stood on a heap on each side, and the people passed over on dry ground. Both *Elijah* and *Elishah* separated its waters in a miraculous way, 2 Kings ii. 8—14. *Naaman*, the Syrian general, by washing in it, at the command of the prophet, was miraculously cured of his leprosy, 2 Kings v. 10—14. In this river *John* baptized great multitudes of Jews; and in it was CHRIST himself baptized, and the Spirit of God descended upon him, and the voice from heaven proclaimed him the great and only teacher and Saviour of men, Matt. iii. 16, 17. Mark i. 5—11.

Verse 13. *This is the land which ye shall inherit by lot*] Much of what is said concerning this land is peculiarly emphatic. It was a land that contained a multitude of advantages in its climate, its soil, situation, &c. It was bounded on the south by a ridge of mountains, which separate

it from *Arabia*, and skreen it from the burning and often pestiferous winds which blow over the deserts from that quarter. On the west it is bounded by the *Mediterranean Sea*, on the north by mount *Libanus*, which defended it from the cold northern blasts; and on the east, by the river *Jordan*, and its fertile well watered plains. It is described by God himself as “a good land, a land of brooks of water, of fountains, and depths that spring out of vallies and hills; a land of wheat, and barley, and vines, and figtrees, and pomegranates; a land of olive oil and honey; a land wherein there was no scarcity of bread—and where both iron and copper mines abounded.” Deut. vii. 7—12. A land thickly diversified with hills and vallies, and well watered by the rain of heaven, in this respect widely different from Egypt. A land which God cared for, on which his eyes were continually placed from the beginning to the end of the year; watched over by a most merciful providence, a land, which, in a word, flowed with milk and honey, and was the most pleasant of all lands.—Deut. xi. 11, 12. Ezek. xx. 6. Such was the land, and such were the advantages that this most favoured people were called to possess—they were called to possess it by *lot* that each might be satisfied with his possession, as considering it to be appointed to him by the special providence of God—and its boundaries were ascertained on Divine authority, to prevent all covetousness after the territories of others.

Verse 19, &c. *And the names of the men are these*] It is worthy of remark that Moses does not follow any order hitherto used, of placing the tribes, neither that in Num. i. nor that in chap. vii. nor that in chap. xxvi. nor any other; but places them here exactly in that order in which they possessed the land. 1. Judah. 2. Simeon. 3. Benjamin.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.

tribe of Judah, ^a Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiptan.

^a Ch. 13. 30. & 14. 6, 24, 30, 33. & 26. 65.

4. Dan. 5. Manasseh. 6. Ephraim. 7. Zebulun. 8. Issachar. 9. Asher. 10. Napthali. *Judah* is first, having the first lot; and he dwelt in the South part of the land.—Josh. xv. 1, &c. and next to him *Simeon*, because his inheritance was *within the inheritance of the children of Judah*, Josh. xix. i. *Benjamin* was third, he had his inheritance by Judah, *between the children of Judah and the children of Joseph*, Josh. xviii. 11. *Dan* was the fourth; his lot fell westward of that of Benjamin, in the country of the Philistines, as may be seen in Josh. xix. 40, 41, &c. *Fifthly*, *Manasseh*, and *sixthly* by him, his brother *Ephraim*, whose inheritances were behind that of Benjamin, Josh. xvi. 17. Next these dwelt, *seventhly*, *Zabulon*; and *eighthly*, *Issachar*, concerning whose lots see Josh. xix. 10—17. *Ninthly*, *Asher*, and *tenthly*, *Napthali*.—See Josh. xix. 24. 32, &c. And as in encamping about the

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to ^bdivide the inheritance unto the children of Israel in the land of Canaan.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.

^b Josh. 13. 32. & 14. 1. & 19. 51.

tabernacle, they were arranged according to their *fraternal* relationship, see chap. ii. so they were in the division, and inheriting of the promised land. *Judah* and *Simeon*, both sons of *Leah*, dwelt abreast of each other. *Benjamin*, son of *Rachel*, and *Dan*, son of *Rachel's* maid, dwelt next abreast. *Manasseh* and *Ephraim*, both sons of *Joseph* by his mother *Rachel*, had the next place abreast. *Zabulon* and *Issachar*, who dwelt next together, were both sons of *Leah*: and the last pair were *Asher*, of *Leah's* maid, and *Naphtali* of *Rachel's* maid. Thus God, in nominating the princes that should divide the land, signified beforehand the manner of their possession, and that they should be so situated, as to dwell together as brethren in unity, for the mutual help and comfort of each other.—See *Ainsworth*. In this arrangement there is much skill, judgment, and kindness every where displayed.

CHAPTER XXXV.

The Israelites are commanded to give the Levites, out of their inheritances, cities and their suburbs for themselves and for their cattle, goods, &c. 1—3. The suburbs to be 3,000 cubits round about from the wall of the city, 4, 5. The cities to be forty-two, to which six cities of refuge shall be added, in all forty-eight cities, 6, 7. Each tribe shall give of these cities in proportion to its possessions, 8. These cities to be appointed for the person who might slay his neighbour unawares, 10—12. Of these six cities there shall be three on each side Jordan, 13, 14. The cities to be places of refuge for all who kill a person unawares, whether they be Israelites, strangers or sojourners, 15. Cases of murder to which the benefit of the cities of refuge shall not extend, 16—21. Cases of manslaughter to which the benefits of the cities of refuge shall extend, 22, 23. How the congregation shall act between the manslayer and the avenger of blood, 24, 25. The manslayer shall abide in the city of refuge to the death of the high-priest, for if he come without the border of the city of his refuge, the avenger of blood, if he find him, may put him to death, 26, 27. After the death of the high priest, he shall return to the land of his possession, 28. Two witnesses must attest a murder, before the murderer can be put to death, 29, 30. Every murderer to be put to death, 31. The manslayer is not to be permitted to come to the land of his inheritance till the death of the high priest, 32. The land must not be polluted with blood, for the Lord dwells in it, 33, 34.

A. M. 5593.
B. C. 1151.
An. Exod. 1st.
40.

AND the LORD spake unto Mo-
ses in the plains of Moab by
Jordan near Jericho, saying,

2 ^a Command the children of Israel, that they give unto the Levites of the inheritance of their possession, cities to dwell in; and ye shall give also unto the Levites suburbs, for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give

unto the Levites there shall be ^b six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and ^c to them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites shall be ^d forty and eight cities: them shall ye give with their suburbs.

8 And the cities which ye shall give shall be ^e of the possession of the children of Israel: ^f from them that have many, ye shall give many; but from them that have few, ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance which ^g he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, ^h When ye be come over Jordan into the land of Canaan;

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person ^k at unawares.

A. M. 5593.
B. C. 1151.
An. Ex. 1st.
40.

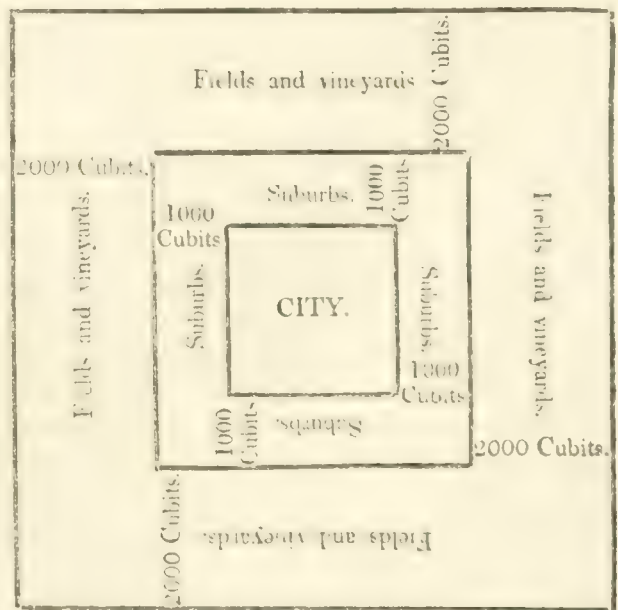
^a Josh. 14. 3, 4 & 21. 2. See Exod. 25. 1. &c. 3. 4. 5. &c. — Exod. 25. 13. Deut. 4. 41. Josh. 20. 2, 7, 8. & 21. 3, 13, 24, 27. — ^b Heb. six. — ^c Heb. to them ye shall give.

^d Josh. 21. 41. — ^e Josh. 21. 3. — ^f ch. 26. 54. — ^g Heb. they inherit. — ^h Deut. 19. 2. Josh. 20. 2. — ⁱ Exod. 21. 13. — ^k Heb. by error.

NOTES ON CHAP. XXXV.

Verse 4. And the suburbs of the cities—shall reach from the wall of the city outward, a thousand cubits round about.

Verse 5. And ye shall measure from without the city two thousand cubits, &c.] Commentators have been much puzzled with the accounts in these two verses. In ver. 4. the measure is said to be 1,000 cubits from the wall: in ver. 5. the measure is said to be 2,000 from without the city. It is likely these two measures mean the same thing; at least so it was understood by the Septuagint and Coptic, who have *διακονίας πρυγίας*, 2,000 cubits, in the fourth, as well as in the fifth verse; but this reading of the Septuagint and Coptic is not acknowledged by any other of the ancient Versions, nor by any of the MSS. collated by Kennicott and De Rossi. We must seek therefore for some other method of reconciling this apparently contradictory account. Sundry modes have been proposed by commentators, which appear to me, in general, to require full as much explanation as the text itself. Maimonides is the only one intelligible on the subject. "The suburbs," says he, "of the cities are expressed in the Law to be 3,000 cubits on every side from the wall of the city and outwards. The first thousand cubits are the suburbs; and the 2,000, which they measured without the suburbs, were for fields and vineyards." The whole therefore, of the city, suburbs, fields, and vineyards may be represented by the following diagram.



Verse 11. Ye shall appoint—cities of refuge] The cities of refuge among the Israelites were widely different from the

A. M. 2553.
B. C. 1451.
An. Exod. 1st.
40.

12 ^a And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give, ^b six cities shall ye have for refuge.

14 ^c Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and ^d for the stranger, and for the sojourner among them: that every one that killeth any person unawares, may flee thither.

16 ^e And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him ^f with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or ^g if he smite him with a hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 ^h The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But ⁱ if he thrust him of hatred, or hurl at him ^j by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be

put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly ^k without enmity, or have cast upon him any thing without laying of wait.

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24 Then ^l the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood; and the congregation shall restore him to the city of his refuge, whither he was fled: and ^m he shall abide in it unto the death of the high priest, ⁿ which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; ^o he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for ^p a statute of

^a Deut. 19, 6. Josh. 20, 3, 5, 6. — ^b ver. 6. — ^c Deut. 4, 41. Josh. 20, 3. — ^d ch. 15, 16. — ^e Exod. 21, 12, 14. Lev. 24, 17. Deut. 19, 11, 12. — ^f Heb. with a stone of the hand. — ^g ver. 21, 24, 27. Deut. 19, 6, 12. Josh. 20, 3, 5.

^h Gen. 4, 8. — ⁱ Sam. 3, 27. & 20, 10. 1 Kings 2, 31, 32. — ^j Exod. 21, 14. Deut. 19, 11. — ^k Exod. 21, 15. — ^l ver. 12. Josh. 20, 6. — ^m Josh. 20, 6. — ⁿ Exod. 29, 7. Lev. 4, 3 & 21, 10. — ^o Heb. no blood shall be to him. Exod. 22, 2. — ^p ch. 27, 11.

asham among the Greeks and Romans; as also from the *privileged altars*, among the Roman Catholics. Those among the Hebrews, were for the protection of such only, as had slain a person involuntarily. The temples and altars among the latter, often served for the protection of the most profligate characters. Cities of refuge among the Hebrews were necessary, because the old patriarchal law still remained in force; viz. that the *nearest akin* had a right to avenge the death of his relation, by slaying the murderer; for the original law enacted, that *whosoever shed man's blood, by man shall his blood be paid*. Gen. ix, c. and none was judged so proper to execute this law, as the man who was nearest akin to the deceased. As many rash executions of this law might take place, from the very nature of the thing it was deemed necessary to qualify its claims, and prevent injustice; and the cities of refuge were judged proper for this purpose. Nor

do we ever read that they were ever found inefficient; or, that they were ever abused.

Verse 12. *Until he stand before the congregation in judgment*] So, one of these cities was not a perpetual asylum; it was only a *pro tempore* refuge, till the case could be fairly examined by the magistrates in the presence of the people, or the elders their representatives: and this was done in the city or place where he had done the murder, Josh. xx, 4, 6. If he was found worthy of death, they delivered him to the avenger, that he might be slain; if not, they sent him back to the city of refuge, where he remained till the death of the high priest, Deut. xix, 12. Before the cities of refuge were appointed, the altar appears to have been a sanctuary for those who had killed a person unwittingly; see the notes on Exod. xxi, 12, 14.

Verse 19. *The revenger of blood*] גֹּעִל הַדָּם *goel haddam*,

A M 256.
B C 1451.
An Exod 1st.

30 Whoso killeth any person, the murderer shall be put to death by the ^a mouth of witnesses: but one witness shall not testify against any person *to cause him to die.*

31 ¶ Moreover ye shall take no satisfaction for the life of a murderer, which is ^t guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that

he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land which ye *are*: for blood ^cit defileth the land: and ^dthe land cannot be cleansed of the blood that is shed therein, but ^eby the blood of him that shed it.

34 ¹ Defile not therefore the land which y-
shall inhabit, wherein I dwell: for ² I the Lord
dwell among the children of Israel.

^a Deut. 17. 6 & 19. 15. Matt. 18. 16. 2 Cor. 13. 1. Hebr. 10. 26 —
^b Heb. *could, to die.* — ^c Ps. 106. 38. Mic. 4. 11.

the redeemer of blood, the next in blood to him who was slain. See on the preceding verse.

Verse 30. *But one witness shall not testify against any*] This was a just and necessary provision. One man may be mistaken, or so violently prejudiced, as to impose even on his own judgment; or so wicked, as to endeavour through malice to compass the life of his neighbour: but it is not likely that *two* or *more* should be of this kind: and even were they, their separate examination would lead to a discovery of the truth, and to their conviction.

Verse 31. *Ye shall take no satisfaction for the life of a murderer.* } No atonement could be made for him, nor any *commutation* so as to save him from death. All the laws of the civilized world have either adjudged the murderer to death, or to a punishment equivalent to it; such as perpetual imprisonment—in a dungeon—under ground—in a stone floor—without light, and to be fed on a small portion of bread and water. In such circumstances, a man could live but a short time: and though it is not called the punishment of *death*, yet from its inevitable consequences, it only differed from it, by being a little longer respite than was usual, where the punishment of death was awarded. See the note on Gen. ix. 6.

Verse 32. *Until the death of the priest.*] Probably intended to typify, that no sinner can be delivered from his banishment from God, or recover his forfeited inheritance, till Jesus Christ, the great High-priest, had died for his offences, and risen again for his justification.

Verse 23. *For blood it dwelleth the land*] The very land was considered as guilty, till the blood of the murderer was shed in it. No wonder God is so particularly strict in his laws against murderers. 1. Because he is the author of life,

¹ Heb. *the way of life*; cf. Gen. 9. 6; —² *cf.* 10. 2.
³ Heb. *the way of life*; cf. 10. 2.

and none has any right to dispose of it but himself. 2. Because life is the time to prepare for the eternal world, and on it the salvation of the soul, according to *John 12:32*, it is of infinite consequence to the man, that his life be not cut out to the utmost limits assigned by the Divine Providence. He who takes a man's life away by force or fraud, may be the murderer of his soul as well as of his body. Therefore the severest laws should be enacted against this, both to punish and prevent the crime.

The Mosaic *cities of refuge*, have in general, been considered not merely as civil institutions; but as types or representations of infinitely better things: and in this light St. Paul seems to have considered them and the *city of God*, which was a place of *general refuge*, as it is pretty evident that he had them in view when writing the following words: "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things (his *oath* and *promise*) in which it was impossible for God to lie, we might have a strong consolation who have FLED for REFUGE to lay hold upon the HOPE set before us." Heb. vi. 17, 18. Independently of this, it was a very wise political institute; and while the patriarchal law on this point, continued in force, this law had a direct tendency to cool and moderate the spirit of *revenge*, to secure the proper accomplishment of the ends of *justice*, and to make way for every claim of *mercy* and *equity*. But this is not peculiar to the ordinance of the *cities of refuge*, every institution of God is distinguished in the same way; having his own glory, in the present and eternal welfare of man immediately in view.

CHAPTER XXXVI.

The inconveniences which might be produced by daughters, inheriting, marrying out of their own tribe, were removed, on the recommendation of certain chiefs of the tribe of Joseph, who stated the case of the daughters of Zelophehad, 1—4. The daughters of Zelophehad are commanded to marry in their own tribe, 5, 6, which is to be an ordinance in all similar circumstances, 7—9. The daughters of Zelophehad marry their father's brothers' sons, and thus their inheritance is preserved in their own tribe, 10—12. The conclusion of the commandments is given by the Lord to the Israelites in the plains of Moab, 13.

A. M. 2553.
B. C. 1451.
An. Exod. Isr.
40.

AND the chief fathers of the families of the ^a children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, ^b The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and ^c my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe ^d whereunto they are received; so shall it be taken from the lot of our inheritance.

4 And when ^e the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph ^f hath said well.

6 This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them ^g marry to whom they think best; ^h only to the family of the tribe of their fathers shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall ⁱ keep ^k himself to the inheritance of the tribe of his fathers.

8 And ^l every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man, the inheritance of his fathers.

9 Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 ¶ Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 ^m For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 And they were married ⁿ into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

^a Ch. 26. 29.—^b ch. 26. 55. & 33. 54. Josh. 17. 3.—^c ch. 27. 1, 7. Josh. 17. 3, 4.—^d Heb. unto whom they shall be.—^e Lev. 25. 10.—^f ch. 27. 7.

^g Heb. be wives.—^h ver. 12. Tob. 1. 9.—ⁱ Heb. cleave to the, &c.—^k 1 Kings 21. 3.—^l 1 Chron. 23. 22.—^m ch. 27. 1.—ⁿ Heb. to some that were of the families.

NOTES ON CHAP. XXXVI.

Verse 2. To give the inheritance of Zelophehad—unto his daughters.] See this case spoken of at large on chap. xxvii.

Either the first eleven verses of chap. xxvii. should come in before this chapter; or this chapter should come in immediately after those eleven verses; they certainly both make parts of the same subject.

Here Moses determines that heiresses should marry in their own tribe, that no part of the ancient inheritance might be alienated from the original family.

Verse 6. Let them marry to whom they think best] Here was latitude sufficient, and yet a salutary and reasonable restraint; which prevented a vexatious mixture of property and possessions.

Verse 8. Every daughter that possesseth an inheritance] This law affected none but heiresses; all others were at liberty to marry into any of the other tribes. The priests and Levites, who could have no inheritance, were exempt from the

operation of this law. Jehoiada had the king of Judah's daughter to wife, 2 Chron. xxii. 11. And another priest had for wife one of the daughters of Barzillai the Gileadite, Ezra ii. 61. "By reason of such marriages," says Mr. Ainsworth, "there might be kindred between Elisabeth, the mother of John the Baptist, who was of the daughters of Aaron, and Mary the Virgin, the mother of our Lord, who was of the lineage of David, and tribe of Judah," Luke i. 5, 36. iii. 23—31.

Verse 11. Mahlah, Tirzah, &c.] For a curious account of these names, see the notes on chap. xxvii. 7.

Verse 12. And their inheritance remained in—the family] By this example, and the law of inheritances in the Holy Land, the people of God, says Ainsworth, are taught to hold fast their inheritance in his promises, and their right in Christ, which they hold by faith; that as the Father hath made them meet to be partakers of the inheritance among the saints in light, Col. i. 12. so they may keep the faith and grace which they have received, to the end.

13 These are the commandments and the judgments, which the Lord commanded by the hand

of Moses unto the children of Israel in the plains of Moab, by Jordan, near Jericho.

* Ch. 35. 29.

Verse 13. *These are the commandments, &c.*] See these different terms analysed and explained, Levit. xvi. 5.

This ends the book of Numbers, containing a series of astonishing providences and events. Scarcely any piece of history in the Sacred Writings, is better calculated to impress the mind of a serious reader with a sense of the goodness and severity of God. In every transaction, his holiness and justice appear, in closest union with his benevolence and mercy. From such a *Being*, what have the wicked not to fear!—from such a *Father* and *Friend*, what have the upright not to hope! His *justice* requires him to punish iniquity; but his *mercy* inclines him to pardon all who truly repent, and believe in the Son of his love.

The journeyings of this people, from the time they left Egypt, exhibit a series of *providential wonders*. Every where, and in every circumstance, God appears: and yet there is no circumstance or occasion, that does not justify those signal displays of his GRACE and his JUSTICE. The genuine history of God's providence must be sought for in this book alone: and as every occurrence happened as an *example*; we have authority to conclude, that in every case, where his own glory and the salvation of man are interested, he will interfere and give the fullest proofs that he is the *same to day*, that he was *yesterday*; and will continue unchangeable, for *ever and ever*. Reader, are these matters *examples to thee*? Art thou, like the Israelites, come into the plains of Moab, on the very verge of the promised land? Jordan alone separates thee from the promised inheritance. O watch and pray, that thou come not short of the glory of God. The last enemy that shall be destroyed is *Death*—see, then, that the sting of death, which is *sin*, be extracted from thy soul, that, being justified by his blood, thou mayest be made an heir according to the hope of an eternal life. Amen. Amen.

“I will bring you into the WILDERNESS of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the WILDERNESS of the land of Egypt. And I will cause you to pass under the rod, and bring you into the bond of the covenant,” Ezek. xx. 35–37.

“He (Christ) is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called, might receive the promise of eternal inheritance,” Heb. ix. 15.

SECTIONS of the Book of Numbers, carried on from Leviticus, which ended with the THIRTY-THIRD.

The THIRTY-FOURTH, called *במדבר* *bemidbar*, begins chap. i. 1. and ends chap. iv. 20.

The THIRTY-FIFTH, called *נשא* *nasa*, begins chap. iv. 21. and ends chap. vii. 89.

The THIRTY-SIXTH, called *בהלותה* *behadlotca*, begins chap. viii. 1. and ends chap. xii. 16.

The THIRTY-SEVENTH, called *שלח* *shelac*, begins chap. xiii. 1. and ends chap. xv. 41.

The THIRTY-EIGHTH, called *קרח* *korach*, begins chap. xvi. 1. and ends chap. xviii. 32.

The THIRTY-NINTH, called *חוקת* *chukkath*, begins chap. xix. 1. and ends chap. xxii. 1.

The FORTIETH, called *בלק* *balak*, begins chap. xxii. 2. and ends chap. xxv. 9.

The FORTY-FIRST, called *פינחס* *pinchas*, begins chap. xxv. 10. and ends chap. xxx. 1.

The FORTY-SECOND, called *מטות* *mattoth*, begins chap. xxx. 2. and ends chap. xxxii. 42.

The FORTY-THIRD, called *מסעי* *masêy*, begins chap. xxxiii. 1. and ends chap. xxxvi. 13.

MASORETIC Notes on NUMBERS.

The number of verses in this book is 1,288, of which ארפח is the symbol: for א aleph stands for 1000, ר resh for 200, פ phe for 80, and ח cheth for 8.

The middle verse is the 20th of chap. xvii. *And the man's rod, whom I shall choose, shall blossom.*—(N.B. In our English Bibles this is verse 5 of chap. xvii.)

Its *pareshioth*, or larger sections, are 10, expressed by the letters o. the word בדר *badad*, alone.—The Lord ALONE did lead him, Deut. xxxii. 12.—ר daleth stands for 4, repeated here, 8, and ב beth for 2.

Its *sedarim*, or Masoretic sections, are 32, expressed by the word לב *leb*, heart, Psal. li. 12. *Create in me a clean HEART, O God*; in which word, ב beth stands for 2, and ל lamed for 30.

Its chapters are 36, expressed by the word לו *lu*, O! Deut. xxxii. 29. *O that they were wise*! in which word, ל lamed stands for 30, and ו vau for 6.

The number of its open sections is 92; its close or shut sections, 66; together, 158; expressed in the memorial word חלק *chelekeca*, I am THY PORTION; in which word, ק koph stands for 100, ל lamed for 30, כ caph for 20, and ח cheth for 8.

Though this sort of notations may appear trifling to some; yet to an upright Jew they were of much consequence. The very technical words used in such cases, put him always in mind of something, in which the glory of God, and the happiness and salvation of his own soul, were concerned.—See the note at the end of Genesis, and see the concluding notes on the Book of Deuteronomy.

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